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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Nineteenth Century has undoubtedly sought out many inventions, but the learned woman cannot be claimed as one of them. She is the product neither of the present century nor of Western civilisation. The students of Jewish literature have recognised her presence throughout all the ages, and Jewish writers have celebrated her surpassing greatness in many a fugitive essay and many a fair-sized book.

But the woman of devotion, so far at least as Judaism is concerned, it has been left to this century to discover. No writer, until Mr. Schechter came, sang her praises or even recognised her presence. There were times in the history both of the Temple and of the Synagogue when she held a position of some importance. Yet, until Mr. Schechter published his learned *Studies in Judaism*, of which some notice has already been taken, no attempt had ever been made to give, even in outline, the history of woman's relation to public worship. Even yet it is almost virgin soil; for Mr. Schechter is forward to affirm that he has but scratched the surface of the subject. And that it is soil with a body in it, as the farmers say, has been made abundantly manifest by this short essay on 'Woman in Temple and Synagogue.'

The earliest reference to women in the public worship of God is found in Ex. xxxviii. 8. In a previous chapter (xxx. 17 ff.) we read that Moses was commanded to make a laver of brass to wash withal, that Aaron and his sons might wash their hands and their feet thereat. Then in this chapter we unexpectedly learn that the laver of brass was made 'of the mirrors of the serving women which served at the door of the tent of meeting.' Who were these serving women? The verse stands by itself. The Revisers have made a separate paragraph of it. No other mention is made of them here. And with the single and useless exception of 1 Sam. ii. 22, no mention is made of them afterwards.

It is surprising that these serving women, who surrendered their hand-mirrors to make the basin of brass for the priests, missed mention in the subsequent books of the Bible, for they touched the imagination of Jewish writers who came later. Philo is not exactly enamoured of the emancipation of women, and seeks to confine them to his 'small state.' But here he is full of their praise. 'For,' says he, 'though no one enjoined them to do so, they of their own spontaneous zeal and earnestness contributed the mirrors with which they had been accustomed to deck and set off

their beauty, as the most becoming first-fruits of their modesty, and of the purity of their married life, and, as one may say, of the beauty of their souls.' In another passage Philo represents these women as engaged in a glorious contest with the men, exerting themselves to the utmost so as not to fall short of their holiness. And in a later age Ibn Ezra endeavours to improve the passage by saying, 'And, behold, there were women in Israel serving the Lord, who left the vanities of this world, and not being desirous of beautifying themselves any longer, made of their mirrors a free offering, and came to the tabernacle every day to pray, and to listen there to the words of the commandments.'

But in what did the ministry of these serving women consist? If they were women who went up to the tabernacle to pray, as Ibn Ezra suggests, then Hannah belongs to the succession, and charmingly illustrates their order; for (1 Sam. i. 12) 'Hannah continued to pray before the Lord.' Not far from this is the suggestion of the Septuagint, that they were 'women who fasted by the doors of the tabernacle.' Some commentators think that their ministry consisted in performing religious dances accompanied by musical instruments. But the word that the writer employs (זָבָח) suggests the thought of 'a species of religious Amazons, who formed a guard of honour round the sanctuary,' for it is the ordinary word for troops that enter upon military service.

There is an incidental reference in 2 Kings iv. 23, which shows that in the days of Elisha Jewish women were wont to attend at certain seasons some kind of religious service which the prophet conducted. The husband of the 'Great Woman' of Shunem says to her, 'Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath.' This service was held therefore on Sabbath, or at the Festival of the new moon. The new moon was from early times a special women's holiday, and was so observed in the Middle Ages. The Rabbis explain its origin by saying that when the

men broke off their golden earrings for the making of the Golden Calf, the women refused to add their trinkets, and 'for this good behaviour a special day of repose was granted them.' 'Some Cabbalists even maintain that the original worshippers of the Golden Calf continue to exist on earth, their souls having successively migrated into various bodies, while their punishment consists in this, that they are ruled over by their wives.'

This Shunammite of Elisha's history is a special favourite of the Jewish Rabbis. It was she and not her husband who discovered the character of Elisha. 'I perceive,' she said, 'that this is an holy man of God, which passeth by us continually.' Whereupon the Talmud makes the remark, 'From this fact we may infer that woman is quicker in recognising the worth of a stranger than man,' a remark, says Mr. Schechter, that is 'rather interesting as well as complimentary to women.'

No mention is made of women in the service of Solomon's temple. There is a passage indeed in the 'chapters of Rabbi Eliezer' which seems to say that the wives of the Levites formed a part of the regular temple choir. But the meaning is too obscure, and the authority is more than questionable. No doubt they attended the regular worship. And although they were excluded by the law from any participation beyond seeing and hearing, there is the testimony of an eye-witness that in one tender ceremony the rigour of the law was relaxed. When a worshipper brought a lamb for sacrifice, he laid his hands on the head of the victim and there confessed his sins. That privilege was denied to women. Yet we are told that if any woman greatly desired it, the authorities allowed the law to be forgotten for the moment, for a great right doing a little wrong, that they might 'give calmness of spirit to the woman.'

When the Captivity came to an end, and Ezra was found reading the words of the law in the audience of all the people, it is expressly stated that the women were present as well as the men.

Then in the Second Temple a special court was set apart for their use. In this court the great illuminations and rejoicings on the evening of the Feast of Tabernacles were held. But even then the women were only permitted to look on at a distance. Galleries were erected around the court, and the women were carefully confined to them.

In the synagogue their position was rarely more honourable. It is true that epitaphs have been found bearing such unexpected titles as 'Mistress,' or 'Mother of the Synagogue.' But, on the other hand, there was a tendency, at certain seasons, to exclude women from the synagogue altogether. This was protested against, and declared to be quite un-Jewish. But again, some Jewish scholars assert that the ancient synagogues knew no partition for women. Mr. Schechter is rather inclined to think that in this respect the synagogue took the temple for its model, and confined the women to a place of their own. Whether they sat side by side with the men or occupied a special portion of the building, he cannot tell. But he is sure that they were great synagogue-goers; for when one Rabbi said to another (after the manner of these Rabbis), 'Given the case that the members of the synagogue are all descendants of Aaron, to whom then would they impart their blessing?' the answer is, 'To the women who are there.'

But there is better proof than that. For not only were the women fond of the synagogue, they were fond of the synagogue sermon. 'Thus one woman was so much interested in the lectures of Rabbi Meir, which he was in the habit of giving every Friday evening, that she used to remain there till the candles in her house burnt themselves out. Her lazy husband, who stopped at home, so strongly resented having to wait in the dark, that he would not permit her to cross the threshold until she gave some offence to the preacher, which would make him sure that she would not attend his sermons again.'

Whether women should be allowed to pray, at least to pray in a language they could understand,

was long and fiercely debated among the Jewish doctors. They were not of course permitted to study the law, though 'many great women,' says Mr. Schechter, studied the law, and so became law-breakers. In all religious matters they were entirely dependent on the men, wives becoming 'a sort of appendix' to their husbands, 'who by their good actions ensured salvation also for them, and sometimes the reverse.' There is a story about a woman which, put into modern language, would be to the effect that she married a minister and copied his sermons for him; he died, and she then married a cruel usurer, and kept his accounts for him.'

St. Paul will have it that the women must keep silence in the church. More polite, thinks Mr. Schechter, was the attitude of the Rabbis, but it reached the same conclusion. They quoted the thirteenth verse of the 45th Psalm, 'The king's daughter within the palace is all glorious,' and they emphasized *within the palace*, adding 'but not outside of it.'

Yet there was one privilege the women had, and it was never taken away from them. They had always the right to weep. The *daughters* of Israel went yearly to lament the daughter of Jephthah. (Judg. xi. 40); and again, 'all the singing men and the singing women spake of Josiah in their lamentations' (2 Chron. xxxv. 25). Even when they were no longer allowed to sing, they were still permitted to weep. At last a public office was even found for them, and they were allowed to fill it to the end. It was the duty of tearing their hair and beating their breasts and weeping aloud at funerals. And sometimes they wept before the funeral came, tears that were unofficial, earnest, pitiful: 'But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.'

When Frederick the Great demanded a short proof of the miraculous, 'The Jews, my lord,'

was the chaplain's ready reply. Year after year Professor Flinders Petrie has been making discoveries in Egypt, but few were they that took any interest in them. Then last winter he came upon a slab of black syenite, and read the words, 'The people of Ysiraa! is spoiled, it hath no seed,' and the whole world was awakened into sudden and expectant interest. It is the Jews, my lord.

For a moment the interest was arrested. Is it really the Israelites that Merenptah boasts of spoiling? For Sir Peter Renouf said No; and said it with characteristic emphasis. But Sir Peter Renouf has found no following. Yes, it is the Israelites, say all the archæologists, and the expectant interest is back again.

But if it is the people of Israel over whom Merenptah glories that he has left them no seed, where did Merenptah find them? On this the archæologists are not agreed. Professor Sayce believes that Merenptah found them in Egypt. In last month's issue of THE EXPOSITORY TIMES he drew our attention to the fact that in the inscription which Professor Flinders Petrie discovered, the Israelites alone have no determinative of locality after their name. Therefore, they must either have been a wandering tribe of the desert, without any fixed habitation, or else they must have been located in Egypt. And then that he himself believed they were located in Egypt, he made very plain, when he said that 'the expression used in regard to them is a most remarkable parallel to what we read in Ex. i. 10-22'—the story of the Israelite oppression.

Now Professor Sayce does not think that the narrative in Exodus is in so bad a case that he must leap at the first scrap of corroboration that comes to hand. Doubtless he sees in this sentence 'a most remarkable parallel to what we read in Exodus,' because that is to him its best interpretation. But there are other archæologists who will not have it so. In the current *Statement* of the Palestine Exploration Fund, two considerable

articles are devoted to this subject. These articles are by men who do not always agree together. If it were a matter of Old Testament criticism, they would probably be found far apart. But Captain Haynes and Colonel Conder are at one in this. Both hold that, as Colonel Conder puts it, 'the text shows clearly that the people so ravaged were in Palestine, not in Egypt'; and both believe that, trifling as the discovery is, it will completely overturn our current conception of the date of the Hebrew Exodus.

Until the discovery of the Tel el-Amarna tablets, it was almost an accepted axiom that the Exodus of Israel from Egypt took place in the reign of Pharaoh Merenptah. But in the Tel el-Amarna tablets mention is made of a people called the Abiri. It is the king of Jerusalem who speaks of these Abiri. He writes to the king of Egypt about them. And what he says is that the Abiri have recently entered the land of Canaan as conquerors, and are carrying all before them. They have captured the Great King's fortresses, says the priest-king of Jerusalem, Aijalon is destroyed, Lachish, and Ashkelon, and Gezer are all taken; and even Jerusalem itself is at the mercy of these merciless invaders. Now these Abiri have been identified by Colonel Conder with the Hebrews. The progress of the Abiri is the conquest of the Promised Land under Joshua. And although the identification is doubted or denied by most, Captain Haynes unhesitatingly accepts it.

Now the Pharaoh of Egypt, to whom the king of Jerusalem wrote these letters, was not Merenptah nor any successor of his, but Amenhotep iv. (or Khu-en-atn, as he otherwise is known); and Amenhotep iv. reigned in Egypt nearly two hundred years before Merenptah. Well, if the Israelites were entering Canaan and even making their settlement there, in the days of Khu-en-atn, and if we are to give time for the Wandering in the Wilderness, then the date of the Exodus of Israel from Egypt must be placed yet earlier. Colonel Conder believes that it must be placed in

the reign of Tahutmes (Thothmes) IV., say 1406 B.C.; Captain Haynes believes it must be placed still earlier, in the reign of Amenhotep II., say 1424 B.C.

And they both believe that either date will fit the statements in the Bible as no later date will fit them. There is one point in this complicated story upon which the archæologists are all agreed. They all send the Israelites down into Egypt in the time of the Hyksos or Shepherd kings. Then of course the Pharaoh who knew not Joseph was some king of a native dynasty, who had driven the Hyksos out. Give time for the Oppression to begin and to continue. Give a hundred and fifty years after the expulsion of the Hyksos—you cannot well give more—and you are landed at the earlier date exactly, at Amenhotep II., the Pharaoh of the Exodus, according to Captain Haynes.

Then, if Moses was born eighty years before the Exodus, he was born in the reign of Tahutmes (Thothmes) I. Now we know that during the latter part of that king's reign his daughter, whose name was Hatshepsut, had a considerable share in the government. She had authority and ability enough to carry out her own will, even to the upbringing at the Egyptian court of one of the Hebrew children. It is true that Josephus gives the name of Thermutis to that daughter of Pharaoh who rescued Moses. But if any weight must be attached to that, then Thermutis may be identified with Tahutmes, the family name of the dynasty to which this Hatshepsut belonged.

Again, if Amenhotep II. was the Pharaoh of the Exodus, and Amenhotep IV. the Pharaoh under whom the Israelites fought their way into Canaan, there lies between a period of forty years—the claim which the Bible makes for the wandering of the Israelites in the wilderness. And it gives a reason for that wandering. For between these two Amenhoteps there came Tahutmes IV. and Amenhotep III. Now both these kings were warriors, ambitious and energetic. Under their

government no tribe or tribes could enter the land of Canaan, for they held that land securely as their own. But just as Amenhotep II. was incompetent enough to let the Israelites escape, so in the time of Amenhotep IV. Egypt was in a state of open rebellion, and the king had no thought to spare for the troubles of his subjects or allies in far-distant Palestine. The Israelites might emerge from their wilderness wanderings and take possession of the land, unhindered by the king of Egypt.

If these arguments, then, are good, and the Exodus occurred so early, the spoiling of the Israelites of which Merenptah boasts took place in the time of the Judges. It is true that the Bible contains no record of the expedition. But that is not conclusive against it, nor even a surprising circumstance. It is only by a passing allusion that we learn that Egypt attacked Philistia in Solomon's time, when Gezer was burned. No record whatever is found of the Hittite attack on Bashan, recorded on the Tel el-Amarna tablets. And finally, the king of Egypt need not have entered Palestine at all, or even sent an Egyptian army there; the 'spoiling' may have been wrought by the Philistines, his vassals in the land.

In the September number of *The Contemporary Review*, in the middle of the magazine, and surrounded by papers of moderate merit, there lies an article on 'The Historical Jesus and the Christs of Faith.' The author is Mr. David Connor, of whom we confess to knowing nothing, and the title is unattractive. For we have lately had efforts enough to prove that the Jesus of the Gospels and the Christ of our love are not identical nor even next of kin. If this were another of those—but it is not another. It is an able, temperate, and wholly reliable account of the two great issues concerning Jesus of Nazareth which mostly concern us now.

When Mr. Greenhough published that sermon on 'Certainties,' which he delivered in presence of

the Baptist Union of England, we ventured to say that the difficulty of our day is not to hold that we must have Certainties, but to know what Certainties to hold. And then we ventured to add that there seem to be just two facts we need to be certain about—the resurrection of Jesus from the dead, and the gift of the Holy Spirit. There is no evidence in this article that Mr. Connor has seen either Mr. Greenhough's sermon or the Notes in these pages upon it. But he comes to the same conclusion. He says that the two great issues concerning Jesus of Nazareth which mostly concern us now, are His historical personality and His presence in the Spirit.

Though these expressions seem wider, they are not really wider, as the readers of the Notes will know. But Mr. Connor manages his matter with very great skill and effect. First of all, he places himself in touch with that characteristic movement of our century, which is known by the double-tongued title of 'Back to Christ.' So far as that movement means suspicion or suppression of the theology of St. Paul, Mr. Connor will have nothing to do with it. Not that he will refuse us the right to criticise St. Paul and even reject his theology, if the historical method has driven us to that. But he will not permit us to claim the historical method and to shout out 'Back to Christ,' if our purpose is simply, or even supremely, to discredit the Pauline theology and get rid of the doctrine of the Atonement.

If we have wandered away from Christ, let us by all means return to Him, only let us return in sincerity and in truth. Let us pass by the Patristic writings, and even the Epistles of St. Paul, that we may reach the authentic Jesus. Let us hear Him speak of Himself, that we may at last understand what the apostles have to say about Him. Let us vividly see who He was, that we may know and appreciate what He is. The return to Jesus is irresistible to-day. It is also wholly legitimate. Its results have proved its efficacy and its truth.

For, says Mr. Connor, 'there is no mistaking the change which the recovery of the historical Jesus has effected in the view men take of Christianity. This revolution, for such it is, has vivified theology and brought the flush of a new life into its face. It speaks with an anticipating accent of victory, and no longer dreads the hustling of the opposing spears. Literature hushes its scorn when the Christ once more walks abroad and draws the eyes and hearts of men. There were times, not many years back, when the figure of Jesus was so sicklied and featureless to the mass of men, that to hear of an actual Galilee where the Son of Man had lived and thought gave a kind of shock to faith. We may feel, like the great French critic, that the recovery of the Holy Land has been as a fifth gospel—a new key wherewith to unlock the treasure-house of the past. But it was not always so. And the change that has come over our thought is so vast that only the course of years will give us its measure—

Bliss was it in that dawn to be alive.'

Then it means something that cry of 'Back to Christ.' And it has done something. But how has it done it? By 'mere dry scholarship'; for assuredly there is no other way. When the Christ had been dissolved into a featureless terror, and the craving heart conceived a 'Mother of God' to put in the empty place, then scholarship came and brought the Redeemer back, the Man of Nazareth,

As he lived and loved
Sublimely mild, a spirit without spot.

No doubt, there was first the period of anxiety and distress. For it was a revolution; and every revolution has its terrors. Scholarship, which was then called criticism, seemed to withdraw the unreal or terrifying Jesus of the Middle Ages, only by dissolving Him into myths and tendencies. But that stage went past. It was found to be a greater miracle that the Church should create the Christ, than that the Christ should create the Church. Jesus was discovered to be historical.

It is scholarship that has done it, 'mere dry scholarship,' and we must not disdain its service. 'The study of environment has been a main factor in the restoration of Jesus. Instead of the maimed and arbitrary conceptions formerly brought to the evangelic narrative, we have now a wealth of local colour which freshens up the well-worn tale, and sets it in its primitive light. We understand the conditions under which the Prophet of Nazareth had to work, the force of the currents He had to strike across, the malignity of hate which was sure to rise in sceptic and conservative alike against the enthusiasm of fresh inspiration. The brilliant one-sidedness of Hausrath's volumes on *The Time of Jesus* has given place to Schürer's laborious and monumental work, from which we can build up in confidence that historical, geographical, and social background which was lit up by the figure of Christ. The Galilean hills are green again; the lake sleeps placid in the sun, the townships are astir with busy life. The Judæan fields are white unto harvest, and the towers of the Holy City are flashing beneath an Eastern sky. In the north, Pharisaism moulds the people into fine and varied types of character, simple-hearted natures prone to welcome the gracious Son of Man. But its burden is heavy, its heart is stone; and over against it are the masses of the despised and sinful, from whom the men of the Torah turn their faces. The Sadducean priest holds sway in the south,—astute, diplomatic, sceptical,—with those worldly eyes that have never looked on the face of God and death. And round them all circles the Roman eagle, ready to poise himself for the last fell swoop.'

But the recovery of the historical Christ is more than the recovery of His environment. It is also the recovery of His teaching. This was the express intention of those who first cried 'Back to Christ.' And they have gathered more than they strawed. For not only is the teaching of the Master separable from St. Paul's,—the words of any man who has aught to utter are separable from those of another,—but now it is seen that the teaching of Jesus

Himself met the special intellectual standing of the men who heard Him speak, and can only be understood when we have considered what that intellectual standing was. 'He came upon a definite stage and era of the world when men's minds were full of notions of their own. If a newcomer is to get a hearing at all, he must speak to men in their own language, relate his message to their inherited notions, purifying them till they catch something of the lustre of his own great thought. Therefore the teaching of Jesus is simply studded with expressions, for which the ordinary reader can provide only a loose meaning. We read but a few pages of the Gospels before we stumble on expressions like these: "waiting for redemption," "looking for the consolation of Israel," "the kingdom of God," "the Son of Man," "the Son of David," "the last days," "the end of the world," "the wrath to come," "the days of refreshing." Jesus is constantly playing on these popular ideas, now purifying them of their carnality as He fills them with His spirit, now rejecting them utterly, now using them as the almost poetic symbols of "thoughts beyond the reaches of our souls." But only as we are familiar with the intellectual atmosphere in which He moved, only as we grasp the ideas in the terms of which He expresses His message, can we understand the incidence of His words, and feel the inward pressure of His thought. When we treat the teaching of Jesus as if it had no life and unity of its own, as if it could be interpreted out of relation to the thought of its own day, we are simply involving ourselves in "an immense literary misapprehension."

So, then, this is the great attainment of the nineteenth century in respect of religious truth. It has rediscovered Christ. Over the intervening centuries it has stretched its hand, and taken the hand of the century into which Jesus came. It has seen with that century's eyes; it has heard with that century's ears. And the gain is very great. Never more can the stiff features of the ecclesiastical Christ cover the gentle face of the Man of Nazareth. Never more can men throw

themselves upon the words of Christ with untrained zeal, and hurry off with the first superficial meaning. The gain is very great.

But is it quite so great as they make it? We can see the sower go forth to sow, and we can trace the fortune of the scattered seeds. We can stand on the side of the hill, and watch the very features of an undying Sermon on the Mount, and we know the meaning of 'give to him that asketh thee.' By the aid of the historical instinct we are gathered at the foot of the cross, and, behold, the superscription is written in English now, as well as in Hebrew and Greek and Latin. The gain is great; but *is it quite so great as they make it?* We have rediscovered Jesus; have we rediscovered Christ?

For, in the first place, is it so certain that to the men of the first century He was fully and finally known? Three writers have left us a picture of the historical Socrates—Xenophon, Aristophanes, Plato. Do they give us a final account of him? Have not we ourselves better means of establishing the greatness of Socrates than they had, as we trace the rise of the Socratic schools, and appreciate the contribution of Greece to philosophical thought? Or take our own Shakespeare, and try to work back to what this new theological method would call the bare historical conception of him. Shut your eyes to his influence in every fibre of the language you employ to discourse of him. Get back to the Shakespeare as he lived and thought, as he looked to the nobles who patronised and the managers of theatres who employed him. Sir Walter Scott has done this for us with unerring instinct in his Elizabethan novel, *Kenilworth*. Only once does the poet appear, brushing against Earl Leicester as he issues from the Court. 'Ha, Will Shakespeare,' exclaims the Earl, 'wild Will! thou hast given my nephew, Philip Sydney, love-powder; he cannot sleep without thy "Venus and Adonis" under his pillow! We will have thee hanged for the veriest wizard in Europe. Hark thee, mad wag, I have not forgotten thy matter of

the patent and the bears.' That is the bare historical conception. Is it final or is it satisfying? Not thus does a great thinker abide our questions and yield up his deepest secret.

But if the after-influence of our greatest men is needed to enable us to estimate their life and personality, much more is it so of Jesus Christ. He warned His first disciples against the tyranny of His earthly life or doctrine: 'I have yet many things to say unto you, but ye cannot bear them now.' 'I will not leave you orphans; I will come to you.' 'The world seeth Me no more, but ye see Me.' 'It is expedient for you that I go away.' 'He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father.'

Moreover, we know that an early disciple laid aside his knowledge of the earthly life of Jesus, and resolved that though he had known Jesus after the flesh, yet now henceforth he would know Him so no more. St. Paul was not dependent on the local colour of the events through which Jesus passed to Calvary. There seemed to him no necessity that after his conversion he should go up to Jerusalem to those who had been apostles before him; for it had pleased God, he says, 'to reveal His Son in me.'

Once more, they speak of the nineteenth century and the first, as if these two, and they alone, knew Jesus Christ. Dr. Fairbairn (Mr. Connor reminds us) publishes a volume on the *Christ in the Centuries*, and its aim is to show that He is only known in the first and the nineteenth. But what of the centuries that lie between? Jesus Christ had followers in these centuries; had they no knowledge of Jesus Christ? They did not know Him after the flesh as we do; had they no knowledge that was able to make them wise unto salvation? 'There are some who tell us,' says Mr. Connor (and in a note he refers to Dr. Stalker's *Imago Christi*), 'that the *De Imitatione Christi* will not long retain the admiration of an

age which boasts a feeling for historical balance and perspective. Certainly the Christ of that moving and pathetic book has scarcely any actual lineaments at all. Here is no wise and gracious Rabbi, striking out brilliant aphorisms which touch to admiration even the literary *dilettante*. A lonely sufferer fills up the picture, from which almost every other feature of historical reality has been blanched away. And yet the writer of the *Imitatio* has done a peerless work. His age had little time for imaginative delight in the broad-eyed teaching of the Galilean hills. But it clung, with all the strength of a trust that was often next to despair, to the Crucified One, who, for men's comfort and sustainment, trod "the King's highway of the Holy Cross." It is the reflected image of this Son of Man, caught from the fleeting face of mediæval Christendom, that is seized and fixed for us in that immortal book. It reveals an actual human lot, and the living Christ of faith who answered its longings. "And so," as George Eliot has said, "it remains to all time a lasting record of human needs and human consolations: the voice of a brother who, ages ago, felt and suffered and renounced—in the cloister perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent, far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

Thus there is a Christ besides the Christ of the nineteenth century and the first—the Christ of all the centuries between. He was often but a faint reflexion of the Jesus of the evangelists. The local colouring was all worn off. Historical anachronisms had taken its place. Yet did this Christ of the centuries meet the necessities of sin-stained men and women, opening a fountain for sin and for uncleanness, offering an abundant entrance into His eternal kingdom and glory. The return to the historical Jesus is not in vain; but let us not be persuaded that it has made the living Christ and the revealing God of none effect.

There is just one historical fact we must all retain—the resurrection of Jesus from the dead. The return to the historical Jesus has not restored us that, for the centuries had never lost sight of it. It seemed for a time indeed as if the new method were about to take it clean away from us. This was the aim of its earliest advocates, and this was their confident boasting. But the historical method has become more scientific since the days of Strauss and Baur. And the restoration of the local colour to the events of Jesus' life has not only given probability to His death and resurrection, but made them almost inevitable. We thankfully receive all that the historical method has to give us; we jealously watch lest it carry anything away. 'The mischief,' says Mr. Connor, 'of the bare return to the historical Jesus is that it threatens to deprive us of the living Christ and the revealing God; the antidote to it is contained in that clause of the Catholic creed, "I believe in the Holy Ghost."'

Dr. Trumbull's new book, *The Threshold Covenant*, and the notes upon it, have caused much searching of heart. We publish this month the earliest three of many contributions received. It is a subject that demands earnest and pains-taking study. If Dr. Trumbull's matter does not exactly fit our mould, we need not decide exactly that there is something wrong with his matter. If it were an isolated instance, or even if it were a contrary tendency, we should be held more excusable if we rejected it without examination. It is one of a thousand instances of the same ancient practice, and it is wholly in line with the recent discoveries of archæology. Again, if it were a matter of extreme opinion, on one side or the other, it would be comfortable to say that criticism or anti-criticism had carried the author away. But Professor Cheyne, the Critic, says, 'You are very convincing about the Passover Blood.' And right across the page, Professor Hommel, the Archæologist, says, 'Your explanation of the Passover is much more satisfactory than taking *pesakh* in the sense of "to pass by."'

The Old Testament Doctrine of Immortality.¹

BY PROFESSOR THE REV. A. B. DAVIDSON, D.D., LL.D., EDINBURGH.

THE call for a second edition of this large work in so short a time is perhaps higher testimony to the worth of the book than the reviews of critics, laudatory and enthusiastic though they have been. This call shows that the book has not merely been praised by a few, but read by many.

Of the three great sections into which the work is divided,—the heathen, the Old Testament, and the Christian doctrine of immortality,—the last is no doubt of the most absorbing interest. The heathen and Old Testament doctrines, however fascinating the first be, and however fundamental the second, and however full of pathos both are, are only preliminary; the Christian doctrine is of paramount concern, because it is final. And in recent years the interest attaching to it has been enhanced by attempts that have been made to traverse or modify, in various directions, the traditional, and what seems the natural, sense of the New Testament. The confusions created by these attempts imperatively required to be cleared up by subjecting the New Testament statements to a fresh analysis and interrogation. This has been done by Dr. Salmond, and in no part of his book are the qualities which distinguish his work, the exhaustiveness, the candour, and the imperturbable judicialness, so conspicuous. The author probably, like most men, has prejudices and predilections, and very possibly his predilections pulled in a different direction from his conclusions. If so, they have not been allowed to modify them, and the general effect of his conclusions is to confirm the traditional idea of the meaning of the New Testament, that it is in the present life that the destinies of men are wrought out and fixed, that as the tree falls it lies. It will not be easy to break the serried ranks of the author's arguments, and no serious attempt appears yet to have been made to do it. The question, however, may not be finally disposed of. It is conceivable that those whose instincts or sympathies lead them to a different goal from that reached by Dr. Salmond's investigation may argue that, though the

New Testament writers themselves stop short at the point of view fixed by the Old Testament and by reflection on it previous to their day, there are in their statements of the gospel principles which overshoot this point and would lead us rightly to a position considerably in front of it. Whatever may be supposed to lie implicitly in the New Testament, it is of the greatest moment to have in the meantime a clear statement of what it teaches explicitly.

An important part of the book is occupied with the Old Testament as a preparation for the Christian doctrine. Such questions as these occur to one: (1) What views regarding immortality are to be found in the Old Testament? (2) What were the modifications these views underwent before or while they were assumed into the Christian faith? The last question might raise some other questions in reference to the modifying forces, whether they were external, such as the influences of Persian and Greek thought, or whether they operated from within the community in the shape of reflection and religious intuition, stimulated, it might be, by the expansive energy of some new elements contributed directly by Christian teaching. The inquiry regarding Old Testament beliefs on immortality is, as Professor Salmond says, encompassed with difficulties, not the least of which is 'that of transporting ourselves into a world of ideas on the present and the future, on good and evil, on what makes life and what makes death, which are singularly unlike all those that the Western and modern mind is accustomed to.' Practically the difficulty is increased, as he proceeds to say, by the fact that, with our practice of using the Old and New Testaments together, we are always tempted to read New Testament ideas into Old Testament phraseology. It must be recognised, however, that the Old Testament is characterised by modes of thought on this subject different from those of all other religions, and not at once to be identified even with those of Christianity. It may be found that the results reached in the Old Testament approximate to Christianity, but these results were not the beginning but the end of a process; and it is

¹ *The Christian Doctrine of Immortality.* By S. D. F. Salmond, M.A., D.D. Second edition. Edinburgh: T. & T. Clark. 1896.

this process, with the circumstances, experiences, and needs which suggested it, gave it impulse and brought it to its conclusion, that has to be investigated.

These distinctive views of the Old Testament are discussed by the author in two important chapters, entitled 'Negative Aspect' and 'Positive Aspect' 'of the Old Testament Preparation.' In the former, 'certain ideas foreign to the Old Testament' are enumerated, namely, the idea that death was the extinction of the once existing person; the pantheistic idea; metempsychosis or the transmigration of souls, and the pre-existence of souls. The two last seem to have no points of contact with the Old Testament. And in regard to the first, though the language used regarding death be often exceedingly strong, the existence of the idea of Sheòl, the place of departed persons, necromancy, and similar things, show that the Old Testament assumed a kind of subsistence of all persons after death, however shadowy it might be. The exact sense of Eccles. iii. 21, 'Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?' is obscure; but the references to Sheòl in other parts of the book make it improbable that the idea of annihilation at death is contemplated. Pantheism might seem to lie much nearer Old Testament modes of thought. The ideas so strongly expressed of the universal divine causality, that God is the immediate author of all phenomena in nature, as well as of all movements in the history and life, and even in the mind of man, might naturally have led to the notion that the material world as well as mankind were but extensions or modes of the existence of the Divine Being. But no traces of such an idea are to be found. The senses in which the phrase 'Spirit of God' is used are sometimes vague and elusive; but in the Old Testament God is not said to be 'spirit,' and, even if He had been, 'spirit' is not regarded as *substance*. The Divine Being is not *ousia*, but energy; His relation to all things is causality, not identity. The spirit of God is God exerting power, particularly vital power. All life is due to God exercising this energy; it continues while He continues to exercise the energy; it ceases when He no more exerts it. It was natural, however, to speak of this spirit of life as something of the nature of an entity, just as we speak of 'the principle of life,' a phrase the meaning of which it

would puzzle those who use it to state. But the spirit of life is really nothing but the divine energy which causes life, and it is idle to ask where it goes at death; it goes nowhere. Such language as that in Eccles. xii. 7, 'the spirit returns to God who gave it,' merely means that the energy which causes life is withdrawn by God. Such an idea as that the spirit of man is part of God and reabsorbed into the Divine Spirit would carry implications in regard to the nature of God altogether foreign to the Old Testament idea of the Divine Being. In point of fact, the idea of essence or substance hardly appears. Neither the being of God nor the human soul, scarcely even nature, is thought of as substance.

In the chapter on the positive side of the Old Testament preparation the author discusses the idea of God, of man, of life and death. To begin with the last, death is just what we see it to be. But it is also more than we see; death includes the state of the dead. The deceased person does not suffer extinction, but continues to subsist in Sheòl, the place of departed persons. The vagueness of Old Testament thinking appears from the fact that it does not call the beings in Sheòl either spirits or souls. Dr. Salmond calls attention to this, though he appears to think that after all it is the *nephesh* or soul, that to which the personality adheres, which descends into Sheòl. This may have been the idea later, but it is better perhaps to avoid such precision. Phrases like 'Thou hast brought up my *nephesh* from Sheòl,' being said of the living man, do not refer specifically to the immaterial part. The Hebrew had no knowledge of the mode of subsistence in Sheòl; he knew the present life, and he thought of subsistence in Sheòl as a dim and nerveless reflection of life here. It is not individuals only that go into Sheòl, but larger subjects, as tribes and nations. Society here is continued in a shadowy form also there—kings sit on thrones, with their subjects around them. Now with regard to this idea of the underworld, two things may be said: (1) It is scarcely Old Testament teaching; it is a popular belief which all kinds of persons in Israel, the pious and others alike, are represented as sharing, but it is one which lies behind Old Testament revelation. Indeed the Old Testament doctrine of immortality, so far as the individual is concerned, may be said largely to consist in the reaction of the pious mind against this popular conception.

And (2) it is an idea which in itself has no religious worth. The state of the dead or the place of the dead is not one of rewards and punishments. The 'lowest Sheòl' (hell of A.V.) means merely 'Sheòl beneath,' while the passage Isa. lxvi. 24, 'their worm dieth not, and their fire is not quenched,' is not said of those in Sheòl, but of the impious dead who lie on the face of the earth as a spectacle to men and an awful evidence of God's wrath. The author's exegesis of this passage is certainly more correct than Cheyne's. On the other hand, his interpretation of the phrase 'the stones of the pit' (Isa. xiv. 19), in agreement with Cheyne and others, is less acceptable. The imperfect rhythm shows that the text is in some disorder, but that stones of the *pit* should mean a noble, paved mausoleum, implying an honourable burial, is anything but probable. At all events, Sheòl has no compartments and no degrees; there are no aggravations in death; death itself and the state of the dead is the highest aggravation known to the Old Testament. Hence any development observable runs on other lines: (1) A distinction is not drawn between the condition of the righteous and the wicked in Sheòl, but the righteous escape Sheòl: 'God will redeem my soul from the power of Sheòl, for He will take me.' (2) The unrighteous still fall victims to Sheòl, they die, and they remain the captives, the flock of death—Death shepherds them (Ps. xlix. 14, 15). No further aggravation is alluded to. But (3) in the period between the Old Testament and the New the idea of Gehenna arose, a place or state of torment by fire. Whether the old idea of Sheòl was transformed into the idea of Gehenna, so that Gehenna became coextensive with Sheòl, is a point that would need inquiry. Our Lord's parable of the rich man and Lazarus goes beyond the Old Testament. One would scarcely think that 'Abraham's bosom' or 'Paradise,' though perhaps in some sense an intermediate state, was in the sphere of Sheòl. The ideas of the parable rather run on the lines of Ps. xlix. See, however, Dr. Salmond's full discussion, chap. v. of his Third Book.

Again, in the Old Testament 'life' is just that which we so call, the existence of the whole man as we observe him. And as to 'man,' an essential element of his being is the body. Life is life in the body, such as it is before that analysis which we call death, and corresponds therefore to the

Christian synthesis called the resurrection life (cf. Job xiv. 13 ff.). The really important point, so far as the doctrine of immortality is concerned, is the moral conception both of God and man. God is an ethical Being, and so is man, and the universe is a moral constitution. And ethical in God is more than mere righteousness, though this is perhaps the most fundamental part of it; it is also consideration, goodness, compassion, and grace. And the fellowship in righteousness of the two moral beings, God and man, is the starting-point of the doctrine of immortality, although the doctrine may develop along the two lines of religious emotion and religious reflection. To sum up these distinctive positions: (1) The Old Testament is not materialistic, death is not the extinction of the formerly living person. (2) It is not philosophical, regarding the body as the prison-house of the soul, released from which it can spread its wings and soar unfettered into regions of pure and perfect life. Neither is it philosophical in the sense of regarding the soul as an indestructible substance, and therefore immortal from its nature. Nor (3) is the Old Testament Christian to begin with, though it gradually gives expression to all the main Christian ideas,—partly on the line of the immortality of the people of God, and partly on that of the individual (see below).

In the following chapters the author investigates the positive contribution of the Old Testament to the hope of immortality, considering first the contribution of the poetical books, *e.g.* such Psalms as xvi., xvii., xlix., and lxxiii., and Job; and secondly, the prophetic literature. This order may have been suggested by the fact that some prophetic books, such as Isa. xxiv.—xxvii., and Daniel, go so far as to teach plainly the doctrine of a resurrection, while the poetical books, if they refer to this, do so in a manner more obscure. Possibly the inquiry would have gained in clearness if the historical order had been followed, the prophets, at least the earlier ones, being investigated first. For even on this subject, as well as on others, the prophets are the pioneers of thought and faith in Israel. The poetical books are secondary; the psalmists offer few new thoughts, they operate with convictions and beliefs inherited from the prophets and long current, and these current beliefs they combine, just as hymn-writers do in all ages, into pictures of consolation or hope

or assurance, as their times needed. The great prophetic idea of the 'judgment' reappears in the Psalms, and there, as Dr. Salmond remarks, 'it is essentially on the same level as the prophetic doctrine.' The Psalms indeed would acquire a more definite sense to us if we regarded them less as the expression of mere general aspirations than as the reflection of definite faiths long assured; if, for example, in Ps. xxxvii. 10, 11, the words, 'For yet a little while, and the wicked shall not be; but the meek shall inherit the earth,' were felt to express not a mere general moral hope, but that definite faith inherited from the prophets of the imminence of the great day of the Lord. Of course it is impossible to review in detail Dr. Salmond's exegesis of the various passages bearing on his subject; but no one can read it without admiring the candour, the keen exegetical instinct, the remarkable felicity and elevation of language, and the full body of cultured and varied thought, everywhere characteristic of his inquiry. The reader will nowhere find a treatment of the question so fair and full, and so suggestive.

It is not easy to give or to receive a clear idea of the Old Testament contribution to the Christian doctrine of immortality. There are two immortalities in the Old Testament, a corporate, national one, the immortality of the people of God; and an individual one, the immortality of the single person. Historically the former, in its main conceptions, is the earlier, and is developed by the prophets. And the conceptions thrown out along the line of this development are of fundamental moment, and have, with some modifications caused by the other or individual idea, been assumed into Christianity. Some of the ideas are these: (1) The idea of the kingdom of God and its necessary character of righteousness—the righteous Lord loveth righteousness. (2) This righteousness is wanting in the people of God and in the world. Therefore a judgment, or rather the judgment, is inevitable, at many moments is felt by the prophets to be imminent. This judgment, otherwise the day of the Lord, is universal. It is the Lord's manifestation of Himself to assume His kingdom. (3) This judgment is not altogether penal, it is redemptive; its purpose is greatly to reveal God, to make Him known, whom to know is eternal life. And behind the terrors and the darkness rises clear the morn of eternal joy. The kingdom is the Lord's, His people are all righteous,

He is their God, and they His people. Now here are certain main Christian ideas, the judgment and the eternal perfection behind it. This final state, characterised by righteousness and peace and joy, corresponds to what we call heaven. Such an idea of heaven may differ somewhat from ours; but the difference is not essential, for even the New Testament leaves heaven very indeterminate as to locality, and that presence of God in His fulness which to Christian thought makes heaven is already there. With this idea of the final state of felicity is often combined the Messianic hope—the Messiah is King of this perfect kingdom of God. (4) This might seem an immortality in which death has no part. Even here, however, the *idea* of death appears. When Ephraim 'sinned in Baal he died,' and the restoration of the nation is a resurrection in Hos. vi., and more clearly in Ezek. xxxvii. And at a later time, as in Isa. xxiv. ff. and Dan. xii., there is combined with the judgment a resurrection which is literal. The feeling expressed by Schopenhauer, and even by Kant, as quoted by Dr. Salmond, that the idea of immortality was foreign to the religion of Israel, appears due to their having exclusive regard to the fate of individuals as we perceive it, and assuming that that alone is to be called immortality, the road to which is intersected by death. But such an idea has no support either in the Old Testament or the New. The final condition of felicity supervening upon the day of the Lord was the immortality of the people of God,—though the prophetic views may not be quite consistent,—and the individual entered into it as belonging to the people. And what seems so strange to us, namely, that death is so little contemplated, is partly explainable by the fact that just as to the early Christians the coming of Christ appeared imminent, so to pious Israelites the day of the Lord appeared at hand, and godly men might enter immortality without tasting death, even as St. Paul says, We shall not all die, but we shall all be changed.

The immortality of the individual person is little developed in the Old Testament, and the development is obscure. This obscurity arises from various things. The 'I' who speaks in the Psalms frequently interchanges with 'we,' and though an individual may speak, he speaks as one sharing the general hope of the people. And then when he says, 'God will redeem my soul from

Sheòl,' it is difficult to say whether 'my soul' refers specifically to the immaterial element or be equivalent to *me*; in other words, it is difficult to say whether death be contemplated, or that great crisis called the day of the Lord, which introduces the people and the individual as part of it into the final condition of blessedness. Individualism was really never full born in the Old Testament, which pursues the destinies of the people of God collectively; while we, having death more in view, pursue the destinies of the individual. There may thus be two classes of passages: (1) Passages which, though spoken perhaps by individuals, express the hope of the living people, and refer to that great change which the day of the Lord introduces, and which the individual, as part of the people, shall experience without tasting of death. And (2) passages where the individual contemplates dying, but expresses the hope that he will not, like the ungodly, fall into Sheòl, but have another destiny. The words of Ps. lxxiii., 'God is good to Israel,' might assign it to the first class. Ps. xlix. has two peculiarities: (1) its opening verses imply that its teaching on immortality is no more merely a hope or aspiration of the soul, but a dogma, a firm conviction. And (2) it seems to start from the assumption that death is universal. If this be the case, the words 'God will redeem my soul from Sheòl' must refer to what happens to the godly at death. Ps. xvii. may even go further. At all events, in all these poetical passages, the real point is the difference between the ungodly and the righteous in their relation to God. This difference arises and is observable in this life; whether the unchangeable consequences of the difference be realised at the great crisis of the day of the Lord and the judgment, the national view of immortality still prevailing, or at the death of the individual persons, the idea of death coming in and the destiny of individuals in particular

being pursued, may need discussion. Thus it may appear that even the earlier prophecies furnished general *ideas* and categories, which were taken up into Christian teaching. These ideas received greater precision in an individualistic sense in later prophecies and in the poetical literature, and probably still further precision in the same direction through the thought of pious minds in the period lying between the close of the Canon and the Christian era.

It has always been felt strange that the Pentateuch, which gives the constitution of the people of God, should be silent on death and immortality, or only refer to the popular idea of Sheòl. And this may seem doubly strange when the Pentateuch is brought down to a late period in the people's history. The truth may be that the Pentateuch, just like the poetical books, is secondary and a reflection of the prophetic teaching. Deuteronomy reposes on Isaiah and the prophets of the Assyrian age, and the Priests' Code on Ezekiel. The constitution which they furnish for Israel is the embodiment of the prophetic conceptions. But the conceptions of the prophets are ideal, their pictures of the true Israel are pictures of Israel of the future, Israel of the perfect and final state; in other words, of Israel in what may be called its condition of immortality. The legislation seeks to impose this ideal upon Israel of the present. Of necessity, when applied to the conditions of the actual Israel, the ideal became broken and a thing of patches; nevertheless, its outline and general scope was preserved, and sustained the aspirations of the people.

Dr. Salmond's work has been put forth by the publishers in a style worthy of its importance. A few trifling errata occur, only one of which is worth mentioning. On p. 208, 'the Day-star, the Sun of the morning,' read *Son*.

The Expository Times Guild of Bible Study.

With the month of November the Guild of Bible Study enters upon its seventh session. The purpose of the Guild is to encourage the systematic study as distinguished from the mere reading of Scripture. 'Two portions are chosen, one from the

Old Testament and one from the New; and those who undertake to study, with the aid of some commentary, one or both of these portions of Scripture between November 1896 and September 1897 are enrolled as Members of the Guild.

Names of those who are willing to make this effort are sent to the Editor at Kinneff, Bervie, N.B. There is no fee or other obligation.

As the study proceeds, Members may send short papers (if they so find it convenient) on some passage in the books chosen. If possible, the best of these papers will be published in THE EXPOSITORY TIMES. But whether they are published or not, the best ten papers will be chosen at the end of the session, and books will be presented to their writers, selected by themselves out of a list which the publishers will send them.

Papers received during the session 1895-96 have now been examined, and those sent by the following are judged to be most meritorious:—

Rev. Martin J. Birks, Brinnington Rise, Stockport.

Rev. Hugh H. Currie, M.A., B.D., Keig, Aberdeenshire.

Rev. J. Edwards, 14 Whetley Grove, Bradford.

Rev. E. Hall, Poole, Dorset.

Rev. J. Harries, M.A., Wesleyan Manse, Dundee.

Rev. Alfred Huddle, M.A., Leyton Rectory, Essex.

Rev. F. Jarratt, Goodleigh Rectory, Barnstaple.

Rev. D. Macfadyen, M.A., Hanley.

Rev. J. MacGillivray, B.A., B.D., Montreal.

Rev. H. Northcote, The Vicarage, Feudalton, Christ Church, New Zealand.

Rev. John Reith, B.D., Rickarton Manse, Stonehaven.

Rev. James Smith, M.A., Tarland.

Papers were received from laymen also, but they did not reach a high standard this year. The twelve volumes will accordingly be sent to the above by Messrs. T. & T. Clark, who will arrange with the writers as to their selection.

There is considerable difficulty always in the choice of the portions of Scripture for a new session. Many things have to be taken into account; but perhaps the most important thing is this, that at least one reliable modern commentary should be available for study. Now it is generally recognised that the ablest commentary that has ever been published in English on the *Book of Deuteronomy* is Professor Driver's in 'The International Critical Commentary' series (T. & T. Clark, 12s.). We have used the book daily since its issue, and with ever fresh surprise at its completeness, accuracy, and devotional suggestiveness. It is no doubt somewhat expensive to the working student; but it is worth a library of lesser books. We have accordingly chosen *Deuteronomy* as the Old Testament portion of study for the coming session.

The same consideration has fixed *St. Mark's Gospel* for the New Testament. Professor Gould's commentary in the same series (10s. 6d.) is not the masterpiece Dr. Driver's is. But there is little doubt it is the best in existence in English. To those, however, who wish a less expensive and less exhaustive work, Professor Lindsay's volume in the 'Handbook' series may be recommended. It is published by Messrs. T. & T. Clark at 2s. 6d., a very small price for an excellent book.

Merenptah and the Israelites.

I.

BY PROFESSOR F. HOMMEL, Ph.D., LL.D., MUNICH.

THE recent sensational 'find' of the Merenptah inscription has already formed the subject of discussion by the discoverer, Flinders Petrie, as well as by Spiegelberg, Steindorff, and others. My own investigations have led me to the following results, which are of the highest importance for the history of Israel:—

The newly-discovered text mentions a disaster that has overtaken *Isir'al* (written with the determinative for 'people'; cf. for the form of the word the Assy. *Sir'il*). This reference must certainly

be understood of the Israelites, but *Merenptah himself was never in Palestine*, and neither Seti I. nor Ramses II. (his immediate predecessors), in describing their Palestinian campaigns, make any mention of that people. Hence we must think of *the Israelites as not yet settled in Palestine at the date of the inscription*. In other words, the Exodus must have taken place shortly before—favoured probably by the complications which arose upon the death of Ramses II. (Ex. ii. 23). This becomes clear when we compare the two accounts we pos-

sess of the events of Merenptah's fifth year (B.C. 1277). The first of these, an inscription that has been long known, gives a detailed narrative of the expulsion of the Libyans and their allies from Egypt, which took place in the month Epiphi of the said fifth year. All the peoples are enumerated who, in conjunction with the Libyans, ravaged Egypt during the first years of Merenptah's reign;—the *Luku* (Lycians), *Akaiwas* (Achæans?), *Turs* (Tyrrhenians), *Saklus* and *Sardin* (Sardinians). These were sea-robbers from Asia Minor and Europe, of whom the Sardin are already known in the so-called Tel el-Amarna period (c. 1400 B.C.) as Phœnician auxiliaries, and under Ramses II. as Egyptian mercenaries, while the Luku figure as allies of the Hittites during the great Hittite war of the last-named monarch (B.C. 1343 ff.). It was upon *Egyptian ground* that the decisive battle was fought in Merenptah's fifth year, and we have a specially detailed account of the flight of the Libyan king, Mauriuij the son of Did. There is emphatic mention also of the ingratitude of the sea-robbers and the Asiatics (who are designated generally 'people of the bow,' *Pidti-shu*). Although Merenptah had permitted the latter to carry Egyptian corn in their ships to 'the land of Cheta' (i.e. the district of Asia Minor inhabited by a section of the sea-robbers), yet they had invaded Egypt. From this important notice we gather (1) that by *Pidti-shu* it is especially Phœnicians that are meant, for they alone were engaged in transporting grain by sea, and (2) that Semites from Asia, especially Phœnicians, had taken part in the attacks upon Egypt directly or indirectly (perhaps by supplying provisions to the invaders). Finally, there is an enumeration of the prisoners and the spoil along with the trophies of victory. In this instance, however, only the Libyans and the above-mentioned sea-robbers are named, which again indicates that the Phœnicians were only indirectly concerned. Had the latter taken part in the war directly, or had Merenptah marched against them to Palestine, this must have been mentioned in the inscription.

A strictly parallel account is contained in our new text. If the inscription of Karnak, just described, is of a poetical character, that on the recently-discovered stele belongs still more clearly to the same category. Of this the merest novice may convince himself by an unprejudiced comparison of the two. The new inscription is like-

wise dated in the fifth year of Merenptah, and indeed on the third day of the month Epiphi—the very day on which the decisive battle was fought. It relates in bombastic fashion the defeat of the Libyans and the flight of their king, Mauriuij; but strangely enough mentions none of the sea-peoples, but in their stead the land of Phœnicia (*Zahi*). The latter indeed comes before the Libyans, near the commencement of the long-winded inscription.¹ This circumstance is readily explained by the fact that the sea-robbers came for the most part *viâ* Phœnicia, and were provided with supplies by the Phœnicians. It was thus unnecessary for the narrator to name the strange peoples from the north who had caused such alarm and commotion in Egypt. We thus get at the same time the key to the understanding of the quite general terms of the close of the inscription:—

'The princes are cast to the ground, while they cry *shalôm*. Not one of the peoples of the bow lifts up any more the head. *Libya* is laid waste; *Cheta* (the home of a section of the sea-robbers) is brought to rest; *Kana'an* (the name of a Can.-Egypt. frontier town) is captured with (?) every wicked one; *Ashkelon* is led captive; *Gezer* (in Philistia) is taken; *Jeno'am* (near Tyre) is brought to nought; *Isir'al* is *fekt*,² he has no fruit more;³ *Chor* (Palestine, not Syria, especially the part of it bordering directly upon Egypt, the Goshen of Josh. x. 41 and xi. 16) has become a widow (*chor*, a play upon words) of the land of *Ta-mera* (i.e. Egypt); all the countries are at peace. Every marauder has been chastised by the king'. . . (here follow the name and title of Merenptah).

It will be observed that by a poetical licence, instead of *Zahi* (Phœnicia), which was used before to designate a section of the sea-robbers, the text now introduces a number of prominent places on the Phœnicio-Philistine coast, already known from the wars of Seti I. and Ramses II. That the Pharaoh had ever actually engaged in war with these is neither stated, nor is it to be read between the lines; nay, if we take into account also the Karnak

¹ The passage in question runs, 'he (Merenptah) who has pierced the land of *Zahi*.'

² Written with the determinative for 'vile things.' The meaning can only be guessed at, for the word (as a substantive) does not occur elsewhere. Perhaps it is = 'a waste,' or possibly = 'a horde,' from *fkt*, 'march to war.'

³ Literally, 'his fruit exists not,' i.e. he has fruit no more, (either literally, alluding to the Sinaitic peninsula, or figuratively).

inscription, such a notion is absolutely excluded. A new people, however, and one that appears here for the first time in an Egyptian inscription, is mentioned—Israel—which is viewed by the Pharaoh as implicated in the troubles of the preceding years. The circumstance that *Chor* (Palestine) is mentioned immediately after Israel may point to the Palestinian origin of that people, which naturally was well enough known to the Egyptians, and is called in question only by modern pentateuchal criticism.

While, then, the meaning of Merenptah's allu-

sion to the Israelites is involved in considerable obscurity, the fact remains that they are named, and that, too, in the connexion I have explained. This is extremely important, because it lends new support to the old conjecture that Merenptah was the Pharaoh of the Exodus.

In conclusion, I would only remark that neither in Ex. xiv. 26 ff., nor in the unquestionably ancient song of Ex. xv., is it said that the Pharaoh himself perished in the Red Sea. These passages speak only of his host and his chariots.

II.

By SIR J. WILLIAM DAWSON, LL.D., MONTREAL.

Referring to your notice of this interesting and important discovery in your June number, and to the article of Professor Flinders Petrie in the *Contemporary*, I beg to offer a few suggestions as to its import and relation to biblical history, and in favour of one of the explanations proposed by the discoverer.

To begin, I cannot believe that Merenptah was the Pharaoh of the Exodus. He was one of the Pharaohs of the Oppression, but the Exodus itself apparently took place in the short reign of his successor Siptah, the last king of the Nineteenth Dynasty, and the immediate predecessor of the time of anarchy recorded by Rameses III. in the 'Harris Papyrus,' and which led to the rise of a new dynasty. A few years following Merenptah's death were occupied by Seti II. and by a usurper; and the short and inglorious reign of Siptah, the next legitimate king, who seems to have left no issue, may have terminated abruptly in the Red Sea. With him in any case the great Nineteenth Dynasty, whose kings knew neither Joseph nor Jehovah, ceased from the earth.

To turn to the inscription itself. It is evident that it relates chiefly to the war against the Lybian invaders, which is treated in great detail, and with the usual grandiloquence of Egyptian official bulletins. The part relating to Palestine and to Israel is quite subordinate and supplementary, and relates to the sequel of the great war. It was not unnatural that certain of the Canaanite dependencies of Egypt should take advantage of the Lybian invasion either to assert their independence or to inaugurate revolutionary disturbances which had to be quelled on the expulsion of the Lybians.

The reference to Israel is even less definite, and may well have applied to the people when resident

in Goshen and its eastern extension to the head of the Red Sea.

During the Lybian war, if there was excitement among the Canaanites, this must have been felt even more strongly by the Israelites on the eastern frontier, who would watch the conflict with hopes of deliverance from their bondage, either by the victory of the Lybians or by the weakening of the Egyptian power, and may even have been tempted to overt acts of rebellion or to treasonable plots. At the close of the war, and after the suppression of the Canaanite revolts, these would be punished, possibly by the execution of some of the headmen, and by the plundering of some of the Israelite towns or settlements supposed to be most disaffected, and not improbably by the revival or re-enactment of some of the old edicts of Rameses II. respecting the destruction of the male children, as well as by the increase of the forced labour required of the people,—a measure the more suitable, because of the necessity of repairing the damage caused to towns and temple enclosures by the Lybian invasion.

The question next occurs—Is there any reference in the Bible to all this? The great Lybian war is not mentioned explicitly; but there are traces of its effects to which the discovery of Professor Flinders Petrie should now direct attention.

One possible reference is that in Ps. lxxviii. to misconduct of the Ephraimites at this period, which, whatever it was, is recalled in connexion with their selfish policy in far later times. Ephraim was no doubt the leading tribe in the age immediately succeeding that of Joseph, and may have had some military organisation for defence against the Eastern nomads. In the troubled reign of Merenptah the Ephraimites may have been

supposed to have failed in their duty, either to their countrymen or to the Government. In connexion with this, the references to Joshua in Exodus are supposed to import that he had been engaged in some military operations before his employment under Moses.¹

But of more importance is the reference to the 'affliction' and the 'cry' of the people at the time of the call of Moses, which are said to have caused God to intervene in their behalf, though previously He had appeared to disregard their miseries. This would seem to imply the aggravation of their sufferings shortly before the Exodus, and to this the Lybian war would certainly tend, and Merenptah's inscription testifies to it. We may perhaps add the statement in Ex. v. that the Israelites were scattered over all the land of Egypt in search of material for their bricks. In the earlier oppression of Rameses II. they seem to have been chiefly collected in two corvées at Rameses and Pithom; but the later work imposed by Merenptah would scatter them more widely; and this might continue until their final gathering for their departure.

We may thus read Merenptah's statement as referring to incipient rebellion among the Hebrew population in the eastern part of Lower Egypt, consequent on the Lybian invasion, and to its suppression and punishment when that invasion had been repelled. We may further regard these events as producing that general and bitter cry which entered into the ears of the Lord of hosts, as it will always do in such cases, and which is assigned as the immediate cause of the Divine interference in their behalf. When the tyrant has filled up the measure of his iniquity, and the oppressed are led to turn from human schemes to supplicate the help of God, is the time when the Almighty arm intervenes manifestly in the history

¹ Ch. xxxiii. 11, where the expression translated 'young man' may refer to a military function; also Ex. xvii. 13, xxiv. 13. See also 1 Chron. vii. 20.

of the world. Such a crisis in certain quarters is pretty evidently approaching in the present day, and Merenptah's inscription may have been disinterred as a special lesson to us at this time, lest we may neglect or injure the Lord's oppressed and persecuted people, who are at this moment, both in Russia and Turkey, suffering worse cruelties, and on a greater scale, than those inflicted on Israel in Egypt.

P.S.—Since mailing the MS. of the above note, I have received the July number of THE EXPOSITORY TIMES, and observe that several of your correspondents take similar views to that above given. I did not refer to the collision of Ephraim with the Philistines mentioned in 1 Chron. vii., because it seems to refer to an earlier period. It has, however, this bearing on the matter, that, like the reference in Ps. lxxviii., it shows Ephraim to have been an armed and military tribe on the eastern frontier, and this position may have continued till the reign of Merenptah, and may have been connected with the military training of Joshua the son of Nun.

But what if there has been an error in the reading, and if there is no reference in the inscription to Israel, but only to some town or district in Palestine, as has been suggested. I do not think this probable. Yet, even so, there still remains the fact that the Lybian invasion produced some disaffection in Palestine, and if so, probably much more among the oppressed Israelites in Egypt, followed by subsequent repression. Thus the incidental references in the Bible would not lose their value; and we should still rejoice that our attention has been called to them, and to the lessons they convey, by Merenptah's inscription. They will still come into the category of slight and undesigned coincidences, in which the old history so often anticipates modern discovery.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE LIFE OF JAMES McCOSH. EDITED BY WILLIAM MILLIGAN SLOANE. (*T. & T. Clark.* 8vo, pp. viii + 287, with portraits. 9s.) When the 'Life' of Principal Cairns was published, there

were men, we have been told, who thought they knew him, to whom it came as a great revelation. The 'Life' of President McCosh will come as a revelation to almost every one. He lived in two

continents. He gave what some of us would consider a life to each. They who knew him and the work he did in one were ignorant of the other. But it is not that alone, nor chiefly. Without doubt President McCosh was a greater man than most of us even perceived, and this 'Life' makes known his greatness.

Dr. James McCosh came into the flow of two great movements. The one was religious, the other intellectual—in their outward expression, at least. We call one of these movements the Disruption of the Church of Scotland, the other the Extension of College Education in America. He was not first in either movement. He did not originate or even guide. He was not the commander-in-chief in either army. But he was set over one regiment in each, and that regiment did its duty as scarcely another in the army did.

When the Disruption came, James McCosh found himself on the north-east coast of Scotland, in the very spot at which the tide was heaving strongest the other way. He recognised the conditions at once; he accepted his work; that corner of the land was made to feel the power of the Disruption, to receive whatever blessings it might have to bestow, as much as any other.

He tells that story himself, and it loses nothing in the telling. More surprising far, he loses nothing himself. When the time has come that the history of the Disruption can be told as history, the young minister of Brechin will be quoted as authoritative evidence, even though the evidence is of the work he accomplished himself.

When the movement for College Extension arose in its might in America, Dr. James McCosh was found at Princeton, the President of that College which wielded the greatest influence both from its history and its position. The situation was far more exacting, but he rose to its demands. Now for the first time the greatness of the man was manifest. America would have founded colleges though President McCosh had never been; but its colleges would have even less than half their present blessing. For he did not guide Princeton only. He gave an example. He started an impulse, and it spread the whole Continent over. If it is impossible in the colleges of America for any professor to say, 'I have nothing to do with the students' morals, I have only to do with their minds,' it was President McCosh who made it impossible.

What are biographies read for? 'For the stories they contain,' say the daily newspapers in a breath. Well, there are good stories here abundantly. There are stories well told, that are new and rich and racy. But surely out of the best biography we will seek a surer and more enduring blessing than that. In this biography there is the majesty of the truth, the truth as it is in Christ, lived steadily and happily as the creed of creeds.

THE GENERAL EPISTLE OF ST. JAMES.

BY THE REV. ARTHUR CARR, M.A. (Cambridge: *At the University Press*. Crown 8vo, pp. xlviii + 74. 2s. 6d.) The difficulty in editing the Cambridge *Greek Testament for Schools and Colleges* is to know how much attention to give to the Greek and how much to the Testament. Mr. Carr seems to have given more to the Greek than most of the editors. And in St. James that was perhaps necessary; it was at least attractive. For St. James offers ever new and delightful problems to the Greek student, both in his words and in his grammar. Mr. Carr has given study to his subject, and is up to date in his references, Burton's *Moods and Tenses* being found side by side with Margoliouth's EXPOSITORY TIMES articles. But where is Mayor? Can any one write on St. James now and not make incessant reference to our standard?

A COMPENDIOUS SYRIAC DICTIONARY. EDITED BY J. PAYNE SMITH. (Oxford: *At the Clarendon Press*. 4to, part i. pp. i-136. 8s. 6d. net.) This is the first part of Miss Payne Smith's Compendium of her father's great *Thesaurus*. Men mostly need a resolution to accept a piece of pure scholarship from a woman. But here we may make the resolution and not fear. For report has it, and this part bears the report out, that Miss Payne Smith was quite as good a Syriac scholar as her father. Whether there is room for this Dictionary, now that Brockelmann is complete, and has found its place in most students' libraries, is another question. But certainly Miss Payne Smith deserves more of Englishmen; for she has had the courage to give her meanings in the tongue wherein we were born. The printing is worthy of the Oxford Press.

COLLATIO CODICIS LEWISIANI RE-
SCRIPTI EVANGELIORUM SACRORUM

SYRIACORUM CUM CODICE CURETONIANO. AUCTORE ALBERTO BONUS, A.M. (Oxonii: *E Prelo Clarendoniano*. 4to, pp. ix + 95. 8s. 6d. net.) It is a long title and cannot be made shorter, but it tells its story clearly. This is what waited to be done about the Lewis Palimpsest. And Mr. Bonus, whom our readers already know a little, was just the man to do it. Then the Oxford Press has spent itself upon the work. And it is altogether satisfactory. Now we should like to hear Mr. Gwilliam's or Mr. Miller's thoughts upon it. For there is much searching of heart as to where this Lewis Syriac must be placed; and at last the evidence is in all our hands.

REVIVAL SERMONS IN OUTLINE. EDITED BY THE REV. C. PERREN, D.D. (*Allenson*. Crown 8vo, pp. xii + 344. 3s. 6d.) Mr. Allenson is like to become the preacher's publisher. There is not a month without a volume, and some have two or three. This time it is a collection of famous sermons bearing on revivals and revival accompaniments, all passed through a capable condenser.

THE ECUMENICAL COUNCILS. BY W. P. DU BOSE, S.T.D. (New York: *The Christian Literature Company*. Post 8vo, xi + 350. \$1.) There is a great difference between our fathers' way with history and ours. They could not get enough of it at once; we cannot get too little. The books they bought were a many-volumed Alison, a Burton, or a Neander, books which covered great spaces, and they read them through. The books we buy are 'The Story of the Nations' or 'Ten Epochs of Church History'; and if we were not provided with these small volumes on separate periods, we should read no history at all.

So the Christian Literature Company falls in with the taste of the time. This is the third volume (though the second, we think, in issue) of their 'Ten Epochs of Church History.'

The author is Dr. du Bose, who came before us recently with a volume on the *Soteriology of the New Testament*, and made himself something of a name. For the present work he has thus had preparation. For he himself recognises that the story of the Councils can be told only by one who knows the story of the Gospels. He recognises this, and even goes back to repeat the story of the

Gospels for us, making it manifest that the person of Christ is the Alpha and Omega of it. So that when he brings us to the Councils, we are ready to enter into their interest and perceive the importance of their issues. A trifle disjointed, his style is nevertheless serious and becoming. And he knows the subject. It is not the aim of the series to make discoveries or even reverse judgments. Its appeal is to the general reader, not the special scholar. But every writer will be expected to know his subject, and this writer has a special knowledge of his.

LIFE AND CHRIST. BY E. E. JENKINS, LL.D. (*Kelly*. Crown 8vo, pp. 320. 3s. 6d.) According to the programme, this is the fifth and next to last of that series of Sermons entitled 'The Life Indeed.' The editor's own volume has only now to come. Mr. Watkinson was wise to make the series short, wiser to make it good. But he was wisest of all to see to it, and he has seen to it, that whatever the sermons gave us of literature or philosophy, they should give us the glorious gospel of the blessed God. Dr. Jenkins is particularly strong in that. And it just means that his volume is particularly strong among the volumes of the series. For the gospel came not to make men wise, but to make men wise unto salvation. And Dr. Jenkins will have us leave discoursing and begin living. 'We will not concern ourselves as to the manner in which Christ overthrows our adversaries; we will not seek the precise interpretation of particular occurrences; we will not waste time in disputing between ourselves in what respect Christ is here or there: for I think you will agree with me that our business just now is rather preaching Christ and living Christ than disputing about Him.'

THE CAPTAIN ON THE BRIDGE. BY NEWTON JONES. (London: *Grapho Press*. 4to, pp. 67. 2s. 6d.) Pictorial Addresses in Outline, with 250 Original and Selected Anecdotes. And this is the reason of the large page and the glittering paper—the pictures are to the point, and they have to appear in large size and clear outline. These pictures—blackboard drawings they might be—are most ingenious. Given space and skill in drawing, and they should prove a great success. But the sermons are taking also, and many of the illustrations are original and to the point.

CHRISTIAN ETHICS. BY THOMAS B. STRONG, M.A. (*Longmans*. 8vo, pp. xxvii + 380. 15s.) It was certainly a great subject that was left to the Bampton lecturer of 1895, and he has made good use of his opportunity. It is possible there are those who have expected things these Bampton Lectures do not contain. For they do not contain a complete account of Christian ethics. If that had been possible in any series of lectures, which is very doubtful indeed, Mr. Strong knew there was no need for such a book. It is but a few months since Dr. Newman Smyth's masterly and marvellously complete volume on the subject was published. To cover that ground again would surely have been a mistake. But to emphasize some portion of the subject, especially if there was any portion that Dr. Smyth seemed to have neglected, was sensible and safe. And that is what Mr. Strong has done.

The point Mr. Strong has emphasized is what might be called the corporate ethics of Christianity, the ethics of the Christian Church. He does not reach that point at once. He felt that to emphasize it effectually, he must approach it historically. So he begins at the very beginning. He begins even beyond the beginning of *Christian* ethics. For his first lecture describes the ethical attainment of ancient Greek and Jew. Reaching Christ and His apostles in the second lecture, he briefly enough considers where the pith of the ethics of Christianity lies. Then through the 'Theological Virtues' and the 'Cardinal Virtues' he passes to the 'Ethical Meaning of Sin,' and dwells upon it to somewhat greater length and deeper purpose. It is only when he has reached his seventh lecture and the subject of the Reformation that he faces his special interest, and begins his special contribution.

Mr. Strong believes that since the Reformation a division has arisen between Creed and Life. And he finds the remedy for that in (1) a quickened sense of Churchmanship, and (2) the exercise of discipline. These are the greatest necessities, in Mr. Strong's judgment, of the ethical life of to-day, the things we must most earnestly strive after. The one is partly realised already, the other we shall never see.

THE HISTORY OF MANKIND. BY FRIEDRICH RATZEL. (*Macmillan*. Royal 8vo, pp. xxiv + 486. 12s. net.) Professor Ratzel's *Völker-*

kunde was first published in 1885-88. Its happy combination of great learning and simple language, aided immensely by its unsurpassed array of accurate illustrations, gave it an immediate popularity in Germany, and the fame of it soon passed into other lands. In England, specialists like Dr. Tylor, and ordinary German-reading schoolgirls, found equal delight in its pages. So a translation was arranged. Meantime, however, a second edition appeared in Germany, and so the translation was carefully made from that.

Now we have in English the first volume of the work on Anthropology that is likely to remain the standard for many years to come. Its translation seems well accomplished, and in the matter of illustration, paper, binding, and the like, it altogether surpasses the German original. There are 1160 illustrations, eight of which are in colour and full page. And, as Dr. Tylor points out, they are not mere book decorations, but a most important part of the apparatus for realising civilisation in its successive stages. 'They offer, in a way which no verbal description can attain to, an introduction and guide to the use of the museum collections on which the Science of Man comes more and more to depend in working out the theory of human development.'

Such a book is bound to attain popularity and a great circulation. The proper study of mankind is man—well, certainly the special interest of mankind is man. And on that account the 'Science of Man,' to use Dr. Tylor's phrase, has always been widely welcomed amongst us, whether it was through Robert Brown's *Races of Mankind* we made its acquaintance, or J. G. Wood's *Natural History of Man*, or any other. And this book is more worthy of such a circulation than any that has gone before it; for its facts are more surely facts; and they serve the purpose, not of mere idle anecdote, but of reaching and illustrating the ascertainable laws of human progress or decay.

MEMORIALS: FAMILY AND PERSONAL. BY ROUNDELL PALMER, EARL OF SELBORNE. (*Macmillan*. Two vols. 8vo, pp. 476 + 514, with portraits. 25s. net.) If we were asked to name the most typical English biography, we should scarcely hesitate to name this. It is the biography of a typical Englishman; it is written by himself; and it is published in typically English style by our most typical English publishers.

Roundell Palmer—to use the name that will longest live—was a typical Englishman. Seeing far, but not the farthest possible, he did faithfully that which he thought it was his duty to do. There were movements in which the whole nation was concerned, and he never recognised their existence till he died. But if a movement came within his reach, he considered its meaning so carefully, and chose his side so resolutely, that it was never the same for that movement again. He did not resolve unselfishly; but the selfishness that entered into his resolutions was rarely personal. It was such selfishness as one member of a family may show in standing for his family against the wider without; or as one member of a nation may use against the world. And even such selfishness as that was unconscious, part of his inheritance as an Englishman, the weakest link in the typical English chain.

Was he deficient in imagination, more deficient than even a great lawyer ought to be? But if he could not tell you what was sailing *beyond* the horizon, no man could describe more accurately the weight and direction of the vessels that were in sight. And so, if there was nothing dramatic in his life, as there could only be in spite of utmost skill in preventing it, there was at least abundant interest and marvellous success.

But Roundell Palmer is our typical Englishman; therefore he was both successful and religious. They smile who do not sneer at the man who makes the best of both worlds. But surely every man ought to do no less. If Roundell Palmer had made his religion *serve* his progress in this life he would not have been religious, and we doubt if he would even have been successful. There is no evidence that in all his wonderfully successful history, in all his fully religious life, religion stepped aside to let ambition pass. The two never seem to have come in one another's way. They walked together because they were agreed. To Roundell Palmer, at least, the highway of life was broad enough for both.

So the evening shadows began at last to fall. And when they grew deep, Roundell Palmer wrote this history of his life, and his daughter found the letters that she has inserted in it. He wrote his life's history as he had lived it. He did not look beyond it, but he saw it clearly, and he faithfully told us what he saw. It is the life of a typical Englishman told with typical English plainness and pride.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, vol. vi. pp. xi + 396. 5s.) The sixth volume contains the poems from 1814 to 1820, the last a fertile year. The Notes are fuller than usual, for some of these less-known poems need them. And the type of the Notes is very small. But it is so beautiful and clean that no man will find the smallest risk or discomfort in reading it.

THE MODERN READER'S BIBLE. DEUTERONOMY. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. 12mo, pp. xxx + 162. 2s. 6d.) Deuteronomy is so admirably suited to Professor Moulton's plan that it is a wonder he did not begin with it. It is difficult to get into the working of the plan. It is so new, and seemingly so external. And, in truth, there are fewer people than there ought to be who will even care to enter into it. For the Bible is either read by the learned or by the devout. The former do not need this treatment, and Professor Moulton does not speak to them. The latter do not seek it. For it has become a matter of minor consequence whether the Bible is understood, provided a portion of it is read religiously every day.

THE LIGHT OF HIS COUNTENANCE. BY THE REV. G. C. GRUBB, M.A. (*Marlborough*. Crown 8vo, pp. 124. 1s.) Eight sermons which Mr. Grubb has chosen out of a large volume which he published in Canada. He has chosen them because they are on the lines of his preaching, and most express his mind. Well, it is definite and decided preaching, and that is necessary; it is evangelical preaching, and that is necessary also; it is preaching that will not let you go, as if this man had to watch for *your* soul, and that is the final necessity.

FAMOUS SCOTS: THE BALLADISTS. BY JOHN GEDDIE. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) It is no doubt on the principle that the most famous men have been quite unknown to fame that the Balladists are included among the 'Famous Scots.' For no one knows their name or anything else about them. They were just the balladists, the men who wrote or sang or sold the ballads. And the ballads are the treasure.

The ballads of Scotland are well worth serious study. And Mr. Geddie does not make it *too* serious. They are not the output of an individual poet's mind. We do not know the makers of our ballads, as we do not know the makers of our proverbs—they had none. The nation has been the poet and the sage. So it is the study of a nation in its most natural, and nearly its highest, moments. They are well worth studying. And Mr. Geddie is a sympathetic, self-forgotten, sensible guide. He knows the ballads; he knows what claims to make for them, what claims not to make; he leaves them largely to do their own work in us.

THE LIFE AND SAYINGS OF KILSBY JONES. BY VYRNWY MORGAN. (*Elliot Stock*. Crown 8vo, pp. xvi + 204.) The printed page has an altogether merciless way with 'characters.' That Kilsby Jones was a 'character' we do not doubt, for so many there are who say so. But we neither see nor feel it here. And as for his sermons, there is no doubt that those that were least characteristic and least effective as he delivered them are most effective here.

LIFE AND TIMES OF GIROLAMO SAVONAROLA. BY PROFESSOR PASQUALE VILLARI. (*Fisher Unwin*. Post 8vo, pp. xlvii + 792. 7s. 6d.) Villari's Savonarola is a European classic now. We have waited to see this cheap edition, for it had to come. It is well worth waiting for. Far more convenient, it is just as complete and legible as the library edition. It ought to have a great circulation. And wherever it circulates it will carry pleasure and deepening of purpose along with it.

BOHEMIA. BY C. EDMUND MAURICE. (*Fisher Unwin*. Post 8vo, pp. xxvi + 533. 5s.) There are those to whom the name Bohemia suggests a wandering, wayward life, and it suggests nothing more. There are those again, and they are better off, to whom it is the land of Hus and Jerom, and they are content to know nothing beyond. Mr. Maurice has written a book to dispel the error of the former, and add to the knowledge of the latter. It is the latest issue of the 'Story of the Nations.' And, unlike many of the volumes that have gone before, it *is* the story of a nation, completely and reasonably detailed. It is a story full of interest; full also of the things that make history, and make it worth reading. There were men in Bohemia

whom it is a blessing to believe in and know. There were great movements that swept through and moved the land, and made it memorable. And there was Bohemia itself, a nation with a nation's sense of individuality, for which it fought and died. The story is worth telling, and this is probably the first time that it has been told for all the world to read.

THE TESTIMONY OF THE FOUR GOSPELS CONCERNING JESUS CHRIST. BY THE REV. CHARLES VOYSEY, B.A. (*Williams & Norgate*. 8vo, pp. xii + 184. 3s. 6d.) This is a sorry book. Its purpose is to prove that the Christ of the Gospels is a poor-spirited person, perverse in His teaching, and pernicious in His example; that He is altogether beneath the Christ of our nineteenth-century imagination, and really, if we would only see it, beneath our superior notice. That is what Mr. Voysey sets out to prove—to prove from the Gospels themselves, and to his own abundant content he easily accomplishes it. For almost any one can quote Scripture to his purpose. So now he has nothing more to do but write another book, and tell us where we get the adorable Christ of our imagination.

LITERARY NOTES.

Many of the publishers have issued their lists for the forthcoming season. There are some appetising items in those we have gone over. A new book by Sanday, albeit it is a 'Father,' will be welcomed exceedingly by most. Its title is *Sancti Irenæi Novum Testamentum*; it will be published from the Clarendon Press. Mr. C. H. Turner's *Latin Versions of the Canons of the Greek Councils* will be a scholar's work and worthy. It also issues from the Clarendon Press.

Dr. Sanday is at present at work on the article 'JESUS CHRIST' for the *Dictionary of the Bible*. After that he will give himself to the new volume he has promised for the 'International Critical Commentary.' Few books are more needed than a scientific Synopsis of the Gospels in Greek; and it is a great pleasure to know that Dr. Sanday has undertaken it along with Mr. Willoughby C. Allen, and that they will include St. John.

Messrs. T. & T. Clark have arranged to issue in this country the series entitled 'Ten Epochs of Church History.' The series made a most promising start with Dr. Marvin Vincent's *Age of*

Hildebrand. The volumes are larger than Longmans' 'Epoch' series, nearer the size of Unwin's *Story of the Nations*; large enough to give a fair account of the periods they cover, not too large to alarm or weary a rapidly-reading public.

To the student of Hebrew, one of the most welcome promises is a translation of the latest edition of Gesenius' *Grammar*. The translator is Mr. Cowley. It comes from the Clarendon Press also. In reference to translations, it may be noted, that in an article in the *Greifswalder Studien*, Dr. Haussleiter speaks of Sanday and Headlam's *Romans*, and expresses the hope that the volume will soon be translated into German. The German commentators have given us many, it is something to know that they will accept this in return.

Dr. Cave's *Introduction to Theology* has been out of print for some time. He has revised it thoroughly, and brought it up to date. No book fills the place so satisfactorily.

If any demand is felt for lectures and lantern slides on Palestine, Egypt, or the like, Mr. Lyle's may be commended. The choice of subject seems thoroughly judicious. As for a Map of Palestine, nothing can touch the Raised Map by Mr. Armstrong published by the Palestine Exploration Fund.

From Far Formosa, probably the best missionary book of last season, has passed into a third edition. And now Messrs. Oliphant Anderson & Ferrier have just issued in uniform binding, *A Cycle of Cathay*, by Dr. W. A. P. Martin.

Jean Astruc.

By PROFESSOR THE REV. A. R. S. KENNEDY, D.D., EDINBURGH.

OF the works that figure in every history of Pentateuch criticism, none is so frequently mentioned and so little known as Jean Astruc's famous *Conjectures*.¹ This is mainly due to the fact that for reasons to be stated in due course remarkably few copies of the book are now in existence. Thus, in the catalogues of two of our greatest libraries, the Bodleian and the library of Trinity College, Dublin, the book is conspicuous by its absence, and many of the continental libraries are understood to be in no better case. As for Astruc himself, although in his day a medical specialist and writer of world-wide reputation, he is little more to the man of average education to-day than if he had been a 'minor prophet.' In these circumstances it may not be inappropriate to recall the outstanding features of Astruc's career, while a brief sketch of the contents of his *Conjectures* may be welcomed by many students to whom the original is inaccessible. For it is as the author of this epoch-making work that Jean Astruc is now chiefly, if not solely, remembered, a fact which gives a curious interest to an estimate formed of

it in the early part of the present century. Thus in Rees' *Cyclopædia*, vol. iii., 1819, we read under ASTRUC (John, M.D.): 'One very singular work, little noticed, and perhaps little deserving notice, founded solely on speculation and conjecture, was his *Conjectures*, etc. Bruxelles, 1759' (*sic*).

I.

Jean Astruc² came of a good Protestant family of the province of Languedoc, in the south of France. Born on the 19th of March 1684, at the little town of Sauve, where his father was a minister of the gospel, Jean was baptized in the Protestant temple there. Astruc père, however, was not of the stuff that martyrs are made of, for

¹ The full title runs thus:—*Conjectures sur les Mémoires Originaux Dont il paroît que Moÿse s'est servi pour composer le Livre de la Genèse. Avec des Remarques, qui appuient ou qui éclaircissent ces Conjectures.* [Latin Motto.] *A Bruxelles, Chez Fricx, Imprimeur de Sa Majesté, vis-à-vis l'Eglise de la Madeleine. M. DCC. LIII. Avec Privilège & Approbation.*

² The authorities for the following sketch are (1) the short autobiography which occupies page 293 of Astruc's posthumous work, *Mémoires pour servir à l'histoire de la Faculté de Médecine de Montpellier* (Paris, 1767), and (2) the *Éloge historique de M. Astruc* prefixed to this work by its editor, M. Anne Charles Lorry, himself a *savant* of note and a former pupil of Astruc (pp. i-iii). It also appeared in the *Journal des Sçavans* of date October 1767, pp. 291 ff. Lorry's *Éloge* is the main source of the articles on A. in such works as the following:—*Bibliothèque littéraire, historique et critique de la Médecine*, etc., par M. J. F. Carrère, Paris, 1786, tome i. pp. 226-228, with analysis of A.'s works, pp. 228-238; *Encyclopédie Méthodique—Médecine*, Paris, 1790, t. i., pp. 374-382; *Jourdan's Biographie Médicale*, Paris, 1820, t. i., pp. 394-403; *Dictionnaire Encyclopédique des Sciences Médicales*, t. vii., Astruc (Jean); *Biographie Universelle*, etc., t. ii., Paris, 1843, pp. 592 ff.

he 'verted immediately before the revocation of the famous edict of Nantes. Adopting avowedly the profession of advocate, he in reality devoted himself to the study of philosophy and the education of his two sons, of whom Jean was the elder. He appears to have been a man of considerable culture, 'with an exact knowledge of the sacred tongues,' and a love for antiquity inherited by his more famous son. The latter, we are told, like Horace, blessed every day the memory of his father, from whom he confessed to have learned the secret of order and method to which he attributed much of his success in the study of the sciences.

From this excellent school Jean Astruc proceeded to the University of Montpellier, where he took his M.A. in 1700. Two years later, he received the degree of Bachelor of Medicine. The same year, 1702, saw the first of a stately series of publications on medicine, physics, antiquities, metaphysics, and theology. This was a short treatise giving the results of his investigations into the nature of effervescence. In 1703 he proceeded to the doctorate; but instead of at once commencing to practise, Astruc chose to devote himself to the scientific side of his profession, particularly to what we should nowadays call medical physics. After seven years of close study, during three of which (1707-1709) he acted as Deputy-Professor of Anatomy, he gave to the world his *Dissertatio physica de motu musculari*, 1710, a work which at once placed Astruc among the foremost investigators of the time. In the same year he obtained by competition the chair of anatomy in the neighbouring University of Toulouse, but, by his own avowal, his heart was still with his *Alma Mater*, and in 1715 he returned to be colleague and successor (if so we may render the original: *en qualité de survivancier*) to the Professor of Anatomy at Montpellier. Soon thereafter he became full Professor. The years that followed were years of successful academic work, fruitful research, and growing fame. Substantial recognition came in the shape of a Government appointment and a royal pension. The new theories of the young *savant* met with considerable opposition in many quarters, which led to a good deal of controversial writing on Astruc's part, in the course of which he crossed swords with several of our Scottish doctors, including such luminaries as Archibald Pitcairne of Edinburgh University, and the then Professor of Mathematics in Aberdeen,

Thomas Bower, M.D.¹ Astruc took a leading part also in the controversy, which was then at its height, between the physicians and the surgeons, his sympathies being entirely with the former.

A visit which Astruc paid to Paris in 1728, mainly for purposes of research, proved an epoch in his career, inasmuch as it led to his resignation of his chair at Montpellier, and his acceptance of the honourable position of first physician to Augustus II., King of Poland. The atmosphere of the Court, however, was not congenial to one of Astruc's independence of thought and action, and in a short time, under the pretext of urgent family business, he returned to Paris, where the second half of his long life was spent. In 1730 he was appointed consulting physician to the King (Louis xv.), and in the following year reached the summit of his ambition by being nominated Professor of Medicine in the Collège Royale de France. The only incident of importance in the following years, from a professional point of view, was his admission by *co-optation* into the very exclusive ranks of 'the noble Faculty of Medicine of Paris' (26th September 1743).² This honour was in part a recognition of the valuable service rendered by Astruc to the Faculty of Physicians in their legal process against the Surgeons, in the shape of five letters,³ which, according to M. Lorry, helped the Faculty to gain the case in the French Parliament. For nearly a quarter of a century Jean Astruc continued to be a star of the first magnitude in the Paris Faculty, then, as now, one of the most brilliant Faculties of Europe.

Some years before his admission to the Faculty, Astruc had completed and published the work which, more than any other of his numerous scientific publications, was the foundation of his world-wide reputation, namely, *De morbis veneris libri sex*, Paris, 1735. Several enlarged editions followed, and the work was at once translated into English, French, and other European tongues. For a complete list of Astruc's writings, the curious reader is referred to the works cited at the head of this article. Of the anonymous

¹ See *Epistola Joannis Astruc, quibus respondetur epistolari dissertationi Thomæ Boëri de concoctione*, 1715.

² A graphic sketch of the impressive ceremony of admission is given by M. Chéreau in the *Dict. encycl. des sciences médicales*, tome vii. pp. 31 ff.

³ On these see: *Lettres sur les disputes, . . . et sur le droit qu'a M. Astruc d'entrer dans ces disputes . . .* par M. * * * [François Quesnay], Chirurgien de Rouen, 1737.

Conjectures and its fate, we shall have more to say presently. After a long and laborious life as a teacher, physician, and writer, Astruc died on the 5th of May 1766, at the age of eighty-two. Before leaving Montpellier he had married Damoiselle Jeanne Chaunel. A son and a daughter were the fruit of this marriage; the former rose to a high legal position in Paris, and survived his father, while the latter predeceased him by a year.

On Astruc's claim to be remembered by posterity as a medical specialist and historian, it is for others more qualified to pronounce an opinion. That he was at least an indefatigable worker is certain both from the long list of his writings, some of them evidencing an almost unparalleled acquaintance with the history of medical science,¹ and from the statement of his biographer, that 'even in advanced life he was often found studying till 3 A.M. without fire, and by the light of a lamp alone' (*Éloge*, p. xlviii). As a teacher also, both at Montpellier and at Paris, he was extremely popular,² attracting students, even as a young man, from far and near. 'I have seen strangers,' remarks his eulogist, 'after they had heard the greatest professors of the schools of Holland and Germany, perfectly astonished at the force of M. Astruc's arguments, and the graces of his style; and many people, to whom medicine was uninteresting, listened to his lectures as models of good Latinity.' According to the same authority, Astruc was 'a happy father, a faithful and zealous friend, who nevertheless gave but few moments to his children and his friends' (*op. cit.* p. li), so engrossed was he in his scientific and literary work. Keen controversialist though he was to the end, yet his mode of argument had none of that 'rustic ferocity which renders the truth itself odious and unsupportable.' Although necessarily called by his profession to mix much with the dissolute society that then aped but too successfully the licentiousness of the Court, there is no good reason for doubting that Astruc was at heart other than we find him in his works, a sincere and indefatigable seeker after truth, both in nature and in revelation.³

¹ Even his bitterest opponents acknowledge his immense erudition, see Quesnay, *op. cit.*

² 'Il était Professeur par goût et par nature' (Lorry).

³ In the *Presbyterian and Reformed Review* for January 1892, Professor Osgood has attempted, on the evidence of the malicious and mendacious gossip of the period, to make

II.

To the student of the history of Old Testament criticism, Jean Astruc is of interest solely as the author of the work which now demands our attention, the once 'little noticed' *Conjectures*. Regarding its publication, we may once more quote the words of his friend and biographer: 'It was only when he perceived himself advanced in years that he felt entitled to give to the public a work which he had long thought over, and which has been received by the learned with applause. This work is his *Conjectures regarding the Original Memoirs which Moses appears to have made use of in the Composition of the Book of Genesis*. Certain scruples kept him back. He was himself quite clear as to his motives; but he was afraid that certain freethinkers (*esprits forts*) might fancy themselves in a position to draw from his *Conjectures* certain conclusions adverse to the divinity of the sacred books. He required to be reassured for a long period by pious and well-informed persons before giving forth this work, *which is only curious without being dangerous*, and which M. l'Abbé Fleury had already held to be possible. But at the same time he made haste to publish two dissertations on the immortality and immateriality of the soul as a guarantee of his faith.' The essays in question appeared in 1755. With these remarks of his friend, we may compare the words which Astruc himself has prefixed to his *Conjectures*. 'This work—so runs the *Avertissement*—was composed some time ago, but I hesitated to publish it, fearing that the would-be freethinkers (*les prétendus Esprits-forts*) . . . might make a wrong use of it to diminish the authority of the Pentateuch.' On being assured, however, that so far from this being the case, his results, 'far from being prejudicial to religion, could, on the contrary, be only of advantage to it, inasmuch as they helped to remove or at least to illuminate various difficulties which present themselves to the reader of Genesis,' he determined to publish the work. 'I protest in advance very sincerely,' he concludes, 'that if those who have a right to decide in these matters, and whose decisions I ought to respect, find my conjectures false or

out that Jean Astruc was a rake and villain of the deepest dye! The ultra-Protestant and ultra-conservative bias of the writer is only less conspicuous than his one-sided treatment of the evidence.

dangerous, I am ready to abandon them, or, to speak more correctly, I abandon them from this moment. Never shall fondness (*prévention*) for my own ideas prevail with me over the love of truth and religion.' Is this, we ask, the language of a man who undertakes, of set purpose, 'the denial of the supernatural in the Bible,' a man whose life has been so infamous that he is afraid to 'face death' unless he first prove that 'the Bible is not supernatural,' and that, therefore, 'there would be no fear from it for a man of Astruc's life'? (Osgood, *loc. cit.*).

Those who know how dangerous it was, even in those days, to deviate from the beaten path of the Church's teaching in matters of religion will be the last to blame Astruc for the device which he adopted in publishing the *Conjectures* with the fictitious title-page reproduced above. The work appeared neither at Brussels nor 'with privilege and approbation,' but anonymously at Paris in 1753.¹ The authorship of the book did not long remain a secret, as we know from a notable in-

¹ See Weller, *Dictionnaire des ouvrages français portant de fausses indications des lieux d'impression et des imprimeurs*, etc., Leipzig, 1864 (=vol. ii. of *Die falschen und fingirten Druckorte*).

cident which took place a few years later. Astruc's only daughter, Anne Jeanne Antoinette, was married in 1745 to Étienne de Silhouette, afterwards Louis xv.'s famous but short-lived Minister of Finance (March to November 1759). When Silhouette was put forward for this post of *contrôleur général*, a powerful party used every means to prevent his appointment, 'going so far,' according to Voltaire² (*Dictionnaire philosophique*, article 'Livres'), 'as to make it a crime on his part to have translated from the English a work of Warburton.'³ The same party also attempted to make political capital out of his father-in-law's unfortunate *Conjectures*. The result was that all available copies of both the offending books were bought up and consigned to the flames by their respective authors. Hence the rarity of Astruc's work.

The argument of the book will form the subject of a second article.

² Michaud, *Biographie Universelle*, t. xxxix., art. 'Silhouette.' Further details regarding S. will be found in Clement and Lemoine's *M. de Silhouette, Bourret*, etc.

³ This was *The Alliance between Church and State*, etc., 1736, of which a translation by M. de Silhouette appeared in 1742, under the title, *Dissertation sur l'union de la religion et de la Politique*, 2 vols. 12mo.

Requests and Replies.

It is not infrequently argued against ultra-ministerial authority, in the Church, that St. John avers all baptized Christians to be 'kings and priests' (Rev. i. 6). But the analogue of the king is the high priest. (1) Do St. John's words really countenance this presumption that *all Christians are high priests*? (2) Have these texts any relevance to the argument against the authority (ἐξουσία not δόναμις) of bishops and priests over such 'high priests'? —J. F. H.

(1) THE analogy of the king to the high priest is not worth much, for it can be turned round if we note that there was but *one* high priest. Yet the writer to the Hebrews tells us that all Christians have the access to God which even the high priest only had in a measure. (2) Why should the text touch the authority of bishops and presbyters any more than that of kings, whom St. John does not set above the 'priests'? The utmost that can be inferred is that neither bishops nor kings have any authority to make them cease from being priests.

H. M. GWATKIN.

Cambridge.

In the June number Dr. Laidlaw replied to a correspondent upon the subject of Conversion. A sentence or two in this reply have caused me difficulties where I never saw them before. I do not wish to be captious or to argue for the sake of arguing, and I should not venture to cross swords with Dr. Laidlaw. The importance of the subject is the sole reason for referring to it, and I feel I shall only display my own ignorance, but I wish to be clear on the matter. Dr. Laidlaw says: 'Their new birth was an instantaneous transaction, as it must always be, though it happened at a stage of life when they were not conscious. There can be no such thing as gradual regeneration. Birth is transition.' I quite understand that regeneration is instantaneous, but I cannot believe it is 'not conscious.' A being not conscious is not born. There is no gradual regeneration, but also no unconscious regeneration. Otherwise regeneration would be without faith, and a regenerated man might believe he was a lost sinner because he is not conscious of his regeneration. As Dr. Laidlaw says, 'Regeneration is purely and wholly a divine act': it is not a human act, but it is no mere divine purpose, it is an act. As an act of God on

the human soul, we must be conscious of it. 'De non apparentibus ut de non existentibus eadem est ratio.' Regeneration is not the same as election, it is the act and seal of the Divine Will. Consciousness is of the essence of existence, and is not an accident subsequently added. Of course there are degrees of consciousness, but this is beside the present issue. This is how the matter appears to me, and I should be glad to learn wherein my error lies.—T. T. S.

The writer overlooks the very distinction my note pointed out,—between Regeneration and Conversion,—a distinction rooted in Scripture and expounded by our best Reformed theology. He identifies the two in every case. It is true that they are often, perhaps normally, simultaneous in experience. But theology must leave room for instances in which they are not so, *e.g.* regeneration in infancy or early life, where the *consciousness* of divine grace fully emerges only later on.

J. LAIDLAW.

Edinburgh.

I have read with much interest Professor Hull's note on Acts xxvii. 14 in the July number of *The Expository Times*. Is there not, however, one difficulty which requires explanation before his theory can

be accepted? It will be found in any modern work on meteorology (I have no books at hand, and am, therefore, unable to give a reference) that the rotation of all storms in the Northern Hemisphere is in the contrary direction to that required by Professor Hull's theory; while in the case of an anti-cyclone, although the rotation is in the required direction, the system is essentially a fine weather system. Unless, therefore, some well-authenticated cases can be produced to show that the above laws are not of universal application, as is commonly assumed, it would seem impossible to accept the theory as fully established.—R. D. P.

I do not think there ought to be any difficulty in meeting your correspondent's objection. It is true that in this country an anti-cyclone is generally 'a fair-weather system.' But does he mean to affirm that there are never anti-cyclonic storms either here or in the Mediterranean? Probably your own experience in the East of Scotland will enable you to furnish an answer. The direction and force of the wind depend on the barometric pressure, and this on distribution of temperature; and the operation of the law which your correspondent quotes has its variations.

E. HULL.

London.

The Two Servants of Jehovah, the Conqueror and the Sufferer, in Deutero-Isaiah.

BY THE REV. W. E. BARNES, B.D., FELLOW OF PETERHOUSE, CAMBRIDGE.

IN the following paper an attempt will be made to state the witness of prophecy to Christ as far as regards 'Deutero-Isaiah,' from the standpoint of one who accepts the current modern re-statement of the nature of prophecy in general. The prophets were not mere predictors of distant events. They did not hold up a mirror on which the reflexion of the things of the far future was caught and then dashed with bewildering effect into the unready eyes of the people of the present. We believe rather that the prophets spoke to their hearers chiefly of the past which they remembered, and of the present which they beheld, and that being inspired they were able to deduce from these familiar events the great principles of God's work in history. A knowledge of these gave the prophets indeed an insight into the future, but we degrade their office if we attribute to them a knowledge of the details of future events, while

ignoring their power to trace the working of God ('the arm of the Lord') in the events of the past and present. The prophets were, above all, interpreters of history.

Old Testament history at the time of the second Isaiah means the history of the great Babylonian empire, stretching from the coast of the Mediterranean on the west to the Persian Gulf in the east. It is the history, for the most part, of highly civilised peoples. Splendid buildings, large libraries, wide-reaching commerce, and a knowledge of science attested the civilisation of the Babylonian empire.

It was civilised, but sinking. In B.C. 550, Nabonidus, the degenerate successor of Nebuchadnezzar, could oppress, but not protect. The empire was full of captives, torn, like the Jews, from one land to be settled in another, that they might forget their own people and become bond-

servants of 'the great king.' Heavy task-work was laid upon them, that they might build palaces and temples. Large and untrustworthy armies upheld for the day a Government which was the mother of discontent.

The discontent at home was matched with danger from abroad. Over Babylon hung the cloud of threatening barbarians from the north. The far-stretching empire was threatened at its heart. For centuries the civilised peoples—Assyrians, Babylonians, Syrians—had been wasting their strength in wars of aggrandisement, and now the barbarians¹ seemed about to take the trade of war out of the hands of its amateur professors, and sweep those civilised nations off the face of the earth.

Babylonia had tasted the bitterness of barbarian invasion at an earlier date, when its gods, to the scandal of their worshippers, had to be carried into the neighbouring land of Elam for safety. Nabonidus was not unaware of the greatness of the danger. If he was found wanting, it was not through want of knowledge. From the borders of Egypt, from the mountains of Armenia, from the farthest limits of his empire, so he tells us, his men came at his command. But when the great host was gathered, his heart failed him, or, as he says himself, 'his God bade him rebuild a ruined temple,' and so he stayed at home, and turned his soldiers into bricklayers.²

But while Nabonidus, 'the great king, the mighty king, the king of the four quarters of the earth, the king of Babylon,' was building on the edge of a precipice, the petty prince of an insignificant kingdom threw himself into the breach to oppose the common danger which threatened all civilised states. This prince was Cyrus, king of Anzan, afterwards to be known to all time as Cyrus, king of Persia. With his small force the little vassal king,³ so Nabonidus himself complacently tells us, overthrew the huge barbarian host, and led away the Scythian king a prisoner.⁴ Western Asia was saved from devastation.

¹ *Scythians*, according to some authorities.

² So I read the strange story told on the Abû-Habba cylinder. Col. i. 16-46 (*KTB*. iii. 2. p. 99).

³ Nabonidus calls Cyrus vassal (or servant) of Merodach (Marduk), the God of Babylon. This title implies a claim on the part of Nabonidus to be Cyrus' suzerain (*KTB*. iii. 2. p. 99).

⁴ After this victory, Cyrus is called king of Persia (Parsu), instead of king of Anzan, in the 'Nabonidus-Cyrus Chronicle' (*KTB*. iii. 2. pp. 129 and 131).

In Babylon a Jewish prophet was watching the course of events. When the barbarian was defeated, and men might breathe again, the prophet knew that the hand of God had been at work. Cyrus was a foreigner, and a patron, if not a professor, of polytheism, but he had set the Eastern world free from a deadly fear, and the younger Isaiah, carried by the Spirit past national and religious prejudices, hailed him in God's name by the highest title he could give to man, *The Lord's Anointed* (xlv. 1), and announced still greater things of him: 'Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.'⁵

Cyrus had begun as a deliverer, and the prophet, quickened in his mental and moral vision by the grace of God within him, foresaw that the deliverer would carry the work of God still further.

But first the great world-kingdom of Babylon was to become his, with barely an effort on his part, barely a struggle on his opponents': 'He shall not cry [his war-cry], nor lift up [his battle-shout], nor cause his voice to be heard in the street' (*ib.* ver. 2). So it came to pass. On the approach of Cyrus, Sippar, the great historic city of Northern Babylonia, fell without a battle, and Nabonidus became a fugitive; and next Babylon itself flung its gates wide to receive the deliverer.

The little vassal king of Anzan had become 'king of the four quarters of the world, king of Babylon.'

Who should be king but he who makes us free?

Cyrus, once on the throne, continued his work of deliverance. Not the captives of the Jews only, but the captives of other nations were allowed to return to their own lands. The sacred vessels of the temple at Jerusalem were sent back, and the images of the gods which had been brought to Babylon from other cities were restored to the sanctuaries from which they had been taken.

Weak and oppressed nations met at last with mercy; Cyrus nobly fulfilled the expectation of the prophet: 'A bruised reed shall he not break, and the smoking flax shall he not quench' (xlii. 3).

In the rise of Cyrus we have history on the largest scale, with a prophet standing by to interpret it. The younger Isaiah discerned the hand

⁵ Neither Dillmann (*in loco*) nor Duhm (*in loco*) see any reference to Cyrus, but vers. 1-4 apply exactly to him.

of God in the deliverance from the Scythians (the Kurds of the sixth century B.C.), in the peaceful progress of the deliverer to his second great act of deliverance, and lastly, in the person of the deliverer himself, the little vassal king daring where his suzerain shrank back.

We find then already, in the Old Testament, illustrations of *three great divine principles* of working which receive their fullest illustration in the New.

1. The first is that God is a Deliverer from death and from bonds. In the sixth century B.C. He wrought His deliverance by the hand of the heathen king of Anzan. Five hundred years later, He sent as the Deliverer His Son, who 'went about healing [in body and soul] all those that were oppressed of the devil,' and loosing the bonds which the scribes and Pharisees were ever tying more tightly around men.

2. The second principle is that God smooths the first steps of His appointed deliverers. As He made easy the way of Cyrus to Babylon, so by the whole providential course of history he prepared and smoothed the way for the preaching of the gospel.)

3. The third great principle which the history of Cyrus illustrates, is that God chooses 'the weak things of the world that He may put to shame the things that are strong' (1 Cor. i. 27). The earlier deliverer is Cyrus the little vassal king, the later is one who 'emptied Himself, taking the form of a servant' (Phil. ii. 7).)

There was much, then, in the teaching of the younger Isaiah concerning the career of the king of Anzan to prepare students of his writings to recognise a Divine Deliverer in One who came nearly six centuries later. But the prophet had more to show. His vision could discern the 'arm of the Lord' at work in a career far different from that of the warrior king.

In ch. liii.¹ is sketched a life in its outward events almost the very opposite of that of Cyrus, and the title, 'My servant,' is given to an obscure, patient sufferer (cf. Duhm on xlii. 1, p. 285 of his *Jesaja*).

'He grew up before Him (*i.e.* before the Lord) as a tender plant, and as a root out of a dry ground . . . (ver. 2). He was despised and rejected of

¹ I hold with Duhm (*Jesaja*, p. 284) that xlii. 1-4 and lii. 13-14. 12 are by the same hand, but I date both in the days of Cyrus.

men . . . (ver. 3). He was oppressed, yet he humbled himself and opened not his mouth . . . (ver. 7). And as for his generation, who among them considered that he was cut off out of the land of the living? (ver. 8).'

What a contrast is this to the career of Cyrus! Here we have, it seems, the story of a Jewish exile, known to the all-seeing eye of God as a man holding fast his integrity unhelped by human sympathy, a man rejected by his country and unjustly put to death by the oppressor, while none of his people cared to defend him living, or to weep for him when dead.

Cyrus' career is complete success, this nameless one's is utter failure, yet both receive the title, 'My servant.' What, then, is the prophet's test by which he discerns *the Servant of the Lord*?

The one thing in common between the 'servants of the Lord' is that both are *deliverers*.

One by conquest, the other by suffering comes between the people of God and their oppressor. One breaks the yoke, the other offers himself freely to bear it for others. Both are deliverers from the bitterness of the Babylonian Captivity.

But the prophet is a prophet, and sees other and deeper ills than the social and political. He saw the spiritual deadness of the people who, *because* one was appointed to suffer and not to contend, could not recognise in him the *Servant of the Lord*. The prophet saw a score of moral evils corrupting the hearts of his people, and blinding them from spiritual vision: 'All we like sheep have gone astray.' From these evils no Cyrus could deliver; but the prophet beheld in the silent sufferer the second 'Servant of the Lord,' a moral force which could be brought to act on moral ill; 'with His stripes we are healed.'

The prophet shows us here, it seems, a fourth of the great principles of the divine working which receive their chief supreme illustration in the great work of Christ's redemption.

Let me recapitulate the three first before I add the fourth to them. We found that the career of Cyrus illustrated for us three principles:—

1. That God is by nature a Deliverer. Creation and preservation are His attributes, not destruction.

2. That God *prepares* His deliverances. They are not sudden, but are from eternity. 'The Lamb was slain from the foundation of the world' (Rev. xiii. 8).

3. That God chooses the weak, and makes them strong to deliver.

And now from the career of the righteous sufferer we may add a fourth.

4. That the greatest deliverance of all, that from *moral* evil, comes through suffering.

The younger Isaiah was then, in the truest sense, a forerunner of Jesus Christ.

He calls the attention of all who at any time read his book to just those principles of divine working which governed the redeeming work of Christ on earth. As we study his prophecies, we see that the coming of the Lord Jesus was not an

interruption, but an integral part of God's providential government.

In these days of doubt and stress, it is indeed a helpful thought that the revelation contained in the Old and New Testaments, though given at many times and in many parts through many minds of men, speaks from first to last with one unflinching voice of one unchanging, all-ruling providence of God, of one redeeming love manifested through all ages, and of one teaching and comforting Spirit of God, which ever pleads with the spirit of man, calling it out of darkness into His marvellous light.

Recent Foreign Theology.

Among the Periodicals.

The Lord of Hosts (יהוה צבאות).

IN spite of all that has been written upon the above Divine title, Pfarrer BORCHERT (in the current number of *Studien u. Kritiken*) maintains that its meaning is still an open question. At one time the prevailing notion was that the 'hosts' (*Zeba'ôth*) mean the hosts of heaven, *i.e.* either the stars or the angels. Latterly, under the influence of such scholars as Robertson Smith, Reuss, and Kautzsch, this explanation has been giving place to another, which identifies the 'hosts' with the armies of Israel. According to this theory, the title *Jahweh Zeba'ôth* came down from a period when war and battle were the order of the day, although finally, and especially in the hands of some of the prophets, it lost its martial sense. Still another explanation is proposed by Smend, who takes *Zeba'ôth* as equivalent to all 'the forces and elements of the Cosmos.' Unfortunately, the question of the meaning of the expression is complicated by uncertainty as to the date when it came into use. Smend declares the formula to be characteristic of the prophetic literature, and agrees with Wellhausen that it probably originated with Amos, and that its occurrence in the older historical literature, such as the Books of Samuel and Kings, must be set down to the score of interpolation. What appears to be the original and fullest form of the title is found twice in Amos (iii. 13, vi. 14) and once in Hosea (xii. 6). In these passages we have 'Jahweh, the God of hosts' (*Jahweh 'elohê hazzeba'ôth*). According to

Borchert, however, it is plain that the title cannot have been used by Amos or Hosea for the first time, else the expression would be completed by the addition of *shamayim* (heaven) or of *Israel*. This argument is further strengthened by the occurrence of the shorter form *Jahweh 'elohê Zeba'ôth* (Am. iv. 13, v. 14, 15, 16, 27, vi. 8) and even *Jahweh Zeba'ôth* (ix. 5). Moreover the formula occurs in sources older than Amos, and where Borchert sees no ground for suspecting interpolation (2 Sam. v. 10, vi. 2, 18, both from the *Judean* document, *c.* B.C. 950, and 1 Sam. iv. 4, from the *Ephraimitic* document, *c.* 850). And even in some of these passages we have the *shortened* form *Jahweh Zeba'ôth*, which seems to imply that the expression had been long in use. Nothing but personal preference will, according to Borchert, account for the use of the expression by one writer and its avoidance by some of his contemporaries (*e.g.* it occurs in Isaiah, but not in Micah; it is used by Jeremiah no fewer than seventy-nine times, by Ezekiel not once). As to the *meaning* of the title, Smend holds that this must be sought in those passages where we read 'Jahweh (the God) of hosts is His name' (Isa. li. 15; Jer. xxxi. 35; Am. iv. 13, etc.). But Borchert protests that it would be as reasonable to seek for an explanation of the name *Jahweh* itself in Ex. xv. 3 or Jer. xxxiii. 2, where we read 'Jahweh is His name.' He considers that alike linguistic usage and the antiquity which upon any reasonable theory we have to assign to the expression, are fatal to Smend's explanation. Nor can he see his way to accept of the identification of the 'hosts'

with the armies of Israel. Kautzsch indeed argues that linguistic usage pleads in favour of this explanation. '*Zeba'ôth* almost uniformly refers to the hosts of Israel, whereas heaven's host is represented by the sing. *Zaba'*.' And even Schultz, who rejects Kautzsch's explanation of the title, admits that 'the word *Zeba'ôth* is undoubtedly used originally of the hosts of Israel.' Borchert would substitute 'finally' for Schultz' 'originally.' He shows that the numerous passages in the Hexateuch where we hear of the hosts (*Zib'ôth*) of Israel, belong without exception to P or R, and are thus characteristic of only a single and that a late source. The only other relevant citation is the complaint, 'Thou goest not forth with our hosts,' which occurs in identical terms in three psalms (xlv., lx., cviii.), all of which are of very recent date. The circumstance then that *Zeba'ôth* came to be applied to the hosts of Israel, is an insufficient datum from which to infer the original meaning of *Jahweh Zeba'ôth*. More than this, Borchert denies that P's references to the hosts (*Zib'ôth*) of Israel must necessarily be understood of *armies*. Rather is the word employed generally to designate the whole *multitude* (*πλήθος*) of Israel. The martial sense he thinks would be better expressed by the singular *Zaba'*. Support for the reference to the armies of Israel is sometimes found in the way in which the title *Jahweh of hosts* is brought into connexion with the ark, the palladium of ancient Israel (1 Sam. iv. 4). But Borchert will have it that the *cherubim*, which are mentioned in the same verse, have far more to do than the *ark* with the introduction here of the designation (cf. 2 Sam. vi. 2). But what of 1 Sam. xvii. 45? Is not 'Jahweh of hosts' explained by the following, 'God of the armies of Israel'? Borchert thinks not, partly because instead of *Zib'ôth* it is a different word, *ma'arakhôth*, that is used in the parallel expressions in vers. 26 and 36. One of the strongest arguments against referring the word to the armies of Israel is drawn by Borchert from the fact that the title does not occur precisely in those passages where, if this were its meaning, we should expect to find it, e.g. Ex. xv., Num. x. 35 f., and, above all, Judg. v. Borchert's own opinion is that the reference is to heavenly 'hosts,' by which he understands the *angels*, not the *stars*. The latter form but *one* host, and are always in the Old Testament the host of *heaven*, not of *God*. Our

author contends that in such passages as Hos. xii. 6, Ps. lxxxix. 8, where 'Jahweh of hosts' occurs, the whole context suggests a reference to angels (cf. Ps. lxxx. 2, 4, 7, 14, 19, and Isa. vi., where, after the *seraphim* have been mentioned, we encounter the title in vers. 3 and 5). These 'hosts' are not to be thought of exclusively from the martial point of view, but as the ministers who execute the commands of God whatever be the character of these, and whose presence contributes to the glory of the Almighty. '*Jahweh Zeba'ôth* always denotes the heavenly King, who is surrounded by innumerable hosts of angels as His suite and servants.' If this conclusion be correct, it materially affects our conception of the history of religion in Israel. Instead of the war-god of a tribe or a conglomeration of tribes, Israel's God meets us even in early days as the supramundane Lord of the heavenly hosts. In conclusion, Borchert suggests that the Old Testament 'Lord of hosts' reappears transfigured in the New Testament 'Our Father *which art in heaven*.' An allusion to angels may be discovered in the petition 'Thy will . . . *as it is in heaven*,' while the 'power' (*δύναμις*) and the 'glory' (*δόξα*) of the doxology recall Ps. xxix. 1, 2 (cf. Matt. xxiv. 30 *μετὰ δυνάμεως καὶ δόξης*, xxv. 31; 2 Thess. i. 7, 9).

The Four Empires of Daniel.

This old problem forms the subject of a study by M. BRUSTON in the *Revue de Théologie* for July. It is generally recognised by commentators that the four empires of Dan. ii. are identical with the four beasts of ch. vii., and that the first of these is the Babylonian empire. At this point, however, agreement ends. In particular a difference of opinion prevails as to whether the fourth beast represents the Roman or the Macedonian empire. For reasons connected with Messianic expectations, the Jews naturally accepted the Roman reference, but Bruston expresses surprise that such an interpretation should ever have found favour in Christian circles. He considers it perfectly clear that the fourth is not the Roman empire, but the one that preceded it. The eleventh horn he denies to be Antiochus Epiphanes. It rather symbolises the Seleucid dynasty, while Antiochus is alluded to in the 'eyes like the eyes of a man, and a mouth speaking great things.' The ten horns stand for the ten satrapies set up after the death of Alexander the Great, namely—(1) Egypt under Ptolemy,

(2) Syria under Laomedon, (3) Cilicia under Philoxenus, (4) Cappadocia under Nikanor, (5) Great Phrygia and Lycia under Antigonos, (6) Caria under Asander, (7) Lydia under Clitus, (8) Hellespontine Phrygia under Arrhidæus, (9) Macedonia and Greece under Antipater, (10) Thrace under Lysimachus. The eleventh horn came up 'among them, and before it three of the first horns were plucked up by the roots' (Dan. vii. 8). The latter statement, according to Bruston, refers to the successive defeats of Nikanor, Antigonos, and Lysimachus by Seleucus Nikator, the founder of the Seleucid dynasty. The first empire then being the Babylonian and the fourth the Greek, what are the second and third empires, represented respectively by a bear and by a four-headed leopard with the wings of a fowl? Two interpretations have been proposed, either that the second is the Medo-Persian empire and the third that of Alexander, or that the second is the Median power before the accession of Cyrus, and the third the Medo-Persian empire subsequent to that event. To the first interpretation Bruston objects (1) that the four heads manifestly denote four kings and not one (Alexander), just as in the Apocalypse the seven heads of the beast represent the first seven Roman emperors; (2) that Alexander cannot be separated from his successors, he is the head of the terrible beast from which the ten horns spring, and cannot be identified with the preceding beast. Moreover, the winged leopard with four heads is a very suitable figure for the Medo-Persian empire. The four heads are the first four kings,—Cyrus, Cambyzes, Darius, and Xerxes,—while the wings symbolise their rapid conquests and distant expeditions. The variegated skin of the leopard may be an emblem of the union of two peoples under the sceptre of Cyrus. On the other hand, the *bear*, a slow, heavy animal, scarcely ever leaving its mountain fastnesses, is surely a most inappropriate symbol for an empire which extended itself rapidly—to Asia Minor and Babylon under Cyrus, to Egypt under Cambyzes, to Greece under Darius and Xerxes. The bear, however, suits excellently the case of Media, a *mountainous* country with a *half-civilised* population, and whose conquests lay for the most part along its frontiers. Moreover, according to ch. ii. the second empire is *inferior to the first*. This was true of the Median empire in relation to the Babylonian, but surely not of the Medo-Persian,

which might rather be said to bear rule over the whole earth (Dan. ii. 39). The reference of the bear to Media is confirmed by Dan. vii. 5, if Bruston's interpretation of the obscure words, 'It was raised up on one side,' is correct. (The reader will find it well worth his while to refer to the original article for the discussion of this passage as well as of vii. 4, where the giving of a 'man's heart' to the Babylonian lion is illustrated by the kindness shown by Evil-Merodach to the captive king Jehoiachin). The author of Daniel expected the establishment of the Messianic kingdom during the epoch that followed the death of Epiphanes. His expectations were fulfilled, not literally, but in a higher form, by the foundation, two hundred years later, of the Christian Church. The kingdom of Jesus was not indeed of this world, but it was as far superior to earthly empires as human intelligence (cf. 'son of man' in Dan. vii. 13) is superior to brute force.

The Authority of Tradition.

The July and August numbers of the *Revue Chrétienne* contain two papers entitled *Du Traditionnalisme*. These, it is explained in a footnote, are extracted from the forthcoming *Introduction à la Dogmatique*, by Professor JALAGUIER. The standpoint of the latter is revealed clearly by his opening words, '*Since the Bible is a book of revelations*, it is the Rule of Faith, the sovereign Law of the Church, and the fundamental Basis of Theology.' Rationalism denies the inference by denying the premiss, it robs Scripture of its authority by robbing it of its inspiration. Illuminism and Catholicism admit the premiss but deny the inference, they refuse to admit that Scripture *alone* is a sufficient guide. Catholicism in particular claims to possess a superior light derived from apostolic tradition as guarded and interpreted by the Church. Jalaguier distinguishes between the 'conservative' traditionalism of Bellarmin and Bossuet and the 'progressive' traditionalism of Möhler and Newman. The paralogisms of the old system are forcibly exposed. Its advocates when hard pressed in the sphere of Tradition, fall back on the authority of the Church; when the pretensions of the Church are called in question, they cite the testimony of Scripture; and when the support of Scripture is lacking, they call in the aid of Tradition. The instinctive tendency to avail oneself of this last

support is seen in the case of not a few of the Reformers who, while theoretically asserting the sole authority of Scripture, were not slow to invoke also the consent of the Church. Most of them did not care to carry this appeal to a tribunal later than the third or fourth century, although some came down as late as the fifth or even the seventh. Thus we find frequent citations of the decisions of œcumenical Councils, at least of such as could be considered to express freely and correctly the general sentiment of the Church. On the other hand, there is an ultra-Protestantism which will hear nothing of an appeal to tradition. Yet it is surely evident that a belief or a practice which can be traced back uninterruptedly to primitive times, and is found to be generally prevalent then, derives strong support from such a circumstance, whereas an opinion or a custom of which we hear nothing prior to the third or fourth century has correspondingly little claim upon our acceptance. The total rejection of ecclesiastical tradition is, however, pronounced by Jalaguier to be fraught with less peril than the erecting of tradition into an authority collateral with Scripture. The proper course is to treat tradition as a *witness* not as a *judge*, to allow it a *historical* but not a *dogmatic* authority.

The second paper presents more especially Jalaguier's views regarding what he calls *Traditionalisme Évolutive*, a theory which originally found its way into German theology under the influence of the Hegelian philosophy, and which has passed from Protestantism to Roman Catholicism. It views tradition not as a supplement to the written word or as an interpreter of Scripture, but rather as the development of the Christian idea in the Church, corresponding to what Hegelianism called the evolution of the divine idea in nature and in history. It does not *ascend*, like its predecessors, to the fountainhead, the primitive Church, in order to show that such and such a belief or practice has apostolic or divine sanction; but it *descends* the current of history, in order to note the providential growth of the germs sown by the founders of Christianity. Far from contending that the Church has merely conserved what she originally received, this theory expressly admits that she has added to this store, that dogma has been not merely defined but enlarged in the course of the Church's history, notably through her conflicts with various heresies. And to these final

results practically the same value is attached as to the primitive teaching of the New Testament. The only privilege—a great one no doubt—enjoyed by the writers of the latter, was that of having seen and heard the Lord, or at least of having received from eye- and ear-witnesses impressions of His life and words. The Spirit was with them doubtless, but only as He has been and always will be with all believers who submit to His guidance. This *Traditionalisme Évolutive* has, according to Jalaguier, affinities with Roman Catholicism, with mysticism, and with rationalism. For instance, Möhler speaks of a spiritual sense, a common feeling of the eternal verities, created by the Holy Spirit in the Church, constituting the authority of the latter, and sanctioning the development which her worship and doctrine have undergone. It was precisely in the same way that Newman in his *History of the Development of Christian Doctrine* sought to justify his going over to the Roman Catholic Church. Mysticism, too, from the Montanists down to the Swedenborgians and Irvingites, practically adopts the same theory, when it claims to have received new revelations or new interpretations of the old. *Traditionalisme Évolutive* is finally a kind of high rationalism. If the old rationalism, basing itself upon the Deistic philosophy then prevalent, denied any immediate action of God upon the world or upon man, the new rationalism, basing itself upon the modern pantheistic philosophy, sees in the course of nature and in the history of man and of the Church an incessant divine revelation. Jalaguier closely examines the various forms of this theory, which he finally pronounces to amount to 'a sort of Christian pantheism which, were it to gain a firm footing in the Church, would produce the same results there as were produced in the realm of science by Hegelian pantheism, with which it has secret and profound affinities.'

St. Francis of Assisi.

To the *Revue Chrétienne* for August, M. SABATIER contributes a very interesting paper on a new chapter in the life of St. Francis. The year 1216, hitherto one of the most obscure in the history of the latter, has had a flood of light poured upon it by the discovery of a letter of Jacques de Vitry belonging to that date. The writer refers to the death of Pope Innocent III., the election of Honorius III. which he witnessed, and the part

played at this juncture by St. Francis and the *Fratres Minores*. We have in Sabatier's article a vivid description of the selfishness and ambition of the rival cardinals, and of the causes that led to the selection of Honorius as a sort of stop-gap pontiff. The chief interest of the article lies, however, in its account of how St. Francis obtained from the new pope liberty to proclaim a *gratis* indulgence to all who should be present on the opening day of the dedication of a certain church, provided they were penitent for their sins, and had made confession and received absolution. The request met with some opposition, but the indulgence was granted in perpetuity, to be available one day in each year. The article closes with a remarkable prayer of St. Francis, which is based on Solomon's prayer at the dedication of the temple, and whose language would have been specially appropriate on the occasion above referred to.

Biblical Aramaic.

This forms the subject of a short article in the July number of the *Theol. Tijdschrift*, by Dr. DE GOEJE. Apart from his criticisms of the recently-published Aramaic grammars of Strack and Marti, the writer's remarks on the Aramaic sources that may be supposed to underlie our present Greek gospels are of much interest. He is well aware of the difficulty of reproducing these sources, still there are instances in which we certainly appear to have recovered the original meaning of a text, where the Greek does not correctly represent the Aramaic, or in which we have light thrown upon a text which is correctly enough translated, but whose point is evident only in Aramaic. We have space to note only one or two of these. In Matt. vii. 6, 'Give

not that which is holy unto the dogs, neither cast your pearls before the swine,' the parallel between 'that which is holy' and 'pearls' has always been felt to be an imperfect one. It is quite possible that קִדְשָׁא (holiness) and קִדְשָׁא (ring) have changed places, an occurrence all the more likely to happen as the word would be written without vowel-signs. The law is a ring according to the Rabbins, and their teaching the pearls that adorn it. So in Matt. xx. 22, Mark x. 38, 'Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?' it is possible that in the latter question there is a mistranslation of an Aramaic word denoting the *bitter herbs* used at the Paschal meal. The question would then be, 'Can ye dip your bread in the same dish as I do?'

Historical Theology.

This forms the contents of the second *Abtheilung* of the *Theol. Jahresbericht*. We have only space this month to note its appearance and its arrangement of the subject-matter:—(1) Church History down to the Council of Nicæa, by Lüdemann; (2) From Nicæa to the Middle Ages, by Krüger; (3) Middle Ages, by Böhringer; (4) From beginning of Reformation to 1648, by Loesche; (5) From 1648 onwards, by Werner. The last division is supplemented by a notice of works in Inter-confessional Theology by Kohlschmidt, and of works on the history of Religions by Furrer. The labour and care expended on the whole work render it eminently worthy of the confidence of the student, to whom for purposes of reference it is indispensable.

J. A. SELBIE.

Maryculter.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN vi. 68.

'Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.'

EXPOSITION.

'Simon Peter.'—St. Peter occupies the same representative place in St. John's narrative as in the others. Comp. xiii. 6 ff., 24, 36, xviii. 10, xx. 2, xxi. 3.—WESTCOTT.

St. Peter's forwardness in this case was noble, and to the wounded spirit of his Lord doubtless very grateful.—BROWN.

'To whom shall we go?'—As if to say, Admitting there is difficulty here, where shall we be better off? Who will do more for us? Who will give clearer guidance,—show us the Father? The personal experience which Peter had of his Lord when he first met Him, was for him, as it must be for all, the immovable ground on which to rest

amid uncertainty and reproach. '*Da nobis alterum te*' (Augustine).—REITH.

'*Thou hast the words of eternal life.*'—The words, or rather *words* of eternal life. This phrase may mean either (1) words—utterances (ver. 63)—concerning eternal life; or (2) words bringing, issuing in, eternal life (1 John i. 1). The usage of St. John is, on the whole, decidedly in favour of the second interpretation. Thus we find *the bread of life* (vers. 35, etc.), *the light of life* (viii. 12), *the water of life* (Rev. xxi. 6, xxii. 1, 17), *the tree of life* (Rev. ii. 7, xxii. 2, 14). St. Peter does not speak of the completed gospel ('the word'), but of specific sayings which had been felt to carry life with them. He had recognised the truth of what the Lord had said (ver. 63).—WESTCOTT.

St. Peter's reply expresses two facts: the deep void left in the heart by all other teaching, and the life-giving power of that of Jesus. This confession of Peter sounds like an echo of his Master's words (ver. 63): 'The words that I speak unto you, they are spirit, and they are life.' The experience of true believers already exists to confirm the statements of their Lord. Our ordinary translation, by substituting *the words* for *words*, transforms a simple exclamation of feeling and experience into a dogmatic formula.—GODET.

METHODS OF TREATMENT.

I.

THE GREAT DECISION.

By the Rev. C. J. Vaughan, D.D.

There is an assumption here that man must have some one to go to. This may be called the Argument from Want. Man wants some one—therefore God has some One for him. If there be a God touched with the feeling of our infirmities, if God is not only Power but Love, the argument from want is firm and sound, and not even sin can vitiate it, since after sin the want is but greater than before. What is this want?

1. Some one who can raise us above *Circumstance*. A vast multitude suffer from adverse circumstances,—poverty, sickness, disappointed hopes,—and those who are more fortunate know that their happiness is insecure and temporary, and they, too, need to be independent of their surroundings. God designs their independence. There is One only who can go to the root of the trouble and say, 'I come to you from heaven, where there are no such

distinctions as these of gold, of rank, or of fame,—there the only honour is humility, the only office that of ministering, the only distinction being likest God—cultivate these things, over which fortune (as you call it) has no power, and I will guide you with my counsel, and at last admit you into glory.'

2. We want some personal help to lift us above *Sin*. Sin is a fact, however disguised or extenuated. When it is brought home to the soul, the question arises, 'To whom shall I go?' To Christ, who was in all points tempted like as we are without sin, and who took our sins upon Himself. If we do not accept Him, there is no other.

3. We need some one to raise us above *Death*. Who can deliver us from the fear of death, and render us independent of the uncertainty of life? He who confronted death and conquered, and who can say, 'I am the resurrection and the life.' He has the words of eternal life.

II.

CHRIST THE SOURCE OF ETERNAL LIFE.

By the Rev. R. Rutherford, M.A.

The apostle is here the representative of mankind, and expresses the feelings of every true penitent.

1. His words indicate *a sense of spiritual need*.—Such a need is common to all men. However destitute of spiritual perception and desires men may seem to be, they are not insensible to something higher, in the way of dread if not of hope. Illness or bereavement will often be the means of betraying such consciousness. Man, by his constitution, requires something out of himself on which to lean. And nothing material or temporal can meet this want. He has powers of mind, affections, and desires which only a Being of infinite perfection can fully satisfy. All mankind has felt the necessity of worshipping something, however the objects and manner of worship may differ. This need is universal, and the religious propensity natural to man.

2. St. Peter's words indicate *a sincere desire to have this want supplied*.—This implies readiness to abandon sin,—not from fear of punishment, but from the wish to be at peace with God. It also implies the use of means by which the want may be supplied.

3. *There is none other but Christ who can meet*

the want.—Having found that it is natural to man to worship something outside himself, we conclude that his aspirations towards a higher Being are not in vain,—that there is some Being in whom his conceptions of ideal goodness and power may find their consummation. In Christ we find such a Being, made like one of ourselves in His Incarnation, worthy of our deepest reverence and love, and crowning His claim by laying down His life for our sakes.

4. *Why Christ is exclusively to be preferred.*—To understand the state of mind of the apostle, we must realise the darkness and uncertainty which prevailed before the advent of the Saviour, and what the revelation of His power, purity, and wisdom must have been to His disciples. He had words of eternal life. And He confirmed the truth of His mission, and the value of His atonement by His resurrection, and became a source of eternal life to all who believe in Him. For us now, as for His followers then, He only has the words of eternal life.

ILLUSTRATIONS.

ST. PETER's character, as portrayed by St. John, is in thorough accord with what we have already gathered from the other evangelists. His curiosity comes out in the eager question with which he interrupts his Master's discourse in the upper room, 'Lord, whither goest thou?' in the expedient by which he endeavours to obtain, through the medium of the beloved disciples, the traitor's name (xiii. 24 *seq.*); in the anxiety which he shows to learn his brother apostle's destiny ('Lord, what shall this man do?' xxi. 21). He will not rest content with dark forebodings and mysterious intimations; he will know the facts, and know them definitely. Again, his ready profession of faith, which makes him now the mouthpiece of the apostolic band ('Lord, to whom shall we go? Thou hast the words of eternal life'), now the revealer of his own deepest heart-utterances ('Lord, Thou knowest all things; Thou knowest that I love Thee,' xxi. 17), is in perfect keeping with what the Synoptic narrative has led us to expect. His impetuosity shines out in every action which is recorded of him. In Gethsemane, without a thought for the consequences, he draws his sword, and smites the high priest's servant (xviii. 10 *seq.*); at the tomb, while the younger disciple stands awestruck and uncertain, he enters in without a moment's hesitation (xx. 6); at the Sea of Galilee he plunges into the lake (xxi. 7); he drags the net to land (xxi. 11). And the sudden revulsion of sentiment, of which such striking examples are recorded in the first three Gospels, has its complete parallel in an incident peculiar to the Fourth Evangelist—the washing of the disciples' feet ('Thou shalt never wash my feet.' 'Lord, not my feet only, but also my hands and my head,' xiii. 8, 9).—J. B. LIGHTFOOT.

THERE is here one great assumption. There is a postulate in this reply which, being removed, the whole drops to pieces. It is, that man must have some one to go to. It is, that the soul wants, demands, cries out for, not something only, but some One; cannot live without a Master, without a Guide, without a Revealer and a Comforter; is so constituted that it cannot live alone, cannot grope its own way, except as searching for One who shall be its rest; will not, cannot, ought not to be self-sufficing—inasmuch as this is the law of its being, and God has made it natural to us not to inquire whether to any one, but only, confidently, this—*To whom shall we go?*—C. J. VAUGHAN.

THEIR faith, as described in this opening sentence of Peter's confession, did not start on transcendental levels. Before Peter closed his lips the pronouncement became positive, robust, dogmatic; but the plain prose of it was, their faith at the first took its rise in sheer helplessness, distraction, ignorance of holier or more conscience-contenting teaching than that which came forth from their own Master's lips.

Nowhere else to turn! Not a very inspiring confession, it is true; but let it be remembered that some of the victories and achievements which have clothed our world with its richest renown have been due in no small degree to dilemmas and limitations in the field of choice.—T. G. SELBY.

THIS is the demand that sifts men; it separates those who are to be God's fellow-workers and helpers and instruments in raising others, from those who live the life of all men, who drift through the world neither very good nor very bad; not wholly useless in their generation, but not centres of spiritual force and life and inspiration. To be this, there must be more than obedience, more than compliance; there must be an inwardness, call it faith or love or the Spirit of Christ, or what you will,—and it is when this high demand is made and felt that we are in danger of going away.—J. M. WILSON.

THEY found deep down in their hearts that same conviction that you and I have: Who else can help us; to whom else shall we go? We may not see whither Christ will lead us any more than Peter saw; but here is one soul unutterably lofty, and for whom should we forsake this our noblest leader, and fall away? This is the tragedy of life, to see the once true soul turn coward. Browning's words on the Italian renegade are worthy of being quoted even of a higher service—

We shall march conquering—not through his presence;
Songs may inspirit us—not from his lyre;
Deeds will be done, while he boasts his quiescence,
Still bidding crouch, whom the rest bade aspire.
Blot out his name then, record one lost soul more,
One task more declined, one more footpath untrod,
One more devil's triumph, and sorrow for angels,
One wrong more to man, one more insult to God.

J. M. WILSON.

CHRIST had not merely spoken to the apostles of an eternal life. He had not said, 'It is a part of My teaching

that there is such a life.' But all He said or did was the revelation of this life. They felt themselves, in contact with Him, to be at the same time in contact with a sphere of spiritual being above the world. And so the assurance of the eternal life can only come to any of us straight out of the words of Christ, rather than out of any other source. The word of Christ is the highest evidence for us that there is any higher life at all, any ground of existence that is really eternal beneath all the changes of experience. If we cannot rest here, or get conviction here, as we look at Christ, we cannot rest anywhere.—W. W. TULLOCH.

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Sermonettes on the Golden Texts.

BY THE REV. JOHN REID, M.A., DUNDEE.

A Deathbed Charge.

'And keep the charge of the Lord, to walk in His ways, to keep His statutes, His commandments and His judgments and His testimonies as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.'—1 KINGS ii. 3.

DAVID the great warrior and poet king of Israel is dying. He says, 'I go the way of all the earth.' The ways of the humble and the great meet at the grave. There is no escape from the last experience that waits upon mortality.

Death lays his mighty hand on kings.
 Sceptre and crown must tumble down
 And in the dust be equal made
 With the poor crooked scythe and spade.

I. A DYING FATHER'S CHARGE.—The lips of dying men speak truth. Life's realities are clearly apprehended under the shadow of death. The way of life becomes very plain, as men look backwards from the goal.

Last words are a precious legacy. David had had a long and varied experience of life. He had proved the way of wisdom, both by obedience and disobedience. An intense longing possessed him to save his son from the faults into which he him-

self had fallen. He uses his last hours, not in selfish thought about his own condition, but in earnest care for the future of the son who was to reign in his stead.

There is a solemn emphasis in the way in which he amplifies the charge of the Lord. He would omit no part of what God had commanded. He mentions 'His ways,' 'His statutes,' 'His commandments,' 'His judgments,' and 'His testimonies,' as if to impress upon Solomon the fulness and majesty of what God requires.

After all, he has no charge to lay upon his son but the charge of the Lord. He has no new commandment to give. All would be well: Solomon would 'be strong,' and 'show' himself 'a man' if only he kept the charge of the Lord. So he adds all his paternal influence, intensified by the near approach of death and separation, to help him to obedience.

II. THE RULE OF A KING'S LIFE.—David gives better advice to a prince than Machiavel. The charge of the Lord is a better guide for monarchs, than any schemes of man's devising. So we put the Bible into the hands of our British Sovereigns at their coronation, and thus repeat to them the

last words of David to his successor—'Keep the charge of the Lord.' But it is the rule of a king's life because it is the rule of a man's life. It fits the king's life because it first fits a man's life. All are equal before this law. The rule for one is the rule for all. 'Keep the charge of the Lord.'

III. A WRITTEN RULE.—It is well, when the sound of a father's voice is stilled, that the word of God remains, to be the guide of the generation that comes after. The influence of a last charge may die away. Its words may be forgotten, but as long as a man has a Bible, he is not destitute of guidance. What is written there remains as an imperishable record of what God requires of man.

The Bible is larger for us than it was for Solomon. 'More light' has come from above to illumine the way of life. But light without sight is wasted. A Bible that is not studied is useless for guidance, and waits only to condemn. 'Read your Bible' has been the last word of many a godly father and mother since David's day, and those who have obeyed this charge, have not missed the blessing it can give.

IV. THE SECRET OF PROSPERITY.—God, who made man, made also a law for his life. His laws are not restrictions which limit and burden human action. They are fences along the way of life to keep men from danger and disaster. They mark out the safe and prosperous way across the isthmus of life. What banks are to a river, God's laws are to the life of man. Without its banks a river becomes a stagnant and pestiferous morass. Without obedience to God's law, man's energies are wasted and prove hurtful both to himself and others.

There may be a feeling of restraint in keeping the law, but it is restraint from failure and injury. Well did the late Professor Blackie say, 'With all its sorrows, a youth spent in Calvinistic seriousness is in every way preferable to one spent in frivolity.'

But our idea of prosperity must be raised above that of the world. A man may gain the whole world and lose his own soul. The only real prosperity lies in the strength and elevation of character. No life is a failure where the character is noble, reverent, and self-forgetful, however poor and humble the outward lot may be. It has gained the highest good, the most enduring wealth, the only prosperity, whose leaf does not wither, and the way to reach it is this: 'KEEP THE CHARGE OF THE LORD.'

The Secret of Wisdom.

'The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth for ever.'—Ps. iii. 10.

'WHERE shall wisdom be found, and where is the place of understanding?' 'The depth saith it is not in me,' and the sea saith 'it is not in me.' So too might every school and college say, 'it is not in me,' for knowledge is not wisdom. We have to go to the Bible to find its secret, 'The fear of the Lord is the beginning of wisdom.'

I. THE FEAR OF THE LORD.—This does not mean dread or terror, but reverence, that springs from trust and adoring recognition of God. God has not given to us a spirit of terror, nor a spirit of bondage, but a spirit of adoption, whereby we cry 'Abba, Father.' The fear of the Lord is the reverent spirit of a child of God. It springs from a deep personal consciousness of the nearness, the greatness, and the goodness of God. But this feeling arouses no dread in the heart, for with the sense of His presence there is united a sense of His goodness. The soul that sees Him, trusts Him, and where there is trust, terror can never be.

II. THE BEGINNING OF WISDOM.—It has been said that 'an undevout astronomer is mad.' It is the fool who says 'there is no God.' A wise understanding of the world and of human life can only begin with the recognition of God's presence. The universe is unintelligible without God. There is no unity in our knowledge, no simplicity in our view of the world; no sanction to moral laws; no assurance of having reached the truth without this. Kepler felt that he had found the truth when he cried, on discovering the laws of planetary motion, 'I think the thoughts of God.'

Right ways of thinking and acting are only possible when we start with the conviction that God is over all, and through all, and in all. This is the key of all true knowledge and right experience. Nature and life may have their mysteries, their problems and difficulties, but the only clue that gives any promise of certain guidance is the recognition that 'God's in His Heaven.' This faith gives humility and inspiration to every student, and courage, guidance, and hope to every struggler in the battle of life.

III. HOW TO GET A GOOD UNDERSTANDING.—A good understanding is another name for wisdom.

It refers especially to the conduct of life. It is the practical wisdom which is concerned with our behaviour, in the varied experiences which meet us in our daily struggles. A good understanding is a good guide. It ensures sagacity and firm moral judgment to those who possess it. It makes a man master of himself, and not the slave of passion, or the child of circumstance. No other power that man possesses is equally valuable. Without it all other advantages and capacities are likely to be wasted, or misdirected. It is as the governor of an engine, the helm of a ship.

And how is it to be obtained? Most people would say that it is born with us, and cannot be acquired. Happily, God's word speaks more hopefully. It comes to those who do His commandments. It is one of the wonders of the grace of God, which maketh all things new, that men who are not distinguished from their fellows by education or mental capacity *acquire* a manifest power of moral judgment in the guidance of their life when they resolutely set themselves to do His will. Is it any wonder when we read that He 'giveth His Spirit to them that obey Him'? 'To obey is to understand.'

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

IV. GOD'S PRAISE.—When men have the fear of God in their hearts, they will praise Him. When they gain the wisdom of life and the wisdom of the world, they will praise Him. A good understanding, just because it is good, will praise Him.

'HIS PRAISE ENDURETH FOR EVER.'

God's Broken Promise.

'Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me for ever: but now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed.'—I SAM. ii. 30.

We do not know who it was that delivered this awful sentence to Eli. We do not need to know. His message is the attestation that he is 'a man of God.'

I. GOD IS NO RESPECTER OF PERSONS.—Eli was the judge of Israel, honoured by the people for his office, but he is now judged and condemned. He was also the high priest, the minister of God to offer sacrifice and to make intercession for the people before God, but this sacred ministry in which he had spent his life does not save him from judgment. Rather the very height of dignity to which he had been raised in God's service made judgment the more imperative. Judgment always begins at the house of God. From those 'to whom much has been given, much will be required.' 'You only have I known of all the families of the earth, therefore I will punish you for all your iniquities.'

II. ELI'S SIN.—It was his weakness as a father for which he was condemned. His sons were 'sons of Belial,' and yet he had permitted them to remain in their priestly office. Religion was dishonoured by their ministry. 'Men abhorred the offering of the Lord.' 'The sin of the young men was very great before the Lord.' But their sin was also Eli's sin. He had honoured them above God. He had given more heed to their personal interests than to the interests of religion. Rather than dishonour them by dismissing them from office, he allowed them to bring dishonour upon the worship of God. He made the most holy things of God and the most precious things of man, vile in the eyes of the people. His weakness was wickedness.

III. GOD BREAKS HIS PROMISE.—It is a terrible thought. The one thing to which men cleave, amid all that changes and passes, is the unchangeableness of God. And yet God breaks His promise. He had said, 'Thy house and the house of thy father shall walk before Me for ever.' But now the Lord saith, 'Be it far from Me.'

Every covenant has conditions. God is unchangeable in his righteousness. 'Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.' The promise of a holy God requires holiness in those to whom it is given. Eli and his sons had broken the covenant. It was they who had not fulfilled its primary and essential condition. God would cease to be a God of righteousness, holy and just in all His ways, if he continued His promises of honour to those who despised them, and made His service

vile in the eyes of men. God's election is never made without regard to moral requirements. No man, however high is his standing in the Church of God, however great his place before man, has liberty to sin.

IV. THE PUNISHMENT.—The priesthood passed away from Eli's family, and his sons perished. The greatest honour that was possible to an Israelite was taken from them. They were reduced to the ranks. The degradation of an officer in the army is a pathetic sight, but this is even more pathetic. Are they not types of all great families whose descendants have brought an honoured name to shame? or of young lives starting with many advantages, which yet come to dishonour? God is still a God of judgment, and this is a principle in force to-day: 'THEM THAT HONOUR ME I WILL HONOUR, AND THEY THAT DESPISE ME SHALL BE LIGHTLY ESTEEMED.'

Counsel for the Tempted.

'My son, if sinners entice thee, consent thou not.'—
PROV. i. 10.

It is a father's warning, instinct with the yearning tenderness of love, longing to protect a young life that is going out into the world. No godly father or mother fails to repeat it when the hour of independent life has come.

I. TEMPTATION IS INEVITABLE.—No life can escape it. Temptation began in the garden of Eden, in the youth of the world; it still awaits the young life as it enters upon the world, and is its constant attendant to the end.

The name of Temptation is legion, for they are many, and yet one. The strongest agencies appear in human form:—Sinners, who are agents of the devil. Soon or late everyone meets with others who will use their influence to lead astray. It is against these specially that the warning is directed. They may be our companions. They may even call themselves our friends.

Let it be remembered that it is not a sin to be tempted. He who was 'without sin' was 'tempted of the devil.' Temptation is hurtful only when we submit to it. It is the trial of our moral nature. It calls our will and conscience into exercise. It is a two-edged sword, subduing us to evil, or giving us release from its power. Advance-

ment in moral strength is the prize of temptation overcome. Degradation in moral character is the loss which attends defeat. Temptation is inevitable not only because of the presence of sin in the world, but because it is the means of the moral education of men.

II. THE POWER OF TEMPTATION.—Its power lies in the word 'entice.' Sin never shows its face until the deed is done. It covers its hideousness with a suggestive or seductive veil. No one tempts another to evil openly, say, 'Come, let us do this sin.' The sin is hidden out of sight; the enticement only is dangled before the eyes.

Enticements are the bait on the devil's hook. 'Pleasure' is one of them. 'Seeing life' is another. The love of liberty, or of asserting independence, is a powerful lure. The dread of being laughed at is a strong compulsion. 'Nobody will know' is often the last inducement which subdues the will and silences the conscience. It is in such enticements that temptation has power.

III. THE LIMITS OF TEMPTATION.—Temptation is mighty, but it is not almighty. 'No temptation' comes to us, 'but what a man can bear.' There is no element of necessity in its seductions. Its enticements are not imperative. They attract and seduce, but they cannot compel. No one has power over our will, so that we *must* yield. Our wills remain under our own control. We are

Sufficient to have stood, though free to fall.

Also, with every temptation, God opens up the way of escape, so that we may be able to bear it. With every temptation, if we will but listen, we may hear the voice of Jesus say, 'Behold I have set before you an open door, and no man can shut it.' Temptation is limited. It works within bounds. To it God has said, 'Thus far shalt thou come, but no farther.'

IV. THE WAY OF ESCAPE.—'Consent thou not.' 'Yes' and 'No' are the decisive words of life. They lie behind every moral victory; they are the cause of every defeat. Augustine traced the ways of the battle. They are '*Cogitatio, Imaginatio, Delectatio, Consensio*.' Consent is the final stage of a lost battle. It is the lowering of the flag before the enemy; the opening of the gates of the citadel of life. Consent is the submission of the will. The act is our own, and is within our own power. To be victorious we must refuse consent.

We must say 'No,' and say it with emphasis. Someone acutely says, 'We sin not because we choose, but because we do not choose.' We do not say 'Yes,' but we do not say 'No.' We drift into the sin, and the result is the same as if we had definitely consented. Therefore say 'No' firmly, vigorously. And say it soon. It is almost too late when we have reached the stage of '*Imaginatio*' or of '*Delectatio*.' After that the will moves on an inclined plane and with accelerated speed to '*Consensio*.' Resist at the be-

ginning. Say 'No' to the evil suggestion. Then victory is sure, and victory is easy.

How happy is he born and taught
Who serveth not another's will!

V. SAY 'NO' TO THE TEMPTER, BUT SAY 'YES' TO CHRIST.—He says, 'Lo, I am with you alway.' 'I have prayed for you that your faith fail not.' 'Take therefore the whole armour of God, that ye may be able to stand against all the wiles of the devil.'

Contributions and Comments.

At the End of my Sermon-Book.

'AND when Thou hearest, Holy Lord, forgive!' Thus with wise reverence prayed King Solomon When, as the crowning glory of his throne, He claimed his God-bestowed prerogative,

And built the Temple: knowing that in all Man thinks or does—ay, even when he prays, Or in God's house spends dedicated days— The taint yet lingers of our nature's fall.

So would I pray, sent forth to preach Thy name, Yet how unworthy! Auditor Unseen, Who knowest all that wrongful is, or mean, Forgive, if self, not Thee, my words proclaim.

Forgive, if slothful mind or selfish heart Hinder Thy message; or if base desire Dim the bright radiance of Thy Spirit's fire, And so Thy sheep unfed, uncheered, depart.

Thou through whose power dead souls arise and live,
Thou in whose name we dare presume to teach
Of things so high, so far beyond our reach,—
Oh when Thou hearest, Holy Lord, forgive!

A. H. BROWNE.

The Cathedral, Newfoundland.

The Semitic and the Greek Gospels.

I.

MATT. v. 42 = LUKE vi. 30.

'Give to him that asketh thee, and from him that would borrow of thee turn not thou away.'

'Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.'

THERE can be scarcely any doubt that the second clauses of these verses correspond to each other: τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς must be = ἀπὸ τοῦ αἰρόντος τὰ σά, μὴ ἀπαίτει. But how can this be? The regular Hebrew for αἶρεν is נָשָׂא, ὁ αἶρων is נוֹשֵׂא. Put a *shin* instead of the *sin*, שׁ for שׁ, and you have the root נוֹשֵׂא, which is a regular parallel form for נָשָׂא, to lend: נוֹשֵׂא or נוֹשֵׂא (1 Sam. xxii. 2; Neh. v. 7; Jer. xxiii. 39) is the creditor. Our expositors disagree whether in Jer. xxiii. 39 we have to find the root with שׁ or with שׁ (see R.V. margin). The Septuagint renders נוֹשֵׂא = נוֹשֵׂא several times with forms from δανίζειν; cf. δάνειον, Deut. xxiv. 11; δανειστής, 2 Kings (4 Kings) iv. 1; Ps. cviii. (cix.) 10; but curiously enough also with ἀπατείν, Neh. v. 7, and Isa. iii. 12 (reading נוֹשֵׂא instead of נוֹשֵׂא, women).

I cannot say what may have been the exact wording of this saying of Jesus in its original Semitic form, but I believe that the difference between Matthew and Luke may be explained best in this way.

It applies likewise to another passage :—

II.

MATT. v. 47 = LUKE vi. 34.

‘And if ye **salute** your brethren only, what do ye more than others?’

‘And if ye **lend** to them of whom ye hope to receive, what thank have ye?’

Rushbrooke, in his *Synopticon*, p. 140, puts Luke vi. 34 immediately after ver. 30, and makes ver. 33 correspond with Matt. v. 47; but it is much more natural to leave the order in Luke undisturbed, and to combine Matt. v. 46, 47 with Luke vi. 32–34. In this case *ἐὰν ἀγαπήσητε* of Matthew corresponds with *εἰ ἀγαπᾶτε* of Luke, *ἐὰν ἀσπάσησθε τοὺς ἀδελφούς* of the former with *ἐὰν δανίσγητε παρ’ ὧν ἐλπίζετε λαβεῖν* in the latter; and the general *ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς* in Luke has no equivalent in Matthew. Now, it is true, the *saluting* and the *lending* do not seem to have anything in common. But retranslate it into Hebrew: *ἀσπάζεσθαι* is, without contradiction, *לִשְׁאַל*; *ἐὰν ἀσπάσησθε*, therefore = *לִשְׁאַל תִּשְׁאַל אִם*. Leave the verb without vowels, then it can be Hiphil as well as Kal (*לִשְׁאַל*), and as Hiphil (*לִשְׁאַל*) it would mean, *if ye lend*, *ἐὰν δανίσγητε*. Compare, for instance, Driver, *Notes on Samuel*, p. 17, on 1 Samuel i. 28; the Peshitta of Luke xi. 5; and the Piel of *לִשְׁאַל*, which is a very common expression for *repaying*. Hitherto the difference between Matthew and Luke has been left unexplained, or refuge has been found in the ‘social tendencies’ of Luke. Is it not better to try to solve the difficulty in this way?¹

E. NESTLE.

Ulm.

Melchizedek.

I READILY agree with Professor Sayce that time is often wasted in controversy; but there are exceptions to every rule; and I doubt whether a controversy can rightly be termed ‘barren,’ which, as I venture to hope may be the case with the present one, results, even if it has not resulted already, in eliciting the truth.

1. It is true I wrote by a *lapsus calami*, which

I regret, *sarru rabbu* for *sarru dannu*; but I translated it by the rendering ‘mighty king,’ which is always given as the equivalent of *sarru dannu*, and my whole subsequent argument showed that this, and not *sarru rabbu*, was in my mind; indeed, the argument would have been meaningless had it related to *sarru rabbu*, and not to *sarru dannu*. Professor Sayce, in limiting his answer to pointing out this purely clerical error, has left my argument as a whole entirely untouched; with the one correction of *dannu* for *rabbu* in the first line, it stands with exactly the same force which it had when I first wrote it. When Professor Sayce adds that *sarru dannu* is ‘the title which in these letters is reserved for the deity,’ he begs the whole question (besides not meeting the arguments which I had adduced, showing that a reference to the Egyptian king was much better suited to the context),—to say nothing of the fact that, if he means by ‘these letters’ the entire Tel el-Amarna correspondence, the expression is used with reference to a human monarch in No. 104, line 65, of Winckler’s recently-published edition in the *Keilinschriftliche Bibliothek* (v. 1).

2. My second argument, says Professor Sayce, ‘falls with the first.’ But the first argument has *not* fallen; if, therefore, the second argument only falls ‘with’ the first, it has not fallen either.

3. ‘*Zurukh* is *not* glossed by *qatu*, “hand,” in Ebed-Tob’s letters,’ writes Professor Sayce emphatically. But I did not say that it was, as Professor Sayce will see if he refers to my previous paper. There is consequently on this point no disagreement between us. My other arguments under this head remain unanswered. Professor Sayce refers me to his *Hibbert Lectures*; but I do not find there any evidence that *issuppu* means ‘oracle’ or ‘prophecy.’ And if Professor Sayce’s grounds for such a meaning had been satisfactory, how comes it that it is not recognised, either for *issuppu* or for its cognates, in Friedrich Delitzsch’s *Lexicon*? For the words quoted on pp. 146, 147 of this work, the meanings assigned are *priest*, *priestly function*, *priesthood*; for those on p. 247, *enchant*, *enchantment* (*asipu* being not ‘diviner,’ but *Beschwörer*, ‘enchanter’). And the last sense is supported by the *ashshâph* of Daniel, which Professor Sayce himself compares: this, as Syriac shows (see Payne Smith, *s.v.* ܐܫܫܫܐܦ), means *enchanter*, which is also the only sense recognised in the last edition (by Buhl) of Gesenius’ *Hand-*

¹ The case of the newly-discovered Hebrew Ecclesiasticus has shown that we cannot get the original out of a translation in all its details; but until some happy find gives us the Semitic Gospel, we must do what we can.

wörterbuch (the Assyrian side of which was revised by Zimmern). I am, of course, well aware that much remains to be discovered in Assyrian; nor have I the smallest desire to detract from Professor Sayce's undoubted merits as a pioneer; but a sense which a standard (and recent) *Lexicon* does not recognise cannot, to say the least, be regarded as a secure basis for important historical inferences.

4. Here Professor Sayce shifts his ground. He abandons his translation (or reading) of the passage for which he referred me previously to Mr. Pinches' paper, and allows now that Ebed-Tob does not speak of a god Salim, but only of a god Ninip. My remarks on the very insufficient nature of the evidence connecting Ninip with the 'God Most High' of Melchizedek he leaves unnoticed.

5. I do not understand upon what ground this argument is called a *petitio principii*. I readily allow that Babylonian culture was introduced into Palestine considerably before Ebed-Tob's time, and also that there were persons living then in Jerusalem who could read the cuneiform archives (if such existed) written a thousand years previously; but what conceivable corroboration is afforded by these facts of the statements that Melchizedek, nine hundred years previously, was king of Salem and priest of אֱלֹהֵי עֵלִי? Kudurmabuk (c. B.C. 2300) claims *supremacy* over Palestine; but Babylonian culture, if I mistake not (for I have not access to my books, and am here trusting to my memory), is only declared by Professor Sayce himself to have been introduced into Palestine under the Kassite kings, some centuries afterwards; what possible guarantee have we, then, that the political and religious condition of Jerusalem under Ebed-Tob was the same as that which prevailed nine hundred years previously, before even the Kassites had set foot in Palestine? And even if this were shown to be probable, it would still remain unproved that Ninip corresponded to Melchizedek's אֱלֹהֵי עֵלִי, and that Ebed-Tob's relation to his deity was in any respect analogous to Melchizedek's relation to his.

Lastly, as to Nimrod and Cush. In the mere fact of holding that the Cush of Gen. x. 8 is a different person from the Cush of Gen. x. 6, 7, there is of course no inconsistency, especially on the part of those who believe that x. 8-12 is the work of an entirely different hand from x. 1-7. But Professor Sayce believes (or appears to believe) that Moses was the author of Gen. x.; and upon

this view there surely is an inconsistency; for if Moses wrote the chapter, the simple juxtaposition of the verses is proof that he must have believed the Cush of ver. 8 to be identical with the Cush of vers. 6, 7; the Cush of ver. 8 was, however (according to Professor Sayce), the father of an older contemporary of Moses himself, and the Cush of vers. 6, 7 is plainly (in virtue of the following genealogies, and indeed of the whole scheme of the book) assigned to an age many centuries earlier than that of Moses,—two representations which are palpably inconsistent. A writer living long afterwards might have confused two persons of the same name; but how could Moses have confused the father of a great hero living in his own time with a person living many centuries previously?

Professor Sayce has thus a second time failed either to shake my position or to establish his own. It is strange that he should so imperfectly realise the conditions necessary for logical proof. It is very good of him to advise me 'not to meddle with the Chaldæans'; but it is advice which, in spite of the consequences which my imprudence may bring upon me, I am not disposed to follow. Nor have I any occasion to do so. Assyriologists themselves have told me that my argument relating to Gen. xiv. is unanswerable; so that if they are satisfied with what I have written, and if Professor Sayce is unable to point out more serious flaws in it than he has done hitherto, I feel that I may take courage, and, if occasion requires it, go on.

S. R. DRIVER.

Weymouth.

Isaiah lrv. 5.

הֵן אֶתָּה קִצְפָּת וְנִחַטָּת בְּהֶם עוֹלָם וְנִלְשָׁע:

IN dealing with these words, the Revisers of our English version, after doing their best by making a slight change on the older rendering, relegate the latter to the margin, and then add the very safe remark, 'The text is probably corrupt.' Some critics even affirm that it is 'hopelessly corrupt.' Notwithstanding these confessions of helplessness, it seems possible to reduce the materials of the Masoretic text into a form which may have been the original, and at least presents a reading more smooth and easy than that which has been a constant cause of concern to commentators.

The Septuagint affords little assistance of a direct and immediate character; in other words, the Greek translator of Isaiah does not generally present us with such a close and careful rendering of the text which lay before him that we may simply re-translate his version into Hebrew, with considerable confidence that we thereby obtain a purer form of the original than that presented by the Masoretes. The aid available in the present instance is of a less direct description, and is mainly derived from epigraphic evidence regarding the ancient Hebrew characters, as these appeared to the Septuagint translators when engaged upon their task.

The first portion of this second half of ver. 5 is really very simple in its construction, yet, by making a false start, most translators have at once become entangled in difficulties from which they cannot extricate themselves even by violent constructions of the text. It is true that the initial particle הָ usually signifies 'behold,' and this fact (perhaps also the precedent given in the Septuagint ἰδοὺ) may have led so many to adopt such an objectionable rendering as, 'Behold, Thou art wroth, for we have sinned' (A.V.), or even the tamer translation, 'Behold, Thou wast wroth, and we sinned' (R.V.). But, not to speak of other difficulties, the former of these two renderings especially does not express the exact relation subsisting between the two members of the proposition and indicated by the 'Vav Conversive,' which does not mean 'for,' or 'because.' On the other hand, it is not less true that הָ even in classic Hebrew (Isa. liv. 15; Ex. viii. 22) sometimes becomes, as in later Hebrew and Aramaic, a conditional particle meaning 'if'; and on attaching to it this signification here, we at once obtain from the Masoretic text, exactly as it stands, a smooth and simple sentence in hypothetical form; thus, 'If *Thou* art wroth, then we have sinned.' Let it be observed that we must thus emphatically mark the force of the Hebrew original, in its express introduction of the second personal pronoun. But where is the correlative 'we'? We soon shall see.

It is the remainder of the verse, however, in its present form, which presents the greatest difficulty, through the introduction of new and strange elements in the third person; here, the rendering of the A.V. is, 'In those is continuance, and we shall be saved,' while the R.V., changed but slightly improved, runs thus: 'In them we have been of long

time, and shall we be saved?' The question at once suggests itself, to what is reference made by 'those,' or 'them'? Is it to sins? If so, then such an allusion is at least obscure; and the connexion between continuance in sins and the salvation spoken of is still more difficult to trace.

But let us at once dismiss from thought such bootless speculations, and rather endeavour to construct a text in greater harmony with what precedes and follows.

Here, we assume the right not merely (1) to change the Masoretic vowel *points*,¹ for others that give better readings, but also (2) to change such *consonants* as can be shown, with some degree of probability, to have been readily mistaken by transcribers. We now invite special attention to some consonants most commonly confused. In this connexion, important testimony is borne by the Septuagint *as a whole*, which here and there presents illustrations of the resemblance exhibited between certain letters in the Hebrew alphabet at the time when this venerable pre-Christian version was executed. For our present purpose, we have to adduce merely a few cases in which one Hebrew character was naturally mistaken for another.

(a) ה was apt to be misread as if it were ו, and conversely. Thus, in Hos. vi. 9 חֶבֶר ('company') was mistaken for חֲבֵר by the Septuagint translator, who has given us ἐκρύψαν ('they hid') as his rendering; and in Zech. ix. 10 וְדַבֵּר שָׁלוֹם ('and he shall speak peace') was misread as וְדַבֵּר שָׁלוֹם, as shown by the Greek καὶ πλῆθος καὶ εἰρήνη. Conversely, in 1 Sam. xiii. 5, אֶחָד בְּיַת אֲחָיו appears as Βαυθωρων, and in Isa. xxviii. 10 we find צִוּ לָצֵר represented by θάλασιν ἐπὶ θάλασιν (*i.e.* צָר לָצֵר); but it is specially important for our present purpose to note that in 1 Sam. xiv. 47 (last word) the Septuagint, in ἐσώζετο ('he was preserved'), has retained for us the true reading of the original, namely, יִשָּׁע, which should thus be substituted for the perplexing Masoretic form יִרָשֵׁעַ. We have thus good ground for assuming it as possible, or even probable, that ונרשע, the last word in the verse we are now considering, is a transcriptional error for ונרשע.

(b) ט (or ם²) and the combination נו were fre-

¹ It is almost needless to remind our readers that these do not form a part of the original text of the Hebrew Scriptures, but were added to the consonants not sooner than the ninth or tenth century after Christ.

² We do not stop to prove the late introduction of this and other 'final forms' in the Hebrew alphabet.

quently confused; we shall cite but a few illustrations. In Isa. i. 10, for תֹּרַת אֱלֹהֵינוּ ('the law of our God') the Septuagint reading is simply νόμον θεοῦ (*i.e.* תֹּרַת אֱלֹהִים); in Hos. xii. 5 [ver. 4 in the Greek], for עִמָּנוּ ('with us') the Greek has πρὸς αὐτούς (עִמָּנוּ). The last word in Jer. xxxi. 15, namely, אֵינָנו, hardly agrees with the context, but the corresponding passage in the Septuagint (xxxviii. 15) gives οὐκ εἰσίν, representing אֵינָם, which is quite appropriate; and in Amos i. 3, 6, 9, 11, 13, etc., the recurring expression לֹא אֲשִׁיבָנִי is, in the Septuagint, sometimes rendered οὐκ ἀποστραφήσομαι αὐτόν, but at other times the pronominal accusative is αὐτούς, evidently showing that the translator in these cases read the verb-form אֲשִׁיבָם. Such examples fully warrant us in assuming that עוֹלָנוּ may originally have been עוֹלָנוּ, and similarly that the final ם in the form בָּהֶם may have been נו.

(c) That ה and ח were readily confounded, through their similarity in sound as well as shape, is obvious; but we may merely cite, in illustration, 1 Sam. i. 28, where the Greek ζῆ shows that הִיָּה was read instead of the Masoretic הִיָּה; and Jer. xxxi. 4, where, at the end of the verse, instead of הִלָּלִי, הִלָּלִי has been read by the Septuagint translator, whose rendering is αἰνέσατε. We are entitled to assume that the middle letter in the unexpected and intractable form בָּהֶם may have been ח instead of ה.

Next let us mark that in the middle of the verse now under consideration, the reading in the Septuagint, which at this point very closely follows the Hebrew, is σὺ ὡργίσθη, καὶ ἡμεῖς ἡμάρτομεν. In the Masoretic text, the equivalent of σὺ is patent, but to what does ἡμεῖς correspond? Obviously to אֲנַחְנוּ or (taking the short form,—the initial א being preferably dropped after the same letter at the end of the word immediately preceding) נַחְנוּ. To recover this form from בָּהֶם, it now remains only to show that—

(d) ב was sometimes mistaken for נ, and conversely. This interchange, indeed, was not so common as those already mentioned; yet in Jer. xxv. 38, instead of חֶרֶן in the Received Text, some MSS. and the Aramaic version read חֶבֶר ('sword'), with which also the Septuagint μάχαρι agrees. Instead of the perplexing form בָּהֶם, let us now therefore read נַחְנוּ, and place after this the two succeeding words, modified as already shown. These three, with appropriate pointing, now

become נַחְנוּ עִלָּנוּ וְנִרְשָׁע, and this whole expression, by presenting the first person plural in each element, gives a reading in complete harmony with the preceding and succeeding context.

To some, however, it may remain a question whether the separate and emphatic 'we,' now restored in Hebrew, should be attached, after the precedent of the Septuagint translation, to the verb before it in the Masoretic text, as is perhaps more suitable; or rather, less appropriately, joined with what succeeds. Either arrangement gives good sense, and we may choose between these renderings—

'If *Thou* art wroth, then *we* have sinned; we have acted perversely and are guilty.' Or,

'If *Thou* art wroth, then we have sinned; *we* have acted perversely and are guilty.'

Disturbing elements are now removed, and the discourse flows smoothly on.

JAMES KENNEDY.

New College, Edinburgh.

Three Notes on Dr. Trumbull.

I.

I WAS greatly interested in the ingenious suggestion of my friend and once fellow-student, the Rev Augustus Poynder, M.A., of Bath, concerning Adoni-bezek. On referring to Samuel Sharpe's translation of the Bible, I find the term 'lord of Bezek' employed in the passage in the way Mr. Poynder advocates.

I should like at the same time to ask what effect the new theory of the meaning of the Passover as stated by Dr. Trumbull would have on Paul's words, 'Our passover also hath been sacrificed, even Christ' (1 Cor. v. 7, R.V.). I conceive it capable of very deep significance along the fresh line his interpretation seems to take.

WILLIAM NEWMAN HALL.

The Manse, Sligo.

II.

In the note on Dr. Trumbull's new book, it is remarked that the Passover is so called because Jehovah passed over the threshold when the covenant blood was there.

In the Christian rite which has taken the place

¹ For parallels, see the Hebrew of Ps. lxxi. 4; Isa. xxvi. 10.

of the Passover, there is also a sacrifice. Those who participate in that ordinance 'do show forth the Lord's death'; these are the symbols of a broken Body and of Blood shed; and through faith in that sacrifice the worshippers receive certain benefits, one of which is, that Jesus Christ crosses the threshold of the heart, because the blood has been already shed, and dwells there.

HENRY GORDON.

Derrylane Rectory, Co. Cavan.

III.

Kindly allow a few words in regard to Dr. Trumbull's explanation of the Passover, as noticed in your 'Notes of Recent Exposition' in THE EXPOSITORY TIMES for August, pp. 486 and 487.

I may say at once that I do not agree with the 'explanation,' for the simple reason that, so far as I am able to judge, it flatly contradicts the Bible conception of the Passover.

The writer of Ex. xii. most certainly gives the reader the impression that the Destroyer did really *pass over* the houses of the Israelites, and not *into* them,—of course as a guest. See ver. 23, 'For the Lord . . . when He seeth the blood upon the lintel, and on the two side posts, . . . will *pass over the door* (or, as we would say, *pass by* the door), and will not suffer the destroyer to *come in* unto your houses to smite you.'

I remark, the Lord on this occasion passed through the land as a *Destroyer* (ver. 12), and not as a guest at all. A guest goes into a house to stay, should it be only for a short time; but in the instance under notice, that idea is altogether foreign to it. See ver. 11.

Further, Dr. Trumbull says that when welcoming a guest worthy of special honour to a home (p. 485), 'the blood . . . is shed on the *threshold* of that home.' That was not so in the case of the Passover lamb. The threshold was the place on which the blood was *not* to be shed.

I think this clearly proves that the two cases are distinctly different; and I am sure I cannot see why they should be looked upon as meaning the same thing when there is no necessity for it, and particularly when a meaning is sought to be put on the Bible one which is altogether at variance with the narrative.

J. H. MATCHETT.

Belfast.

Professor Peake and Wellhausen.

THE September issue accords a second article to Professor Peake, headed 'A Reply to Dr. Baxter.' As I have received an intimation that space is scarce, I shall make a few lines suffice for its notice.

—I. Mr. Peake fills six pages, without once facing Wellhausen's own words (as quoted by me), which declare the aim and method of the *Prolegomena*. Let those quotations be re-read (page 506 *b*, August issue). There, the elements of Pentateuch have *not* their successions and dates already fixed: 'It is necessary to *trace the succession* of the three elements in detail, and at once *to test and to fix each*.' Further, the *Prolegomena* is '*to show that in the Pentateuch the elements follow upon one another*,' and from one another precisely as the steps of the development *demonstrably* do in the history.' All the wriggling in the world will not hide the meaning of these plain words. The 'elements' are all to have their successive ages 'demonstrated.' If Mr. Peake can show that Wellhausen elsewhere flatly repudiates these professions, this does not disconcert me at all; it merely adds one more to the many self-contradictions of which my book convicts him.

So Mr. Peake does not face a single quotation of mine from Robertson Smith. He merely flies off to another book for a counter-quotation! If he can show that Robertson Smith contradicts himself, that is no affair of mine.

II. Mr. Peake says nothing in support of a single one of the multitude of his mis-criticisms, with which I dealt. He brought two or three dozen specific charges, and I met him at every point; he does not now add a syllable in vindication of even one of them. By what invisible humour, therefore, does he call his article *A Reply to Dr. Baxter*? It is the veriest dust-cloud.

He again boasts he has not read my book. If he would read it, he would find that I allow Wellhausen to settle the dimensions of his 'elements' or 'codes' as he pleases: I join issue with him when he then *tries to prove* that their laws are from contradictory standpoints, and in far-severed ages. And, if I disprove *that*, the *Prolegomena* falls.

WM. L. BAXTER.

Cameron Manse, St. Andrews.

Professor Cheyne on my Criticism of Micah iv.-vii.

IN the August number of THE EXPOSITORY TIMES (pp. 527, f.), Canon Cheyne has quoted the following words of mine from *The Twelve Prophets* (vol. i. p. 360, n. 2):—‘Cheyne, therefore, is not correct when he says (Introduction to second edition of Robertson Smith’s *Prophets*, p. xxiii), that it is “becoming more and more doubtful whether more than two or three fragments of the heterogeneous collection of fragments in chaps. iv.–vii. can have come from that prophet.”’ This note he styles ‘discourteous and inaccurate.’

I should indeed feel guilty had I even approached discourtesy towards a scholar older and more eminent than myself. But I am utterly unable to see how the charge can possibly be attached to the words quoted. The learned Canon and Professor cannot mean that my note omits his titles. We do not speak of Professor von Ewald nor of Dr. Delitzsch. Nor can it have been discourteous of me to state that in one of his assertions the Canon is not correct. We are all fallible, and he himself does not hesitate to find fault with the statements of scholars still older and more eminent. Indeed Dr. Cheyne is wont to carry his liberty as a critic into regions where many of us are disposed to question the good taste of its use. There is no living scholar who is so given to discussing the personal qualifications of those whose opinions he reviews. Whether in his praise or his blame, he seeks to connect a theory with the personal or professional position of its author—read in the light of the Canon’s own progress from one position to another. And this is a habit surely more liable to discourtesy than if he confined himself, as I have done, to the discussion of the theory itself.

As to the charge of ‘inaccuracy,’ I am obliged to Dr. Cheyne for pointing out that Ryssel is not von Ryssel, as I have in error called him. But all the rest of the inaccuracy is the Canon’s own. For, *first*, he cites me as referring to a work of Wildeboer’s on Micah under a German title, which I have not done; and, *second*, this carelessness seems to have led him into the error of affirming that such a work by Wildeboer does not exist. I have it before me as I write: *De Profeet Micha en zijne beteekenis voor het verstand der profetie onder Israel*. Leiden, 1884.

To quote the Canon, ‘I forbear comment.’

Finally, I decline to estimate Wildeboer’s, Ryssel’s, and Elhorst’s criticism at the same rate as Dr. Cheyne does; yet, whatever be their value, as they are among the most recent writers on Micah, and as all of them favour the genuineness of the book which bears his name, I still hold that Canon Cheyne ‘is not correct’ in the statement quoted above.

GEORGE ADAM SMITH.

Glasgow.

Nahum ii. 7; Athaliah; Janoah: A Correction.

PROFESSOR DAVIDSON makes an interesting comment on a passage in THE EXPOSITORY TIMES for August (p. 484). I am afraid that the writer of this paragraph has not given an accurate report of what I stated in a recent number of *The Academy* (July 1896). I did not propose the translation which the writer gives, viz.: ‘The palace is dissolved, and Huzzab the Lady is uncovered,’ etc. הַצֵּב, of course, represents a verb, which should be synonymously parallel to הַעֲלִיחָה. A word parallel to הַעֲלִיחָה must have dropped out of the text; שָׁנָה has already with great probability been suggested (before Mr. Paul Ruben’s Assyriological conjecture was offered). The passage quoted by Professor Davidson from Delitzsch’s *Assyrian Hand-Lexicon* had already been referred to by me. I thought this, or most of this, would have been clear from *The Academy*, but Professor Davidson has evidently been misled by the paragraph in THE EXPOSITORY TIMES. I do not think it can be said that no light has been thrown upon Huzzab, and I am sure that the writer in THE EXPOSITORY TIMES does me an unconscious injustice in omitting to say that the explanation of Athaliah is entirely, and that of Janoah partly, my own. *Suum cuique*. To all intents and purposes, by combined efforts Nahum ii. 7 is explained, and certainly Janoah is identified, and Athaliah explained.

T. K. CHEYNE.

Rochester.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR SANDAY has contributed to the *Guardian* of August 26 a short survey of the work of Abbé Loisy. Abbé Loisy's name is a name to most of us and nothing more. To Dr. Sanday it at once suggests an interesting personality, and represents a noteworthy movement.

The movement is the rise of critical study of the Bible among the Roman Catholic clergy of France. We have been familiar for some time past with the names of scientific theologians who belong to the Roman Catholic Church in Germany, names like those of Cardinal Hergenröther Funk and Bardenhewer in early Church history and patristic; of Kraus in archæology; of Schanz in apologetic and biblical criticism; and of Bickell in the criticism of the Old Testament. But now by the side of these there is establishing itself, or there is already established, a French school, with Abbé Duchesne at its head in the field of critical history, and in the field of biblical criticism Abbé Loisy.

Dr. Sanday's knowledge of Loisy is evidently gathered from his works. But it is from a careful observation and close study of these works. He concludes that he is still a young man, yet his writings are very many. Most of them were

published between 1889 and 1893, while Loisy held a professorship in the Institute Catholique at Paris. First came a *History of the Canon of the Old Testament* in 1890. This was rapidly followed by a *History of the Canon of the New Testament* in 1891. Then in 1892, besides the publication of the *Chaldean Myths of the Creation and the Flood*, the issue began of *L'Enseignement Biblique*, essays and reviews and notes on biblical subjects, which stopped abruptly as a serial in 1893. Some of these essays and reviews were reprinted under the title of *Études Bibliques* in 1894; and since then his pen has been as busy as ever in numerous contributions to Catholic periodicals in France.

In the preface to *Études Bibliques*, Abbé Loisy explains that the issue of the Biblical Notes ceased along with his professorship; and 'there would seem to have been some interference of higher authority with his work.' For Abbé Loisy is a critic, and 'the Church of Rome in France is now going through a modified form of the crisis which began in this country some thirty or forty years ago. With us,' says Professor Sanday, 'it may be said that the worst of the storm is over, and that things are settling down, if not to a state of absolute peace, yet at least to a state of mitigated

antagonisms, which hold out a prospect of eventual peace.' In France the tension may be less severe. For there is nothing of the 'crudity and aggressiveness' of our *Essays and Reviews* in the work of Abbé Loisy. 'All that he has done has been to state modestly and reverently, but firmly, those convictions which a candid mind in touch with the more advanced methods of secular learning cannot avoid. He makes no attempt to disguise the tentative nature of many of the views which he advocates. But without discussion it is impossible to determine what is valid and what is not; and if these discussions do not take place within the Church they will assuredly go on outside it, and the pent-up waters will break over the banks with all the greater fury.'

Abbé Loisy's work covers a wide field. It embraces the Old Testament and the New, and all that throws light on either. Nevertheless, in Dr. Sanday's judgment he is well equipped. In scholarship, in discrimination, in reserve, he sets an excellent example to his pupils, for whom most of his work has been done.

Of his discrimination Professor Sanday quotes an example. It is a criticism of the treatment of the Pentateuch by Renan—'an admirable criticism,' says Dr. Sanday, which 'seems to us to touch very felicitously the characteristic art of M. Renan, which has far more in common with the tact of a skilled diplomatist or Opportunist politician than with the severer methods of a science bent only upon discovering the truth.' The quotation is from the *Revue Anglo-Romaine* of the present year (p. 396). This is Dr. Sanday's translation: 'These opinions are rather an echo of systems old and new, put in circulation by German critics from Ewald to Wellhausen, than the fruit of personal study of the question. Renan's criticism, as we shall often have occasion to notice, is more penetrating than original, more skilful than logical, more subtle than solid. Prudently distrustful of the new theories, he wants to retain something of the old; but one might say that in so doing he

follows a sort of literary and artistic policy, not the direct suggestions of researches conducted with method. It is not that such researches are altogether wanting, but they seem to have been accompanied by a double preoccupation: the attempt to keep always in agreement with the most renowned of foreign critics, and at the same time to avoid the appearance of radical changes in the way of looking at important problems. The question of the Pentateuch is one of those on which a true and impartial criticism is far from having said its last word.'

But to Dr. Sanday the greatest interest in Abbé Loisy is the work he has done and is doing on the Synoptic Gospels. And to us the greatest interest in Dr. Sanday's paper is the gentle dissent he enters from some of Loisy's conclusions, and the statements which that dissent conducts him to. For it is new and exceedingly important to learn that Dr. Sanday is not wholly committed to the 'documentary theory' of the origin of the Gospels. On the contrary, he suggests 'the advisability of still sitting somewhat loosely to it.' For he says that a more prolonged experience has not succeeded in removing all the difficulties. Loisy declares that the theory of oral tradition 'has more the character of an apologetic system than of a scientific hypothesis.' That, answers Dr. Sanday, may have been true at an earlier stage in the history of the hypothesis, but it would hardly be true now. He adds that 'the analogous case of the transmission of Talmud and Targum makes rather for the oral theory than against it.' And he concludes by saying that the Synoptic problem still maintains its ground as one of the most intricate in the whole range of literature.

In the *Biblical World* for September, the Rev. P. F. Jernegan endeavours to explain the force of the Pauline expression 'the faith of Jesus Christ.' There are two phrases, says Mr. Jernegan, which St. Paul is careful always to distinguish—'faith in Christ' and 'the faith of Christ.' The one is the

conscious effort of the believer; the other is the spontaneous utterance of the indwelling Christ.

The passage in which this distinction is made most manifest is Gal. ii. 16, which Mr. Jernegan prints in this wise:—

A man is not justified by the works of the law,
but by the faith of Jesus Christ;
We have believed in Jesus Christ,
that we might be justified by the faith of Christ.

In that passage the apostle attributes justification to 'the faith of Christ.' It is of course the faith of the indwelling Christ, the faith of Christ operating in the believer's heart. But the point is that it is not the believer's 'faith in Christ.' The believer's faith in Christ has its work to do; but it is a different work, and belongs to an earlier stage. It is 'faith in Christ' that opens the door by which Christ enters the believer's heart: 'We have believed in Jesus Christ.' Then 'the faith of Jesus Christ' does its work of justification: 'that we might be justified by the faith of Christ.'

And this, says Mr. Jernegan, is in accordance with all the apostle's teaching on faith and on justification. Faith is ever a gift: Eph. ii. 8, 'not of yourselves, it is the gift of God'; vi. 23, 'faith from . . . the Lord Jesus Christ'; Rom. xii. 3, 'God hath dealt to every man the measure of faith'; 1 Cor. xii. 9, 'faith by the same Spirit'; Gal. v. 22, 'fruit of the Spirit is faith'; Rom. x. 17, 'faith should stand in the power of God.' And if justification were wrought by the believer's faith in Christ, it would destroy the very foundation of the apostle's gospel; for it would be a kind of *work* though going by the name of faith, and justification would be by works after all.

To the *Guardian* of July 29, Professor Driver has sent another paper of the series entitled 'Archæology and the Old Testament.' The subject of this paper is the Cosmogony of Genesis.

From that day in 1875 when George Smith published in the *Daily Telegraph* the first frag-

ments of the Babylonian account of the Creation, it has been evident that the Hebrew narrative was no independent revelation to Moses. Great as the difference is between the narrative in Genesis and the story on the Babylonian tablets, and in motive and morals it could not well be greater, the resemblances are far too many and far too marvellous to be altogether accidental. Whether the one or the other was the original account, or whether they were both the offspring of an earlier story, is still open to doubt and disputation. But that there is a connexion between them, Assyriologist and critic are heartily agreed.

The first fragmentary inscriptions were published by George Smith in the *Daily Telegraph* in 1875. For in those days a daily paper had some enterprise even in England, and the *Telegraph* paid the explorer's expenses on condition that it should receive the first account of his discoveries. Next year came George Smith's *Chaldean Genesis*, with the contents of all his tablets in a completed and better form. Meantime this fortunate discoverer had been carried away by fever in Aleppo. But other men entered into his labours, and gathered even richer fruit. More tablets from the library of Assurbanipal were found. More fragments of the Babylonian story of the Creation were added to those upon which the Assyriologists were already busy. And now, though we have no complete edition or translation in English, three full and reliable translations have been made into German—one by Professor Jensen of Marburg in the *Cosmologie der Babylonier* (1890, pp. 263–364); one by Professor Zimmern of Leipzig in the end of Gunkel's *Schöpfung und Chaos* of 1895; and one by Professor Friedrich Delitzsch of Breslau in *Das Babylonische Welterschöpfungsepos* of the present year.

Of the Assyriologists who have studied the Babylonian story of the Creation, the most distinguished is Professor Fritz Hommel of Munich. Therefore when Professor Driver desires to show that in respect of this part of the 'Books of

Moses' Assyriology and criticism are at one, he as naturally goes to Professor Hommel for the one as he goes to Professor Cheyne for the other. The correspondence seems complete. In Dr. Driver's words in this issue of the *Guardian*, Professor Cheyne 'has simply endorsed Professor Hommel's conclusions.' And to this Professor Cheyne agrees. For to the next week's issue of the *Guardian* he contributes a note on the subject, and in that note he says: 'With Professor Driver's exposition of the views held by certain biblical archaeologists of name and repute on the relations between Babylonian cosmogonic stories and the narrative in Gen. i., I venture to express full accordance, so far as I have yet had time to read it.' And then Professor Cheyne points out that, close as the agreement is, his own view is 'not compiled from the Munich Assyriologist,' but of quite independent formation.

Professor Hommel's view of the intimate connexion between the Babylonian and the Hebrew account of the Creation, is thus the view at once of archaeology and of the Higher Criticism. And yet it is sufficiently arresting. Professor Driver translates the more important part of it in the following paragraph, pointing out that he sometimes abridges Professor Hommel's actual words:—

'It might at first sight be thought that the simple biblical representation, according to which the light drives away the darkness resting upon the primitive water, was chronologically prior to the more elaborate mythological conception of the contest of Marduk with the waters personified as a dragon; but closer study makes it apparent that the Hebrews, although at the time of their sojourn in Ur of the Kasdim they had already risen to a purer faith, nevertheless appropriated many mythological ideas from their Babylonian neighbours; not only, for instance, the Nimrod legend, but also in particular that of a contest of divine powers with a dragon; only these mythological features never formed part of their religion, but circulated as naïve fables in the mouth of the people. Are not, for instance, the words of

Deutero-Isaiah addressed to Jahve's arm (li. 9 f.): "Art thou not it that cut in pieces the sea-monster, that pierced the dragon [*tannin*] that dried up the sea, the waters of the *Tehôm*?" ; or again the allusion in Job ix. 13 to "the helpers of the sea-monster," who had to "bow beneath" the "anger of Elôah," unambiguous evidence of the fact that a struggle of God with a dragon and its helpers was an idea naturalised in Israel long before the Exile? And such an idea would naturally not be borrowed by itself, but in the framework which it had in its Babylonian home, to which also other resemblances in Gen. i. unmistakably point. Hence there will have existed, as the basis of the first chapter of Genesis, an older Hebrew version of the story, which narrated the contest with the dragon in place of the work of the first day. If what Delitzsch has said be true (*New Com. on Genesis*), that "it is a heathen form of the cosmogonical legend which, in the biblical narrative, has been reduced to limits capable of enduring the critical test of the spirit of revelation," we must the more admire the revelation-like genius of the last author, who eliminated the mythological element of the conflict of God with the dragon, at which men like Deutero-Isaiah (in the Exile) still took no offence, and created the dignified narrative which we at present possess. It follows from this at the same time that the Priests' Code, in the form in which we have it, is of post-Exilic origin, although its materials, as those derived from Babylonia for Gen. i. existed in Israel long previously, and were even in part committed to writing. The Jahvistic Creation-narrative (Gen. ii. 4 ff.) is constructed upon the same original basis; only there, where it was merely a question of developing somewhat more fully an ancient popular tradition, the writer has handled his materials much more freely.'

With this position, and it is surely a sufficiently forward one, Professor Driver is evidently content. He passes at once to ask through what channel and at what time the Babylonian elements found their way into Hebrew literature. The hypotheses

are many, the positive information is naught. Only one thing Professor Driver says may surely be assumed as certain, that these elements were not derived *directly* from a Babylonian source—at least not from any Babylonian source we yet possess. 'It is incredible that the monotheistic author of Gen. i., whether he were Moses in the fifteenth century B.C., or a Babylonian exile in the sixth century, could have borrowed any detail, however slight, from the crassly polytheistic epic of the conflict of Marduk and Tīāmat.' 'The narrative of Gen. i. comes at the end of a long process of gradual elimination of heathen elements, and of gradual assimilation to the purer teachings of Israelitish theology, carried on under the spiritual influences of the religion of Israel.'

But as to when the myth first came into Israel the hypotheses are many, the positive information naught. Dillmann held that the Hebrew and the Babylonian narratives were separate developments from a common Semitic germ, each being carried along the lines of the nation's particular genius. Hommel derives the Hebrew story from the time when the Hebrews lived side by side with the Babylonians in Ur of the Chaldees. Budde and Kuenen recall the age of Ahaz, when there are traces in the Old Testament of intercourse being carried on with the East. But the prevailing hypothesis at present—the hypothesis accepted by Gunkel, Zimmern, Winckler, Cheyne, and, we think, by Professor Driver himself—has sprung up since the discovery of the Tel el-Amarna tablets. These tablets prove the existence of strong Babylonian influences in Canaan, even before the immigration of the Israelites. By this channel Babylonian ideas may have become naturalised among the Canaanites; and then the Israelites coming into the land and having intercourse with the Canaanites who dwelt in it, may have first heard this story of the Creation, accepted it, purified it, and made it the common property of mankind.

The Congregational Union of England and Wales met at Leicester in the autumn, and the

annual sermon was preached by the Rev. P. T. Forsyth, D.D., of Cambridge. A verbatim report of Dr. Forsyth's sermon is found in the *Independent and Nonconformist* of October 1st.

The sermon is very long, and very difficult to follow. The loss of the living voice, the imperfectly printed report, have something to do with the difficulty. 'Strained attention,' however, is the expression used of the listeners. And if it were not perfectly true that 'it is a sermon that will haunt us for many a day, a sermon that cannot but have a modifying and enriching effect on the thought of those who read it,' we might easily excuse ourselves the task of endeavouring to gather its meaning into a few short paragraphs.

The sermon is long, but the text is short. 'Holy Father,'—that is it all. The words belong to the high-priestly prayer of the Master. They are found in John xvii. 11. They could not be found in the Old Testament. God was revealed as 'Father' to the Hebrew prophet, but He was not known as 'Holy Father' till Jesus came and called Him so. It is true that the 'Father' of the 103rd Psalm is Father in an original and tender way, but the distance is very great to the 'Holy Father' of Jesus Christ. He is the Father of Israel in the psalm, the Father of 'them that fear Him.' But especially He is the Father of pity, not yet the Father of holiness.

The Father of the 103rd Psalm is especially the Father of pity. 'Like as a father pitieth his children, so the LORD pitieth them that fear Him.' And the Father of pity we beautifully understand, for it is the father of our childhood and weakness. We have poems innumerable in which it faces us with infinite pathos. You remember Coventry Patmore's little poem. He had punished his motherless son, and sent him to bed. Sore himself, he went to see the child, and found him asleep, with all the queer and trivial contents of a

little boy's pocket set out beside him to comfort him—

So when that night I prayed
To God, I wept, and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood,
Thy great commanded good;
Then, fatherly not less
Than I, whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
'I will be sorry for their childishness.'

That has a very sweet and poignant pathos. It melts us; it is very sacred. And it is neither too keen nor too kind for the pity of God for His weak children. But there is a tenderer as well as a deeper note than that. It is the 'Holy Father' of our Lord and Saviour Jesus Christ.

And if 'Holy Father' is more than pity, it is also more than love. To our common thinking, while the Father of the Old Testament revelation is pity, the Father in the New Testament is love. For when we are asked to find the Father of the New Testament revelation, we turn to the parable of the Prodigal Son. But the father of the Prodigal Son is not the Father in heaven. He is carefully distinguished from the Father in heaven. 'Father I have sinned *against* heaven, and *before* thee.' He is an earthly father, 'before' whom sin is possible, 'against' whom it is impossible. He is patient and wise and infinitely kind, a magnified and most natural man. He does not stand for the whole of God, not even for the whole of the grace of God. He stands for the *freedom* of the grace of God, not at all for the cost to a Holy God of His grace. The father of the Prodigal Son is a father of boundless, patient, waiting love; but there is more in fatherhood than that. There is more in 'Holy Father' than the love which accepts repentance as atonement, and eagerly cuts confession short: 'Let us say no more about it, pray do not mention it.'

He came to my desk with a quivering lip,
The lesson was done.
'Dear teacher, I want a new leaf,' he said,
'I have spoiled this one.'
In place of the leaf so stained and blotted
I gave him a new one all unspotted,
And into his sad eyes smiled,—
'Do better now, my child.'

I went to the Throne with a quivering soul,
The old year was done.
'Dear Father, hast Thou a new leaf for me,
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,—
'Do better now, my child.'

But the 'Holy Father' of our Lord's high-priestly prayer, with all its simplicity, means very far more than just a clean page and a fresh start.

It means a Father who has to do with sin. An earthly father has no authority over sin. We may sin *before*, we cannot sin *against* our father upon the earth. For sin implies holiness. Where holiness is not, there is no sin; it is holiness that makes sin sin. Therefore before forgiveness can be given, there must be a reckoning made with sin. Sin is a rent in the seamless robe of righteousness. The Father who forgives sin must be a 'Holy Father,' a Father who knows what righteousness is, and knows how to maintain its wholeness and integrity.

Now no one can maintain the wholeness of holiness but God. It is beyond us for ever and ever. It involves a sacrifice which costs more than we sin-struck men can pay. Sin steadily maims the sense of holiness, and therefore the power of sacrifice. And even if man, by any sacrifice or penitence, could mend the moral order that he had broken, it would be an order for him no more; it would be supreme and commanding for him no more. If we could heal our own conscience, it would be no more our king. If we could satisfy the moral order that we disturbed, our self-satisfaction would be insufferable. It would derange that order straightway. We should be, as Luther said, 'the proudest jackasses under heaven.'

We may be sorry and we may amend; but God alone can mend the rent in the seamless robe of righteousness. He mends it at the Cross. This is the first and fullest meaning of the Cross. It is a recognition of the integrity of holiness. As Jesus crept the nearer to the Cross, this was the thought that most engrossed Him. It was not man's need of Him; it was not His action upon man. It was God's need of Him; it was God's own need of His sorrow, God's holy will for His

obedience and death; it was the action of His Cross upon the holiness of God.

And when God's holiness has been satisfied, then the repentance comes. For it is atonement that makes repentance, not repentance that makes atonement. Repentance comes because the Father of love has proved Himself a 'Holy Father.' He has closed the rent that sin had made; He offers a pardon that *is* a pardon, and that is absolutely free.

Back to St. Paul.

BY PROFESSOR THE REV. J. S. BANKS, HEADINGLEY COLLEGE, LEEDS.

WE know that the authority of the apostle to the Gentiles was questioned by an active party in the Church during his life. The Judaizers, who would have made Christianity a reformed Judaism and the Church another Jewish sect, put him on his defence. In the Epistle to the Galatians and elsewhere St. Paul meets these assaults, vindicating for himself and his teaching the authority of an apostle of Christ. The gospel which he preached came to him 'through revelation of Jesus Christ.' He received it, not through the hands of James, Cephas, and John, but directly from heaven. 'Am I not an apostle? The seal of mine apostleship are ye in the Lord.'

In our day St. Paul's authority is attacked not by Jewish but by Christian assailants. The cry we hear, 'Back to Christ,' means in some quarters not merely 'Back from the Church and dogma,' but 'Back from the Epistles' to the teaching of Christ in the Gospels. Dr. Horton's book, *The Teaching of Jesus*, is constantly playing on this string. The position of the new Ritschlian school, represented by Dr. Wendt, author of *The Teaching of Jesus*, is that Christians are bound only by the express teaching of Christ Himself, and that the teaching of the apostles is to be accepted only in so far as it is supported by sayings of the Master Himself. A distinction is thus made in the New Testament, which practically reduces it to the Gospels. The Gospels are not only made a court of appeal, but the only court with authority in matters of faith. It should be noted further that the Gospels thus set apart are the three

Synoptics. The Fourth Gospel is only a witness to Christ's teaching at second-hand, because it is supposed that in passing through the writer's mind the teaching has undergone considerable modification, the amount of which is not easily defined. We could almost wish that St. Paul were alive again to meet his new assailants. The question in dispute is much more than one of mere sentiment. If the contention were that special sacredness is due to the words of the Lord Jesus Himself, no one would contradict. But the question is not one of special sacredness in Christ's teaching, but of any sacredness at all in apostolic teaching.

There can be no doubt that the influence of St. Paul on Christian thought has been very great. The subtraction of Pauline theology from Christian doctrine would make an immense difference. It is sometimes assumed that the dominance of this theology began at the Reformation, but this is a mistake. Its influence was greatly increased at the Reformation by the rediscovery, so to speak, of St. Paul's teaching on the nature of justification and redemption, which has remained ever since in the front line of Protestant testimony. But, apart from these subjects, St. Paul's teaching entered into the very substance of Christian faith from the first days of the Church. It would be easy to show this by reference to Christian writers down to the time of the Reformation, but it is needless. Now it is proposed to take a new departure. St. Paul, and for that matter St. John also, are simply great Christian teachers, important as standing nearest to the great Teacher Himself. But their teaching is as open

to criticism as that of Augustine or Calvin, or any other writer. We may analyse their doctrine, separate its threads, discover its source, and then receive or reject as we think best.

The first remark suggested is the novelty of the theory. We do not say that we are obliged to believe what the entire Church has believed from the beginning, because that would be a very comprehensive admission. But when we find that Christendom has always proceeded on the assumption of the unity of the New Testament and of the equal authority of its parts, any theory that denies this has very strong presumption against it. We should require overwhelming evidence to convince us that on such a question the Church had proceeded on a false basis from the beginning. The Church always did assume the inspiration and the authority of St. Paul as of the other apostles. Otherwise his writings would never have been used and appealed to as they have been; the course of thought in the Church and the character of its theology would have been altogether different. The new theory certainly has the merit of perfect novelty, and involves a complete breach with the past.

Is there such overwhelming evidence? No evidence from the past, from the teaching of Christ and the apostles, is adduced. The chief argument is an abstract one, founded on the complexity of the New Testament as a whole and its consequent unsuitableness to form a standard of doctrine, and on the simplicity of a standard consisting only of the teaching of Christ. There is also a specious appearance of doing honour to Christ. Simplicity, however, may be bought too dear, and it is doing Christ doubtful honour to slight Him in the person of His elect servants. 'He that receiveth you receiveth Me, and he that despiseth you despiseth Me.' Speaking of those who regard the apostolic writings 'as only Petrine, Pauline, or Alexandrian versions of the Christian doctrine, interesting records of the views of individuals or schools of opinion concerning the salvation which Jesus began to speak,' Canon Bernard in his *Bampton Lectures* on 'The Progress of Doctrine in the New Testament,' says: 'No, the words of our Lord are not honoured (as these men seem to think) by being thus isolated; for it is an isolation which separates them from other words which are also His own words given by Him in that day when He no longer spake in proverbs, but showed His servants plainly of the Father' (p. 87).

Does Christ anywhere intimate that He meant His own teaching to be treated in this exceptional way? Does He intimate that it would be complete in itself? All the indications are to the contrary. In His last discourses He says expressly, 'I have yet many things to say unto you, but ye cannot bear them now.' In the same discourse He states how His teaching will be completed. The Spirit is to teach them all things, bring His words to their remembrance, and guide them into all the truth. If after this there had been no supplement of equal authority, what becomes of these promises?

Is it strange that Christ's teaching should be left unfinished for the reason assigned? Think, how wonderful, how lofty that teaching was, how after centuries of study we seem to be only at the beginning of knowledge, how we are constantly receiving new interpretations of the teaching of Jesus and the words of Jesus; and it will scarcely appear strange that Christ found it necessary, considering who and what the disciples were, to defer the complete exposition of the truth. With only the Gospels in our hands, how many questions arise respecting their meaning, respecting the issues and bearing of their contents, which no human teacher could answer!

Besides, Christ did not appear in the world as an abrupt phenomenon, unforeseen and unannounced. He appears as a part—the crown and consummation indeed, but still a part—of a great system of revelation. Speaking of Scripture as a whole, He is the Head; prophetic and apostolic teachers are the members of the one body of truth. If these are separated, how can either be understood? Scripture can only be understood as a unity, and the New Testament can only be understood as a unity. The idea of a progressive revelation, so plainly expressed in Hebrews i. 1, implies subordination and relative imperfection or incompleteness in the parts. But it equally implies identity in the divine source and in the authority speaking in the parts.

Christ Himself wrote nothing. The account of His ministry comes to us from other hands than His own. In this respect the Gospels are on the same footing as the Epistles. The authorship of St. Paul's Epistles, at least of the four chief ones, is far better attested than that of the Synoptics. What questions may be raised on the latter point! If anyone thinks that in relying on the Gospels only, he escapes all disputes about authenticity and

genuineness, he is greatly mistaken, as the works of the critics themselves show.

This leads to the remark, that the text of the Gospels is subjected by the same school to the most capricious criticism. If the Gospels were left intact, we might be partially compensated for our loss, we might cling to the belief that faith in a divine Christ is still possible. But it is not so. We have said that St. John and the Fourth Gospel are treated like St. Paul. They are treated even worse, because while the Pauline authorship of the Epistles is admitted, how much of the Fourth Gospel comes from St. John is left quite uncertain. Further, the contents of the Synoptics are cut up in the same way. Whatever in Christ's reputed words cannot be made to agree with what it is supposed He must have said, is rejected. In the same sentence one clause is taken and the other left. Christ cannot have said this or that, because it is too advanced, or it bears the marks of a later date, or its origin cannot be traced. Then the miracles are cut out. When they are cut out of St. Mark's Gospel, what is left? We do not refer to this treatment of the Gospels in order to prejudice the argument about St. Paul, but simply that we may understand the extent of the case we have to meet. We can only explain such arbitrary criticism on the supposition that the critics bring to the Gospels a preconceived theory of what Christ's teaching contained, and adapt the Gospels to it. Where they obtained the materials for the theory, we do not know. This criticism of the Gospels makes comparison with St. Paul's Epistles difficult, but we must try.

If the gospel report of Christ's teaching is substantially true, the case against St. Paul breaks down, because St. Paul's teaching does not go beyond Christ's, except in the sense of fuller exposition and development. There is nothing absolutely new in St. Paul. Augustine said that the New Testament is latent in the Old, and the Old patent in the New. It is just as true to say that St. Paul's teaching or theology is latent in Christ's, and Christ's is patent in St. Paul. In one we have the seed, in the other the blade and full ear. We think of two cardinal points in Paulinism, the divine person and the atoning work of Christ. We need not say how Christ is the central sun round which all Pauline doctrine revolves. In every one of his Epistles Christ fills a unique place. St. Paul is Christ's servant as he is God's. Christ is St. Paul's

Saviour as God is. What of the Christ of the Gospels, even taking the Synoptics only? If these are substantially genuine, the claims which Christ makes for Himself, the way in which He speaks, His entire bearing before God and man are such as require a Christology like St. Paul's to explain them, and on the other hand they justify all that St. Paul says. We must get rid by arbitrary criticism of the text of a large portion of the Gospels before it can be shown that there is any discrepancy between the Christ of the Gospels and the Christ of St. Paul's Epistles. St. Paul sums up his doctrine of Christ thus: 'He was born of the seed of David according to the flesh, and marked as the Son of God in power according to the spirit of holiness, by the resurrection of the dead.' Canon Gore (*Bampton Lectures*, p. 65) shows in detail how this corresponds to the picture of Christ presented in St. Mark's Gospel. St. Paul's words are 'a sufficiently accurate analysis of that Gospel.'

Take the doctrine of Atonement. It is well known how profoundly St. Paul's teaching has influenced the belief of the Church on this subject. Dr. Wendt has no difficulty in admitting that St. Paul teaches a forensic form of atonement, because if St. Paul is no authority to us it does not matter what he teaches. But leaving out of sight the forensic form of the doctrine, take simply the idea of vicarious expiation, the essence of which is that the death of Christ is in some way the ground of forgiveness. Is this idea part of Christ's teaching or not? Dr. Wendt dare not admit that it is, and yet finds great difficulty in denying it. He has to admit that Christ attributes a sacrificial character to His death, but does his utmost to get rid of the connexion between Christ's death and forgiveness implied in the words at the Last Supper, and the saying about His life being given as a ransom (Matt. xxvi. 28, xx. 28). The ransom is not expiatory, but refers only to deliverance from bondage. Without the slightest textual authority Dr. Wendt is obliged to assume that the words 'unto remission of sins' were put into Christ's mouth by the evangelist, and express not Christ's thoughts, but the disciples' thoughts about His death. Yet after all this fencing, Wendt cannot help admitting that Christ in some way attributed saving efficacy to His death, and then proceeds to explain what this efficacy was. But here Wendt becomes very difficult to understand. His meaning seems to be that Christ's death as a sacrifice was a

seal of the new covenant of God's kingdom, not that the sacrifice was necessary to salvation, but that such an act of fidelity on His part would merit special reward, and would become an additional motive to God to perform His promise of forgiveness. This is the only substitute we have for old explanations of the atonement, and it amounts to saying that Christ did something which somehow benefits man. We think that the old is better.¹

Dr. Horton in his *Teaching of Jesus* reproduces much of the matter of Dr. Wendt's book, but on this subject happily he departs from his guide and comes much nearer to the ordinary view. He acknowledges that, while Christ's teaching in the Synoptics gives no explanation of the mystery, it sets forth His death as the 'supreme means' of man's salvation, as 'not only an incident of His life-work, but an integral part of His mode of saving men.' He says that Christ in instituting the Last Supper took the most impressive way to inculcate this truth. 'When we would state the means by which salvation is effected, according to the teaching of Jesus, we must dwell not only on the mediation of His unique person, but also on His death, the sacrifice offered upon the cross for the sins of the world.' Alluding to Dr. Wendt's exclusion of the words 'unto remission of sins,' he says that 'the addition is implicit in the whole situation' (p. 122). At a later point (p. 245) he remarks that the absence of these words from St. John does not justify Beyschlag in regarding them as a spurious insertion in St. Matthew. In considering Christ's teaching about His death in the Fourth Gospel, Dr. Horton comes to similar conclusions. He finds in that Gospel two leading thoughts: first, the necessity of Christ's death; second, its infliction by the power of Satan, who is, however, vanquished thereby. The necessity is in order to the salvation of the world (p. 242). And this result was secured in some mysterious way by the victory won on the cross over the power of Satan. If in this Gospel, we are told, Christ does not specifically connect His death with the forgiveness of sins, it was not because He repudiated the idea, but because He included it in the wider idea of victory. In dealing merely with Christ's teaching, Dr. Horton feels himself precluded from using the explanations of the apostles, especially as he protests against reading later theological ideas into the Epistles and

the Epistles into the Gospels. Yet, so instinctive is the desire for explanation that he attempts an explanation himself, which I find difficult to understand (pp. 246-9). However this may be, Dr. Horton finds in Christ's teaching in the Gospels the connexion between Christ's death and forgiveness, which is the kernel of St. Paul's teaching. If Christ's death was the ground of forgiveness, or the means of Christ's triumph over Satan and of man's deliverance from Satan's power, there must have been something in the nature of the death fitting it to accomplish the result. What was that something? St. Paul, like St. John, calls it propitiation or expiation or sacrifice. Is there any other explanation?

It will be observed that Dr. Wendt admits that the meaning of Christ's death which he rejects was held by the very earliest disciples of Christ, and embodied by them in the gospel accounts of His teaching. What an admission! The disciples who were eye and ear witnesses of Christ, His companions in private and public, so to speak His confidential friends, took a view of His death which is essentially one with that held in the Church ever since, which is the gist of all theories on the subject, and yet it was an utterly mistaken and perverse view! They have misled the whole Church on the question! This modern school can go behind the first disciples, behind Peter, James, and John, and know Christ's mind better than His nearest friends. Is this credible? If the disciples could be mistaken on so vital a point, can they be trusted in anything? Do not those parts of Christ's teaching which the critics receive, rest on just the same testimony as those which they reject? Is not, then, the reception just as arbitrary as the rejection? We know that Churches and parties have grossly departed from the faith of their leaders and founders; but it has always been a considerable time after the death of the leaders. Here the perversion is the work of the first witnesses, of those through whom alone we know the Master's teaching.

The same line of argument applies to St. Paul. If St. Paul was not an immediate disciple, he was familiar with the apostles, living and working in harmony with them. They explicitly approved his teaching and aims. He must have known whether his presentation of his central theme agreed with the mind of the other apostles and the Lord. Quite apart from inspiration, we have the best

¹ See Bernard, *Progress of Doctrine*, Lectures vi. and vii.

security for believing that the teaching of the apostles on this subject represents the mind of Christ. It is impossible to suppose that as honest men they could have published to the world an interpretation of His death which they knew differed from His own. This is the ground taken by Dr. Dale in his work on the Atonement, and it is strong ground.

The theory we have been considering proposes nothing less than a new basis of Christian faith. St. Paul and the other apostles are discarded as authorities, while, of course, we may accept everything in their writings that commends itself to our judgment. The New Testament is reduced to the personal teaching of Jesus Christ as we may be able to gather it from the Gospels, and especially from the first three. The miraculous side of Christ's life is swept away. This is a tolerably complete revolution. The discarding of the whole past theology of the Church is insignificant beside it. The drift of the theory becomes still clearer when we see Dr. Wendt in his *Teaching of Jesus* explaining away everything in the Gospels which points to a higher nature in Jesus, making His Sonship a simply ethical one like ours, and finding the essence of His teaching in the doctrines of God's Fatherhood and God's kingdom. It is easier to get rid of the ordinary doctrines of the Trinity, of Sin, Atonement, Justification, Regeneration, Union with God, Future Judgment, when St. Paul is out of the way. There is so much less material to be dissolved in the crucible of minimising criticism. In short, the Sermon on the Mount, worked out and amplified in other discourses and parables of Christ, is the whole Christian gospel, the sole authoritative revelation brought by Christ and binding on us. This is a fair summary of the new Ritschlian version of Christianity. Far be it from us to question the large amount of truth which it contains. The practical ethics of Christ can never be placed too high. But the questions which then arise are such as these. Is this sufficient alone? Does it meet the needs of human nature as we know it? Whence do we get the motive power to secure the acceptance of such lofty moral and

religious truth, and to make it effectual? Hitherto the working power of Christian ethics has been drawn from faith in the wondrous grace of God in redemption. Separate the two, and can the first live alone? In the Christianity of the new school we are in a new world. It is as if the familiar face of heaven and earth were changed, as if we were in a world from which sun and moon, mountain and river have suddenly vanished. So in Christian life the old words disappear, or remain with new meanings; prayer and thanksgiving, repentance and faith, pardon and holiness change their character. We have a new Bible, new gospel, new Christ, new conceptions of God and of Christian life.

One ground of prejudice against St. Paul is that he is supposed to deal in theology. In early days he was not regarded in this light. It was St. John who was called the 'divine,' although early conceptions of a divine must have been different from ours. In the Gospels we are supposed to be in contact with religious life and experience, whereas in the Epistles we have to do with dogma and speculation. There is much that is unreal in this kind of talk. No doubt theology may be overdone; it is often out of place. But to do without it is impossible. Many a man is a theologian without knowing it, like the man who had talked prose all his life without knowing it. There is a theology in the teaching of Jesus Himself, and in the Gospels, even the Synoptics. Just as the practical work of the historian, lawyer, doctor, mechanic, teacher, implies a science or philosophy of his subject, so the experience and practice of a Christian imply a science of divine things. It is strange that in our day, when the demand everywhere is for thorough, systematic knowledge, knowledge of causes, reasons, laws, there should be a cry for religion without theology. It is like the cry for a return from civilisation to nature. We may as well abolish schools of science and art, and cease to write and read books of philosophy, as abolish schools of theology. And while theology keeps its place, the Epistles as well as the Gospels will be indispensable.

The Expository Times Guild of Bible Study.

WITH the month of November the Guild of Bible Study enters upon its seventh session. The purpose of the Guild is to encourage the systematic study as distinguished from the mere reading of Scripture. Two portions are chosen, one from the Old Testament and one from the New; and those who undertake to study, with the aid of some commentary, one or both of these portions of Scripture between November 1896 and September 1897 are enrolled as Members of the Guild. Names of those who are willing to make this effort are sent to the Editor at Kinneff, Bervie, N.B. There is no fee or other obligation.

As the study proceeds, Members may send short papers (if they so find it convenient) on some passage in the books chosen. If possible, the best of these papers will be published in THE EXPOSITORY TIMES. But whether they are published or not, the best ten papers will be chosen at the end of the session, and books will be presented to their writers, selected by themselves out of a list which the publishers will send them.

There is considerable difficulty always in the choice of the portions of Scripture for a new session. Many things have to be taken into account; but perhaps the most important thing is this, that at least one reliable modern commentary should be available for study. Now it is generally recognised that the ablest commentary that has yet been published in English on the *Book of Deuteronomy* is Professor Driver's in 'The International Critical Commentary' series (T. & T. Clark, 12s.). We have used the book daily since its issue, and with ever fresh surprise at its completeness, accuracy, and devotional suggestiveness. It is no doubt somewhat expensive to the working student; but it is worth a library of lesser books. We have accordingly chosen *Deuteronomy* as the Old Testament portion of study for the coming session.

The same consideration has fixed *St. Mark's Gospel* for the New Testament. Professor Gould's commentary in the same series (10s. 6d.) is not the masterpiece Dr. Driver's is. But there is little doubt it is the best in existence in English. To those, however, who wish a less expensive and less exhaustive work, Professor Lindsay's volume in

the 'Handbook' series may be recommended. It is published by Messrs. T. & T. Clark at 2s. 6d., a very small price for an excellent book.

The following new names are received for enrolment this month:—

- Mr. L. Roberts, 20 Chapel Street, Tavistock.
- Rev. Harper Riley, 6 Newlands, Cheadle, Manchester.
- Mr. Bernard Piffard, Hill House, Hemel Hempstead, Herts.
- Mr. William Ashworth, 80 Clayton Street, Nelson, Lancashire.
- Rev. Canon F. H. Fisher, D.D., Rector of Pretoria, South Africa.
- Rev. J. Leonard Webbe, M.A., Manea, Cambs.
- Mr. Ernest W. Gurney Masterman, F.R.C.S., F.R.G.S., Medical Mission to the Jews, Damascus.
- Mr. John Barker, J.P., Old Grammar School, Shrewsbury.
- Rev. Herbert Burson, Street Lane, near Derby.
- Mr. David W. Gaylor, 59 High Street, Hawick.
- Mr. Achilles Taylor, The Elms, Hodge Hill, Castle Bromwich.
- Rev. J. Havelock Thompson, 57 Albany Street, Hull.
- Rev. Hugh Livingstone, Free Presbyterian Manse, Minyip, Victoria, Australia.
- Rev. Robert Beith Andrew, M.A., B.D., United Presbyterian Manse, Glengarnock, Ayrshire.
- Mr. Richard Stevenson, Rosebank, Kilmarnock.
- Rev. John Paul, B.A., Kimberley Gardens, Bloomfield, Belfast.
- Rev. Edward H. Waller, The Rectory, Athy, Ireland.
- Rev. George Howells, B.D., Baptist Mission, Cuttack, Orissa, India.
- Rev. M. O. Evans, Congregational Free Church, Wrexham.
- Rev. Arthur J. Jenkins, Presbyterian Church, Newport, Monmouth.

Jean Astruc.

BY PROFESSOR THE REV. A. R. S. KENNEDY, D.D., EDINBURGH.

THE 'CONJECTURES.'

THE *Conjectures sur la Genèse* (to give the abbreviated or 'bastard' title of the work) forms a small duodecimo of 525 pages, exclusive of the prefixed *Table des Chapitres* (pp. i-x).¹ The contents are arranged in three distinct divisions: (1) the *Reflexions Préliminaires* (pp. 3-24), a summary statement of Astruc's theory and of the grounds on which it is based; (2) a translation of Gen. 1-Ex. 2, arranged in a manner to be afterwards explained; (3) pp. 281-495, a reasoned justification of the author's position and procedure, set forth under seventeen heads or chapters. A very full index completes the work, while a marginal summary of each paragraph materially assists the student to follow the argument of the book. I propose in the following pages to submit a short résumé of the more important parts of (1) and (3), accompanied by such remarks or criticisms as may seem called for on the author's critical results.

In the 'preliminary reflexions,' Astruc starts from the position, already generally conceded, that Moses was dependent for his knowledge of the events recorded in the Book of Genesis on tradition, either oral or written. In support of his preference for the latter alternative in the shape of *mémoires*, or written documents, composed and handed down by ancestors, more or less remote, Astruc appeals to the authority of various theologians of good repute. But while he agrees with these in assuming that Moses had access to such documents, Astruc takes an important step in advance of all his predecessors with regard to the method adopted by Moses in his use of them, a step so epoch-making in the study of all the historical books of the Old Testament, that it would be interesting to know if it was the fruit of a happy intuition or, as I am inclined to think, the result of Astruc's familiarity with the habits and modes of composition of Arab writers in his special department of medicine. His novel and fruitful contention is this: whereas his predecessors had thought of Moses as

reproducing the gist of the documents at his disposal in an original writing of his own, after the manner of a Western historian, Astruc claims to have proved that Moses, 'in order to lose nothing of these *mémoires*, cut them up into sections (*morceaux*) according to the facts therein recorded, *that he inserted these sections in their entirety one after the other*, and that the Book of Genesis is made up of this collection of documents' (p. 9).

The remainder of the preliminary reflexions is devoted to various 'proofs' of the proposition just stated. The first is taken from the frequent and perplexing repetitions that occur in Genesis, such as the double accounts of the Creation and the Flood. Were Genesis an original composition, these frequent repetitions on Moses' part would be inexplicable in a work so short and so condensed, while they at once become intelligible on the supposition that 'Genesis is only a simple compilation' from documents so precious that Moses inserted them entire in his anxiety 'to preserve all that he had received from his ancestors regarding the history of the first ages of the world' (p. 10).

The second proof brings us to the heart of Astruc's theory. It is based on the fact, which has now become one of the most familiar common-places of criticism, that in the Hebrew text of Genesis there are two different names for the Supreme Being, the one *Elohim*, the other *Jehovah* (now generally pronounced *Yahweh*); and further, that these two names are not used indiscriminately as synonyms or for reasons of style (*propres à varier le style*), but that 'there are whole chapters, or large portions of chapters, where God is always named *Elohim* and never *Jehovah*, while there are others, at least as numerous, where God receives the name *Jehovah*, and never the name *Elohim*.' This remarkable phenomenon, Astruc rightly argues, is inexplicable if Moses had a free hand in the composition of Genesis, but finds a satisfactory explanation 'in the supposition that the Book of Genesis is made up of two or three documents joined and pieced together, section by section, the authors of which had each given to God

¹ With reference to my remark in the previous article, that the *Conjectures* does not appear in the catalogue of the Bodleian, the librarian kindly informs me that *two* copies have been acquired since the catalogue was printed.

the same name throughout, yet each a different name, the one *Elohim*, the other *Jehovah* or *Jehovah Elohim*.'

The third proof likewise introduces us to a fact of the first importance, the true significance of which Astruc, however, failed to perceive. As soon as Moses comes to speak of his own deeds, remarks our author, or of deeds of which he has been an eye-witness; in other words, as soon as Moses appears as an original author (*compose de son chef*), the alternation of the divine names comes to an end, Jehovah being now employed, except on the rare occasions when Elohim is used *pour varier le style*. The third chapter of Exodus is the beginning of the new order of things.

A fourth proof of the correctness of his theory of the origin of Genesis, Astruc finds in what he calls the *antichronismes* or cases of inversion of the chronological order (*renversements de l'ordre chronologique*), a topic which will meet us at a later stage.

At this point Astruc informs us how, on the strength of these observations, he proceeded 'to decompose Genesis' (p. 17), that is, to separate the various constituent fragments, and by reuniting those belonging to the same *mémoires*, to restore the original documents which he believed Moses to have used. His method of procedure is simplicity itself. 'I had only,' he tells us, 'to join together all the passages where God is constantly called Elohim; these I placed in one column, which I named A, and these I regarded as so many fragments of a first original memoir, which I designate by the letter A. Alongside of it I placed in another column, which I call B, all the passages where God receives no other name but Jehovah, and in this way I got together all the pieces, or at least all the fragments, of a second memoir, B' (p. 17). As this work of allocation advanced, Astruc found himself compelled to postulate two additional *mémoires*, C and D, the former as the source of chap. 7^{20, 23, 24}, where certain details of the Deluge are, as he thought, stated for the *third* time, the latter as a convenient home for a small number of stray passages where both the test names of the Deity are absent, and where the events recorded seemed foreign to the history of the Hebrew people. Astruc, however, is doubtful as to whether these passages should all be referred to one and the same document, or whether they should not be distributed among several documents; and, as a matter of

fact, at a later stage, he distributes the contents of column D among no fewer than nine different *mémoires*, denoted by the letters E to M (e.g. E = chap. 14, F = 19²⁹⁻³⁸, L = 36^{1-19, 31-43}).

The second division of the *Conjectures* (pp. 25-280) consists exclusively of the Book of Genesis and the first two chapters of Exodus, according to the Geneva version of 1610, preferred by Astruc as reproducing more faithfully than the Vulgate the alternation of the divine names. The text is so arranged that the portions assigned to the document A occupy the left half of the page, those assigned to B the right half, while the presumed contents of C and D are placed in the middle, all of which the following reproduction of part of p. 52 of the *Conjectures* will make clear to the reader. The page of Astruc's book, it may be of interest to note in passing, is of exactly the same width as the outer column of this magazine:—

GENÈSE, CHAP. VII.

A

19. Et les eaux se ren-
forcerent trez fort sur la
terre, & furent couver-
tes toutes les plus hautes
montagnes estans sous les
cieux.

C

20. Les eaux se ren-
forcerent de quinze cou-
dées par deffus: dont les
montagnes furent cou-
vertes.

B

21. Et tout chair qui
se mouvoit sur la terre,
expira, tant des oiseaux
que du bestail, des bef-
tes & de tous reptiles qui
se traient sur la terre:
& tous hommes.

A

22. Toutes choses qui
estoyent sur le sec, ayant
respiration de vie en leurs
narines, moururent.¹

¹ To enable those interested to compare Astruc's analysis with that of present-day critics, I give here the former's analysis of chapters 1-10.

A	I	2 ¹⁻³		5	6 ⁹⁻²²	7 ⁶⁻¹⁰	19	22	24
B		2 ⁴⁻²⁵	3,	4 ¹⁻²⁶	6 ¹⁻⁸	7 ¹⁻⁵	11-18	21	24
A	8 ¹⁻¹⁹	9 ¹⁻¹⁰		12		16, 17			
B		8 ²⁰⁻²²		9 ¹¹	13-15	18-27	10		
C				7 ^{20, 23, 24}					

The remainder of the *Conjectures* (pp. 281-495)—modestly entitled 'Remarks on the proposed Distribution of Genesis'—is mainly devoted, as has been already stated, to a more exhaustive presentation and justification of Astruc's theory. After a preliminary chapter proving that the art of writing was known long before the time of Moses, Astruc addresses himself to an objection which he foresaw would be made to his explanation of the phenomena presented by the divine names. This objection is based on the well-known passage Ex. 6²⁻³, where the name Jehovah is expressly said to have been unknown to the patriarchs, and to have been first revealed to Moses. If that is so, one naturally asks, 'How can we postulate a document older than Moses, in which God is always known as Jehovah and by no other name?' (p. 298). The difficulty, our readers will perceive, is a very real one, and we must admit that Astruc's solution is anything but satisfactory. After an elaborate discussion of the significance of the names Shaddai and Jehovah, he concludes by saying that these names were both known to the patriarchs *qua* names, but that only in the case of the former was either name known 'in the full extent of its meaning' (p. 305). In other words, Jehovah was a name familiar enough to the patriarchs, but to Moses first of all was the *full import* of the name made known. This, I need scarcely add, has been the favourite explanation of conservative scholars down even to our own day. It is an explanation, however, at variance with the *primâ facie* meaning of the passage in question, and has its *ultima ratio* in a mistaken apologetic interest which seeks in this way to escape the implicit discrepancy between the parts of the sacred narrative.

Chapter iii. is intended to supplement the remarks in the 'preliminary reflections' on the different *mémoires* traceable in Genesis, and contains the distribution of the D column among nine different documents, to which I have already alluded. Of a more piquant interest is the chapter which follows, containing Astruc's surmise regarding the authors of these different documents, although at the outset he writes: 'I confess in good faith that I know nothing on this point, *Nec me pudet fateri nescire, quod nesciam*' (Cic. *Tusc.*). These speculations have now a merely historical interest, and it must suffice to remark that Astruc considers the more extensive of the two main

documents, viz. A, to have been '*un Mémoire de famille*' preserved by Moses' parents, containing contributions from remote ancestors down to his father Amram, who was perhaps the author of Ex. 1-2. For the smaller memoirs, E to M, Moses was probably indebted to the Midianites and other neighbouring peoples, while as regards the B document, Astruc can only hazard the general remark that 'it comes from one of the pious patriarchs.'

More deserving of our attention are the sixth and following chapters, in which our author proceeds to enumerate at considerable length the advantages of his theory of the composition (or, rather, compilation) of Genesis over that sanctioned by tradition. In stating the *first* of these advantages, Astruc returns to what he rightly regards as the key to his whole position, the alternation of the divine names Elohim and Jehovah. Tertullian, and after him Augustine, had long before attempted, as theologians without number have done since, to give a reasonable explanation of the sudden change of name, which meets us in Gen. 2^{4th}, based on the different connotation of the two words as representing different aspects of God's relation to mankind. Astruc, however, has a clear vision of the futility of such explanations. 'This variation,' he says, 'is so striking and so often repeated that I defy anyone ever to bring forward a single valid reason for it so long as it is supposed that the whole of Genesis comes from one and the same pen, and that it has been composed by one and the same person; while this difficulty disappears entirely as soon as one brings oneself to accept my conjectures, and to suppose that the document in which God is named *Elohim* comes from one pen, and that the other, in which God receives the name *Jehovah*, comes from another pen' (pp. 334, 335). The theory here so clearly expounded, which a fellow-countryman has characterised as 'the thread of Ariadne,' the only effective clue to the pentateuchal labyrinth, constitutes Astruc's crowning merit in the eyes of Old Testament students. We would not, any more than Astruc himself, conceal the fact that the documentary analysis of Genesis is by no means so simple an affair as the words above quoted at first sight seem to imply. Yet we have here *le premier pas qui coûte*, the first step, firm and irrevocable, on the path along which the most fruitful study of the Pentateuch, as a body of literature, has ever since advanced.

The *second* advantage claimed by Astruc for his theory of Genesis, that it gives the only satisfactory explanation of the numerous repetitions in the book, such as occur in the account of Creation, the Flood story and elsewhere, is so self-evident that it calls for no further comment here. Nor is the justice less apparent of his contention with regard to the *third* advantage, which he considers the most important of all. 'The greatest advantage of the opinion which I propose is that it does away with the *Antichronismes* and the *Hysterologies*, that is to say, the inversions in the chronological order and in the sequence of the narrative' (p. 378). The chronology of Genesis, as we all know, has ever been a favourite butt for the cheap ridicule of the sceptic and the infidel, and Astruc deserves more credit than our happier times ever think of according him for his courage in fearlessly and reverently facing the problem, and suggesting so simple and yet so effective a solution. It would serve no good purpose to adduce once more the familiar examples, most of which are fully discussed by Astruc (pp. 379-430). It is only when we perceive, by the help of the document theory, that the chronological framework belongs to one document and the recalcitrant 'antichronisms' to another that the laugh is turned against the traducer of Holy Scripture.

The *fourth* and last advantage claimed by Astruc betrays a joint in the armour. His theory, he considers, frees (*disculpe*) Moses from the charges of negligence and incompetency, rashly brought against him on the strength of the repetitions, lack of arrangement, and general confusion of the Book of Genesis as we now have it. For Moses, we are asked to believe, arranged the documents used by him in four columns on the same page after the manner of a Gospel Harmony (p. 434).¹ The negligence of copyists, however, and the ignorance and presumption of critics (p. 433), have long since done away with this arrangement, the different documents have become fused together, and our present Book of Genesis, with its offending repetitions, its arbitrary changes of the divine name and its chronological inversions, is the unfortunate result!

The Mosaic authorship of the Pentateuch, then, modified, as we have seen, to the extent of postulating compilation rather than composition for the Book of Genesis, is still an article of faith with

¹ Cf. the illustration given above.

Jean Astruc, and the weakest part of the *Conjectures* is that in which he essays to cure what he calls (p. 454) 'the malady of last [the seventeenth] century,' the rejection of the Mosaic tradition by Spinoza and others. There is, no doubt, a certain amount of justice in Astruc's claim (pp. 452 ff.) that his document theory 'brings to nought the vain triumph of Spinoza,' who maintained that 'all is *pesle-mesle*' in the Pentateuch. We must also admit that Astruc has something to say to the argument from the occurrence in the Pentateuch of post-Mosaic place-names (p. 463); but when he attempts to prove that even the familiar *crux*, Gen. 36³¹ ff., the list of the kings of Edom, is from Moses' pen, we have Astruc at his worst. He knows that the section referred to is 'that over which the unbelievers are most jubilant'; but what is the explanation that he offers? (pp. 472-486). His good sense refuses to believe that we may 'ascribe so many details to the prophetic spirit of Moses' (p. 475),—as some previous apologists had done,—nor will he admit that the whole passage is a later interpolation. He offers instead a double alternative. According to the first, to which Astruc himself inclines (p. 474), the 'king over the children of Israel' of ver. 31 is no other than God Himself; according to the second, he is 'Moses or at least Joshua' (p. 485). Surely an hypothesis of despair.²

In estimating the merits and demerits of the *Conjectures*, we must keep in mind that a pioneer work in any science must be measured by a standard of its own. It is little to *our* credit if, after a century and a half of study along the lines first laid down by Astruc himself, we are able to see the weakness as well as the strength of his position. To the abiding worth of Astruc's book these articles are themselves a witness. Its main defect, it seems to me, is to be found in the fact that the author's attention is devoted almost exclusively to the Book of Genesis. Now the problem of the Pentateuch—or rather of the Hexateuch—can only be solved by taking what we in Scotland call 'a conjoint view' of *all* the books, with their implicit references, one to the other. Genesis

² A more extended summary of the *Conjectures* than was possible within present limits will be found in the *Bibliotheca Sacra*, vol. xli. 1884, from the pen of Professor S. J. Curtiss. Cf. also Böhmer's art. 'Astruc' in Herzog's *Realencyclopädie*, ed. 2, vol. i. and Westphal's more critical estimate in *Les Sources du Pentateuque*, i. pp. 101-116.

postulates Deuteronomy and Joshua quite as much as these presuppose Genesis or Exodus. This solidarity of the Pentateuch Astruc has entirely failed to observe. The consequence is serious, inasmuch as it penetrates to the heart of his theory, the alternation of the names Elohim and Jehovah. *This alternation does not cease with Exodus 2*, as indeed Astruc himself perceived. But while the latter, with reason, scouts the idea that the names are interchanged in *Genesis* 'in order to vary the style' (p. 12), he is compelled to assume, almost in the same breath, that in *the following books* Elohim, when used at all, is used *pour varier le style* (p. 14). It was reserved for Astruc's successors to make the fundamental discovery that the documents which meet us in *Genesis* go with us to the close of the Pentateuch. Every theory,

consequently, that is based on a supposed distinction between the linguistic and other characteristics of *Genesis* and those of the other books is built on air.¹

The irony of history is proverbially cruel. Of this, we have a conspicuous illustration in the case of Jean Astruc. He, the champion of the Mosaic tradition against *les prétendus Esprits-forts*, has had to submit to be classed as one of the arch-enemies of religion, and now lives in history as the man who, in the hope of infusing new life into a moribund tradition, in reality dealt that tradition its deathblow.

¹ Detailed proof of this statement from a competent hand will be found in Canon Driver's article, 'Principal Cave on the Hexateuch,' in *The Contemporary Review* for February 1892.

Sermonettes on the Golden Texts.

BY THE REV. JOHN KELMAN, M.A., PETERCULTER.

The God of House and City.

'Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.'—Ps. cxvii. 1.

THIS has often been taken to be a reference to Solomon's temple. No doubt there is a special fitness in such a reference; we remember how David earnestly desired to build a house for the Lord, and yet died leaving the task to his son, for he had never been satisfied that God would approve of and bless him in the undertaking.

It seems more likely, however, that it is a Song of the Restored Jerusalem—a 'Table-Song,' sung by the head of a household as he sat at the table where his family were gathered, at 'family worship' as we would say to-day. It is a psalm of everyday domestic life rather than of memorable occasions and great events. It takes us back to ancient days, and presents the pictures of two sides of simple life—house and city, building and watching,—the chief works representing peace and war.

Israel's *architecture* was a poor affair compared with that of other nations she knew of. Edom, Bashan, Assyria, Babylon, Egypt—each in its own

style might claim to have reached something more eternal and more worthy of song than the hastily-constructed dwellings that rose on Israel's return from the East. Her *military defences*, too, were weak. She had been taunted sorely concerning the walls of her new Jerusalem. Now the city walls had risen, and towers sprang from their corners, and gates of wood and metal again swung on deep-set hinges; and as the darkness settled down and the gates were closed, a lamp lit and shining from the little slit in the wall above the gate, showed what before was hardly noticeable—the chamber of the watchman who went his rounds armed with lamp and sword.

Poor though all this was, it was her own. And had not Israel been a people chastened and taught of God, her buildings and defences might well have made her self-sufficient. These were everyday familiar things. One knew how they were done, and all about them. As they saw house after house rise successfully from foundation-stone to roof, and as night followed night with no alarm, a sense of security, and of the efficiency of human appliances to produce intended results, might well have come upon them.

Yet in building and in defence, Israel had had

lessons, and had learned that even when men do their best they cannot make sure. There was the old story of the Tower of Babel, and the new story of the Siege of Babylon. These, and many another experience, had convinced religious Israel of the 'Divinity that shapes our ends,' and her psalms were full of the acknowledgment of God as Master-BUILDER, and as Great Watchman and Defence.

The lesson is for all time, that in human undertakings God has to be reckoned with. And now, as then, it is for the simpler and more everyday side of life that this lesson is most required. Great and tragic events thrust the thought of God upon us. What we need most to learn is that we dare not let the common drift and interest of life go on without that thought. We cannot afford to forget God in the daily building and the nightly watching; either God must build and watch with us, or He will overturn our building and make our watching vain.

I. BUILDING may stand for the productive labour of the daily life. However valuable it seems, all of it that is done without reference to Him will survive only as wreckage. All that is 'begun, continued, and ended in Him' will last for eternity. This used to be acknowledged by many beautiful customs, of which our grace before meat is almost the sole survivor. John Knox's house in Edinburgh has carved on one of its

stones,  and the lintel of another old

Edinburgh house, now familiar to many, bears the inscription, 'Blissit be God in al His works.' Long ago the harvest-field, the launch of ships, the start of fishing-fleets were consecrated by special prayer. These ceremonies are gone, but the need for what they signified remains. The secret of success in labour is to realise God as the fellow-labourer of man. The motto of all labour ought to be, 'My Father worketh hitherto, and I work.'

II. In the STRUGGLE and DEFENCE of life,—political, social, and private,—we need to remember the same lesson. Luther, Cromwell, Knox believed in God as a real force for national defence, and God did not belie their trust in Him. Nor will He honour our ignoring Him. To-day, too often, men commit themselves to the persuasion that

God is always 'on the side of the strongest battalions.' Too often, one would think, public questions are considered too difficult for God to manage, too complex to commit to conscience; we must arrange them ourselves. And what we need most to learn is, that the main question for safety and success is whether God be with us in the thing that we do. The same principle applies to our individual efforts after health, money, learning, position. God's approval and God's defence are real factors—they are in the longrun *the* real factors—in all the departments of the human struggle.

And this holds of the innermost life of spiritual labour and defence—the building of the house of character, the guarding of the city of the soul. By the mere force of will and watchfulness we cannot attain to goodness, nor yet ward off temptation. 'Thou also hast wrought all our works in us.' The practical sense of this is just Christianity, that which renders possible and which completes morality. It is faith, without which works are vain, 'Work out your own salvation . . . for it is God which worketh in you.'

The Religion of Silence.

'But the Lord is in His holy temple: let all the earth keep silence before Him.'—HAB. ii. 20.

THERE are two ways of seeing landscape. You may go along the valleys and admire 'bits' of fine scenery; or you may stand upon a height and view the scene in great stretches, of river-course and mountain-range, each with its own unity of character and meaning. Habakkuk viewed the history of his times in the latter fashion. He wrote at a time when men felt themselves on the eve of great things. Looking forward in vision he describes two great marches—the march of the Chaldeans from the north, driving all before them, and the counter-march of Jehovah from the south, scattering the nations. Between the descriptions of these two marches there is a point of pause in the prophecy, filled for the most part with cries of woe against the invaders. He says many things against them, but he ends with this, that all their wicked work has been done on a false trust. Knowing not of that God who was only biding His time and preparing to march forth and meet them, they were

driving on wildly and blindly, trusting in wood and stone gods they carried with them, and not realising that these were helpless, imprisoned in their gold and silver cases, and useless for aid.

Who was He that was to march forth to meet them? He was that Jehovah for whom Israel had built her temple—a temple without a statue or image of its God. From the first she had cried, 'Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?' And so Israel had grasped the high thought of the Temple of the Universe—the only fit conception for the house where Jehovah dwells, invisible but infinitely real.

It is this magnificent thought that inspires our text, with its call for silence from the whole earth. The gold-cased stocks that were men's idols are seen here in all their pettiness. Before them no man can keep silence. They are only tolerable while men drive on in headlong thoughtlessness. They cannot live through an hour of silent thinking. But that silence and thought—the supreme test of reality—is what Jehovah demands. Only thus can His reality be felt and His infinitude imagined.

The God thus known by Israel is our God, and it is in silence that we realise Him best. Amid the bustle and noise of life—when all the world we live in has become to us a market-place, or a workshop, or a battlefield, or a pleasure-ground—we catch only stray glimpses of our God. But all the great silences lead to revelation. The silence of early morning sunlight, or of night with its star-spaces; the silence of the past, when we seek to understand history, or of the future when we seek to pierce the mists of death; in these God is most plainly revealed, and the world becomes His temple.

We all speak too much, and make too much noise. Everyone has felt irritated sometimes, when in thoughtful mood he could not escape from people's voices. A panorama of the Alps from a Swiss mountain-top may be spoiled even by the cries of '*Wunder-schön!*' No one can worship rightly, no one can even hear the call to worship, who does not often feel that he must be silent. This is the religious aspect of the modern demand for more leisure time. And one of the things we most of all need to learn and teach, is how to use the leisure that we are demanding, so that our 'silences may be blessed with sweet thoughts.'

For worship, there are three main uses of silence—

1. To get rid of evil voices that speak within us. Passion, selfishness, self-assertion, lust, fear, are voices that cry within the souls of most men more than they know. Their cries mingle with the other noises of life, and so escape notice. But when the soul is hushed for worship it can distinguish any such voice, will feel its wrongness, and be at pains to silence it. There are many thoughts we dare not allow when we realise ourselves in God's holy temple. The silence which discovers and banishes these is a means of moral victory.

2. To let the 'still small voices' be heard within. Often busy people feel that there are many things in their mind and heart which they can only half express, even to themselves. Wordsworth describes these in his Ode on Immortality. The reason why these are so inexpressible is often our want of silence rather than our spiritual incapacity. There are some scientific instruments so fine that to do their work they must be set at night in a quiet country-house far from traffic. The mind and heart and conscience are such instruments. All that is best in us of thought and feeling exceeds speech. When we try to speak out all that we want to say, we know how true it is that 'language is a means of concealing thought.' But in reverent silence, thought and love and the sense of right and wrong, in finer shades than language can match, may be drawn out, and the soul attain a richer and fuller being in this temple of God than elsewhere.

3. To know God. For there is more to be had than the quickening of human nature to its fullest life. There is a Presence in the world; one whose thought we share, whose love we feel, and whose voice speaks in conscience. That which the finest spirits prize most in silence and loneliness is the real companionship they reveal. We know ourselves alone, yet not alone, for the Father is with us. The holy temple is the place of revelation and communion for its silent worshippers.

Sometimes, in our dulness, we grudge the silence of the holy temple, and wish that God would speak to our senses, if only for a moment, so that we might be sure of Him for ever. And, to meet the need of our humanity, God broke the silence when 'the Word became flesh.' The

words of Christ remain for us, and teach us through the silence to hear the Eternal voice.

Concerning Riches.

'The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.'—PROV. x. 22.

I. WHAT RICHES ARE.—Ignorant people think that a man's riches consist in the number of pieces of gold, silver, copper, or paper-money which he can call his own. But those who think, know that money is not riches, but the things that money can buy. A rich man is one who has what he needs to eat and wear and use in plenty. On a desert island, diamonds would not make a man rich, but fruit-trees would; a gun and a box of cartridges would be worth more to him than a shipload of gold.

People who think more deeply still, find that there is yet a better kind of riches. There are things which enrich us more than any quantity of commodities which we can eat or wear or use. A good name, a right character; love of friends, interest in work and books; a clean conscience, a tender heart, an educated mind; a pure heart and high thoughts,—these are truer riches. And, above all, contentment is riches; for however little the contented man has, he has all that he wants, and surely that is to be rich. That was what made Goldsmith's village schoolmaster 'passing rich on forty pounds a year.' These two kinds of riches may be called *outward* and *inward* riches; the outward riches consist in what a man *has*, the inward in what he *is*.

II. HOW TO GET RICHES.—Our text tells us that 'the blessing of the Lord maketh rich.' Everyone who knows anything about the matter must see that this is true of inward riches. We cannot force character nor yet contentment. It is our duty to strive for them, and they cannot be had without striving. Yet, after all, when they come to us, they come as gifts of God, not as wages. And the question of how to grow rich *inwardly*—how to be what we ought to be—resolves itself into the other question, How to get God's blessing. Christ is the answer,—offering Himself freely to everyone,—Christ 'who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich.'

In regard to the outward riches, many people

think that the blessing of the Lord has nothing to do with them. Prudence, diligence, and cleverness are all that they think are needed. Indeed, some go further and say that it is not possible for a man to carry out in his business strictly correct Christian principle, which just means that the blessing of the Lord keepeth poor instead of maketh rich.

Well, suppose it did, it would be worth while to give up the riches for the blessing. Dead men do not own a pennyworth of the outward riches they had, but they carry with them into eternity all their inward riches. Outward riches are at best only a trust, which we hold for a few years; inward riches are a possession, inalienably our own. But if men, for the sake of outward riches, do shady things; if they 'make haste to be rich,' so as to make themselves mere drudges and slaves to the world, they pay away the inward riches for the outward. Such men may die worth a million, and yet be bankrupt in soul; they have beggared themselves in getting rich. That is bad financing. It does not pay. None of us can afford to get rich, except by God's blessing.

But it is not true that in order to gain outward riches we must part with inward. 'Honesty is the best policy,' and 'godliness with contentment is great gain, having the promise of this life,' as well as of the next. It is a mischievous falsehood that nowadays money is only to be made by means that God will not bless. Straight dealing may cost a man chances of gain now and then, but in the longrun it always pays.

III. WHAT RICHES BRING WITH THEM.—Inward riches, of course, have no drawbacks; but outward riches always have, if God's blessing comes not with them. People who do not seek God's blessing with their riches forget this. Wealth looks very fair when we do not see what it has brought with it. It is often like a burdened estate, whose heir has to inherit also its mortgage. Many a man who was happy when he was poor, is miserable after he grows rich; and many a poor man, looking enviously on his rich neighbour, sees, only the clothes and jewellery, and forgets to count the wrinkles. In estimating the worth of riches, we must take account not only of their amount, but of how much sorrow has come with them.

Sorrow may be added *in the getting* of outward wealth. Usually men have worked hard for it—often too hard. Ill-health, overstrained nerves, excitement, habits of restlessness and anxiousness

come with it. But the blessing of the Lord keeps the soul calm, and restrains it from wearing itself out, for it gives the man another aim in life, and sets his enthusiasm towards a prize which he is sure of winning. And sorrow may be added to outward wealth *when it is got*. Horace describes the rich man riding out in fine style, but 'dark Care' sitting on the horse behind him. Sometimes men find the management of their wealth—keeping and investing it—a heavy business. There is the vexation of losses here and there, and the tormenting fear of losing all. But the blessing of the Lord keeps a man from such sorrow, for it sets his heart on that higher treasure that cannot be lost.

But these are not the worst sorrows that may come with outward wealth. If a man has betrayed his conscience, and sold his innocence for wealth; if he has become hard, selfish, sordid, then surely his riches have added sorrow to him. And as he remembers certain things he has done to get money, he falls into shame and sometimes into horror; for he must give in his account to God. And ill-gotten riches often add sorrow to others, as well as to the man himself. His luxury is paid for by the bread of the poor man whom he underpaid, or by the sin of those whom his business tempted. It is needless to say that riches made with the blessing of the Lord adds none of these sorrows.

In a word, God does not grudge men riches, only He desires that all riches shall be such that He can bless them. Inward riches are sure of His blessing. As for outward riches, they also may be blessed. An old rhyme runs—

Unto what is money good?
Who lacketh that lacks hardihood;
Who hath it hath much trouble and care;
Who once hath had it hath despair.

That is true of riches got without God's blessing. But of riches blessed by God it is not true. With such riches He addeth no sorrow.

A Promise with a Condition.

'In all thy ways acknowledge Him, and He shall direct thy paths.'—PROV. iii. 6.

THE whole section, from vers. 5-12, forces us back on God. We are to 'trust,' 'acknowledge,' 'fear,' 'honour' Him, to 'despise not His chastening,' nor 'be weary of His correction.' In our text we

meet God in connexion with the most famous of all the Hebrew figures, the Way. The history of Israel is a story of journeyings. First, we have Abram's journey from Ur to the Land of Promise; then the journeys to Egypt; across the desert to Palestine; from the country to Jerusalem at feast-seasons; and the journeys eastward to exile, and home again to their native land. This history set for Israel her typical metaphor. 'The Way' was taken by the prophets and preachers as an emblem of man's life, moral and religious. Life was a 'Pilgrim's Progress'; man, a traveller setting out through unknown tracts where it was death to lose himself, with God's house for destination at the journey's end.

Here we are told that guidance is to be had for the journey. There are countless false paths, but no traveller needs to take any of them. There is always the right way for every man at every moment, and it is always possible to find it. Now there are many rules by which men seek guidance. There are some men who seem always to do the right thing and say the right word. If we asked them how this comes to pass, some of them might tell us it was by shrewdness and common-sense, and others that they watched and followed the footprints of men who had gone before them. But men who can tell us no more than that are not so sure as they seem to be. There are places in every life where common-sense is bewildered, and where no one we know of has been before us. The Bible has better news for us. It tells us that there is One whom every traveller may have for his Guide. God knoweth the way that we take, and those whom He guides 'hear a word behind them saying, This is the Way, and walk ye in it.' In other words, God makes the minds of those whom He guides clear, so that they act wisely, and He makes their consciences sensitive and correct, so that they act rightly.

But how are we to get this guidance? It will not be forced upon anyone. We are free to go as we please, and those who are determined to be independent and take their own way must just find it for themselves. No one can count upon getting God's guidance who does not seek it. This is the meaning of 'acknowledge Him.' It means 'take notice of Him,' consult Him, and obey His directions. Treat Him as you treat a guide. Ask His advice and direction before setting out. Be at pains to find out His meaning, and to understand

it clearly. If any particular path suggests itself to you as the right one, ask His leave, and wait for His consent before you set out in it. In a word, make it the constant business of your life to know God's will, and to do God's will when you know it, in each detail of each day. Those who thus acknowledge Him, He directs. He keeps their minds clear and their consciences quick, and they walk through life with firm steps.

And now, what will this mean in practice? What are 'the ways' in which we must acknowledge Him?

1. The course of life as a whole. It is well often to think of life thus as a unity, and ask where it is leading to. Some, who cry to God for guidance now and then in difficulties, never do this. Is it not strange that men should undertake the longest journey of all without Him? Our life is making for *some* point beyond the grave—

Into the silent land,
Ah, who shall lead us thither?

God is to be acknowledged by surrendering to Him our whole life, to be guided wholly by Him.

2. In each particular enterprise and action we engage in, He is to be acknowledged. Thus only can the work of our hands be established upon us.

3. In what goes before our actions—the imaginations and desires, the plans and purposes, we must acknowledge Him. He who lets his heart and his thoughts go unguided by God on their own way, may call in vain to God for guidance when it comes to action.

4. In what comes after our actions—habits. When we have done a thing often, we get into the habit of doing it. All of us have some bad habits, and many who consult God as to particular actions still let their formed habits guide them each along its own line. But here, too, He must be acknowledged, and by His grace the strongest habit can be broken.

Stress must finally be laid on the word *all*. God will have our whole heart or He will have none of it. The mistake that is most common, and perhaps the most fatal mistake, is made by not realising this. There are some who seek God's guidance only when the way is difficult or dangerous; others who seek it only when they have time for thinking and meditating, as on a sickbed; and there are very many who now and then take a little short-cut of their own, though, in the main, they seek to

follow Him. But whenever we go out of His guidance we lose our bearings spiritually, and are liable to mistake the meaning of His spirit. Conscience tampered with becomes inaccurate, and the mind confused. The only safe course is to acknowledge Him in *all* our ways.

For us, God's guidance comes through Jesus Christ. He has trodden the perplexing pathway before us, and He guides those who trust Him. Be it ours to find His guidance, and 'patiently and with a holy indifference wait His award.'

The Saving Grace of Appreciation.

'The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.'—
MATT. xii. 42.

No writer of the present day has insisted so beautifully and so simply on the virtue of appreciation as R. L. Stevenson. His whole life and work, and especially his songs, show him with 'glorious morning face' going about the world, not to find fault with everything, but to notice the beauty and the worth. It would be well for us all to learn his lesson, concerning things human and divine as well. What we need is not so much to get new things to make life pleasant as to appreciate the things we have.

Our text presents us with one of the most picturesque of Old Testament scenes. It was a favourite theme of the Jews, and many quaint legends gathered round it.¹ The Arabs assign the name Balkis to this queen. Sheba, her land, seems to have been the Sabeian kingdom of Yemen, in the extreme south of Arabia, at the lower end of the Red Sea. Hearing, perhaps, from the Phœnician ships, which visited her ports, of the grandeur and the wisdom of Solomon, she travelled north with costly gifts to Jerusalem. We can imagine the gay and brilliant scenes of those days in the Judean city, when foreign princes with their gorgeous trains came to wonder at the temple and the palace, and the streets blazed with the barbaric splendour of the East and South.

This visit brings into view a great national feature of Israel and a whole stretch of her inner history. In conservative pride of race the Jews

¹ Cf. Kitto, *Daily Bible Illustrations*.

hated foreigners. Their belief in one God, which, to the spiritual, was a proclamation of universal blessing and brotherhood, was to the unspiritual a means of extravagant pride, presumption, and cruelty. Israel was proud of her God rather than true to Him—and there is a vast difference between these states of soul. This contemptuous attitude of Israel towards foreigners was vigorously opposed by the noblest of her prophets, who ‘gradually extended Israel’s home mission into a foreign mission.’ But before the prophets’ day precursors of their movement had appeared. A few solitary and picturesque figures of foreigners in whom good was found flit across the stage. Such were Naaman and the widow of Sarepta, and such was this queen. These are known to history as persons who *appreciated*. In the time of each of them, Israel was neglecting and undervaluing her own spiritual treasures, and the appreciation shown by these rebuked her.

The emphatic thing in the story of the text is the enormous distance travelled by the queen, for she lived at the bounds of the known world. It was at least a thousand miles of camel-journey, involving several weeks of very dreary travelling. And the question which is at once suggested is, ‘What was it that she travelled to gain?’ The answer is ‘wisdom,’ and we are reminded of those mediæval scholar-pilgrims who were once so famous in Europe and the East. Jewish tradition takes a low view of the kind of wisdom that she sought, but Scripture warrants us in taking a higher view. ‘Three things,’ says Edersheim, ‘are beyond question. She was attracted by the fame of Solomon’s *wisdom*; she viewed that wisdom in connexion with the *name of Jehovah*; and she came to *learn*.’

In the text, Jesus Christ contrasts this apprecia-

tive queen with His own unappreciative generation. Infinitely more worthy of men’s regard than Solomon, he received, in comparison, almost none. ‘Solomon was wise, but here is wisdom’—and yet he is ‘despised and rejected of men,’ and ‘when they see him there is no beauty that they should desire him.’

Yet, great as this contrast is, there is a striking similarity between the two cases. The Jewish legends show that what had impressed the Jews most in Solomon’s grandeur was its show, its curious and wonderful riddles, its reported magic; the queen was most impressed with its revelation of Jehovah. In Christ’s day the Jews still sought after signs in the same trivial spirit, and it was of Gentiles that He said more than once, ‘I have not found so great faith, no, not in Israel.’ This difference of spirit was, in Christ’s estimation, all-important. He longed to be appreciated for His own sake, as the revelation to men of the divine love and of the divine truth. To those who thus appreciated Him, whether the centurion or the disciple, the Syrophœnician woman or the sinful Jewess, His heart went out in readiest response.

To-day our Christian lands, with their indifference to the divine love and truth, and their curiosity concerning every external of religious history and ritual and personage, are rebuked by every heathen and by every outcast whose heart melts under a sense of the love and truth he finds in Christ. And the lesson for each one is, that all other matters are unimportant; differences of race, birth, education, endowment, wealth, are of no importance at all. One thing is needful, and that is, to value Christ,—to value Him for the supply of our deepest needs; to appreciate in Him the power of God, and the truth of God, and the love of God.

Recent Foreign Theology.

Van Hoonacker on Israel’s Return from Exile.¹

PROFESSOR VAN HOONACKER of Louvain is well known for his studies on the chronology and the

¹ *Nouvelles Études sur la Restauration Juive*. Par A. van Hoonacker. Paris, E. Leroux; Edinburgh and London, Williams & Norgate.

history of the period that followed the Exile in Babylon. With the late Dr. Kuenen he was engaged in controversy on this subject at the time of the Leyden professor’s death, and it now appears as if Dr. Kusters, who succeeded Kuenen in his chair, had fallen heir also to the controversies of his predecessor. A considerable sensation was caused by the appearance of Kusters’

Het herstel van Israël in het perzische tijdvak, which tended to revolutionise the traditional conception of the course of events described in Ezra-Nehemiah. The conclusions of the author have been substantially accepted by scholars like Cheyne, Van Manen, and Wildeboer, while they have been criticised more or less adversely by Wellhausen, Elhorst, and others. The important work of Van Hoonacker, which forms the subject of this notice, is intended mainly as a reply to Kusters. As it would be manifestly impossible, within the space at our disposal, to give anything like a detailed account of the arguments on either side, it may suffice to state succinctly what are the chief points at issue, in the hope that readers will be thus led to study both the authors in question.

One point Kusters concedes to Van Hoonacker which Kuenen would not yield—that it is necessary to reconstruct the chronology of the post-Exilic period to the extent of placing the work of Nehemiah *before* that of Ezra. Here, however, agreement ends between the two disputants, who are as far as possible from being at one regarding the date of Ezra's visit to Jerusalem.

The traditional position, as supported by the present form of the Book of Ezra, regarding the beginning of the post-Exilic history might be thus summoned up—Cyrus, immediately after his conquest of Babylon, issued a decree allowing the Jews to return. Many availed themselves of this permission, and, under the leadership of Zerubbabel, laid (in the second year after the return) the foundation of the temple. Operations had, however, to be suspended, owing to opposition from the Samaritans and others, until the second year of Darius, when, at the prompting of Haggai and Zechariah, they were resumed, and the temple was finished in Darius' sixth year.

Kusters, on the contrary, maintains that Ezra iii. has no historical foundation, that the building was not begun till the second year of Darius, and that *the temple was rebuilt not by returned exiles, but by Jews who had never been carried captive at all*. One of the chief points in dispute between him and Van Hoonacker concerns the interpretation of Hag. ii. 18 and Zech. viii. 9. According to Kusters, the twenty-fourth day of the ninth month in the former of these two passages gives the date alike of the prophet's exhortation and of the laying of the foundation of the temple; while Van Hoonacker will have it that the prophet

exhorts the people to look from the twenty-fourth day of the ninth month (the date of his utterance) to a date in the past when the foundation of the temple was laid. Both critics appeal with equal confidence both to grammar and to the context in favour of their interpretation. Here we must confess that Kusters seems, beyond all question, to be right, and we suspect that nothing but the supposed necessity to reconcile Haggai and Ezra would have led a scholar like Van Hoonacker to put such a strained interpretation upon the language of the prophet. In the September number of the *Th. Tijdschrift*, Kusters reiterates his opinion and defends his exegesis. On the other hand, Van Hoonacker appears to have more reason upon his side when he questions Kusters' assertion that neither Haggai nor Zechariah know anything of exiles that have returned, and that Zerubbabel was probably a native of Judæa, and not of Babylon. It may fairly be doubted whether such passages as Hag. i. 9; Zech. i. 12, ii. 6, vi. 15, will bear the weight of Kusters' inference. Regarding the history of the return in the time of Cyrus, Van Hoonacker does not hesitate to say that there is hardly a fact in the Old Testament better authenticated. He thus rejects totally the notion of Kusters, that the history has been reconstructed to suit the later notion that the Gola was the true Israel, and that as such it must be credited with the building of the temple. While, as has been said, the two disputants agree that the work of Nehemiah preceded that of Ezra, they differ regarding the date of the advent of the scribe,—Van Hoonacker interpreting the seventh year of Artaxerxes (Ezra vii. 8) to mean that date in the reign of Artaxerxes II. (B.C. 398), while Kusters rejects the seventh year, but assigns the coming of Ezra to the reign of Artaxerxes I., and about the time of Nehemiah's second visit (c. B.C. 432). Van Hoonacker defends the genuineness of the lists in Ezra ii. and Neh. vii. as really belonging to the time of Cyrus and Zerubbabel, while Kusters would assign these to the period when the Jewish community was formed by the puritanical methods of Ezra and Nehemiah. Finally, Van Hoonacker refuses to rearrange the history so as to make the great convocation of Neh. viii. form the climax of the work of the two reformers.

We are by no means yet at the end of the controversy. Meanwhile Van Hoonacker's work will serve admirably to place the student *au courant* of

all the questions that relate to the era of Israel's return from exile.

J. A. SELBIE.

Maryculter.

The New 'Herzog.'

THE first volume of the new edition of the *Real-Encyclopädie für protestantische Theologie und Kirche* is completed by the issue of Part 10, which contains the editorial preface. A brief statement is given of the principles which will guide Dr. HAUCK and his colleagues.

In the treatment of ecclesiastical questions, the aim will be to render service to Protestant Christendom, and not to any one Protestant Church; for beneath all the differences which divide the Churches of the Reformation, there is a fundamental unity to which only those can be blind who will not see. Opportunity will therefore be given to representative scholars of the various Protestant Churches to express their views. Nor will the writers on theological subjects be chosen in the interests of any particular school of thought. All articles will be welcome which show that the author's convictions are the result of mature thought and rest on scientific grounds; 'for true science destroys not, but edifies.'

Apocalyptic Literature of the Jews.

In an article on this subject of rapidly-growing interest, BOUSSET of Göttingen speaks in terms of high commendation of the work of English scholars, and comments on articles published in English as well as German magazines during the present year. 'In 1895 the first trustworthy critical edition of the Latin Version of 4 Ezra was published by Bensly in the Cambridge *Texts and Studies*, and in 1896 R. H. Charles rendered accessible, by translating from the Slavonic, a new apocryphal writing of the highest possible interest,—*The Book of the Secrets of Henoch*,—which was published at Oxford.' Reference is also made to the collation by Mr. Conybeare, in the *Jewish Quarterly Review*, of the 'specially valuable Armenian translation' of the Testament of the Twelve Patriarchs. Gunkel's work on 'Creation and Chaos' (*Schöpfung und Chaos*, 1894) is described as an epoch-making book,

although Bousset is of opinion that the attempt to trace the influence of Babylonian mythology and cosmology in the Old and New Testaments is unsuccessful.

The transition from the prophetic writings of the Old Testament to the apocalyptic is almost imperceptible, but the latter are distinguished from the former by the predominance of the thought of a coming age which is sharply contrasted with the present age. In general, the prophets speak of a good time coming, for which the present era is to some extent a preparation, but the apocalyptic writers fix their hopes on a new age which will entirely differ from that which it will follow and supersede. Closely connected with this fundamental conception is the expectation of the judgment of the world and of the resurrection from the dead. From the time when Daniel vii. was written these thoughts dominated Jewish literature, although 'in their complete purity and in their full ethical power they appear first in the Gospel.' The special features of apocalyptic writings are further—the adoption of ingenious devices for calculating the time of the end, and a dependence upon the older literature of Israel. For a thorough understanding of the apocalyptic writings of Scripture, a more complete survey of similar literature in the sacred books of other religions is necessary. The material for a final judgment is not yet available, but the imaginative element in these writings is not, Bousset thinks, to be ascribed to any excessive power of imagination possessed by their authors, but rather to the influence exerted upon their minds by some of the non-Jewish religions.

Apologetics.

A comprehensive and closely-reasoned article on this important subject is contributed by Professor LEMME of Heidelberg, the author of *The Principles of Ritschlian Theology and their Value*, and no unworthy successor of Hagenbach and Christlieb, who wrote on this same theme in the first and second editions respectively. The opinions of the principal German writers of the last century are discussed in detail, from Planck, whose 'Introduction' appeared in 1794, to Ritschl; the names of English theologians appear only in the Book Lists appended to each section.

The right of Apologetics to be regarded as a branch of Systematic Theology is vindicated against the views of Planck, who includes it under Exegetical Theology; of Schleiermacher, who makes it a department of Philosophical Theology; and of Delitzsch, who treats it as a subdivision of Practical Theology. The task of the exegete is the defence of the various biblical narratives, but in Apologetics the aim is rather to establish the truth of the Christian faith. Schleiermacher's position is now undefended, even by his own followers, and his philosophic treatment of Christianity could but have shown its relative superiority to other forms of faith; and its unique claim to the possession of absolute truth his methods of argument could never have established.

The views of those who, like Delitzsch, Hofmann, and Steude, treat 'Apologetics' as a branch of Practical or Pastoral Theology are discussed at greater length. The distinction between *Apologetik* and *Apologie* is carefully expounded. *Apologetik* is something more than a scientific account of the best methods of conducting arguments for the defence of faith, or of writing an *Apologia*; instructions on such topics, doubtless, do belong to Practical Theology, but the great task of Apologetics is to establish and to justify the Christian view of the world, it must therefore be regarded as a department of Systematic Theology.

'The scientific interest in Apologetics corresponds exactly to the practical interest in missions.' Hence in the systems of rationalistic theologians who surrender the claim of Christianity to be the absolute religion, the statement and exposition of the Christian faith is necessarily of greater importance than its defence. Hence, also, in the theology of Ritschl, there is no place for Apologetics, defined as the science which establishes the truth of Christianity as the absolute religion; for, according to this modern school, 'the religious view of the world is not an objectively trustworthy reflection of actual world-relations, but a subjective conviction of the human consciousness and will.' Religion has therefore no objective basis; but to say that religion is a purely subjective conviction, in order to secure its withdrawal from the battleground on which rival objective theories of the universe are contending, is not to place it in a position of greater safety, but to exclude it from

the living intellectual forces which are striving for the mastery.

Amongst the articles of special interest in this volume—in addition to those to which attention has been called in these notes—may be mentioned: the Alexandrian School, the Apostles' Creed, and the Teaching of the Twelve (*Apostellehre*), by Harnack of Berlin; Superstition (*Aberglaube*), Accommodation, and the Apocryphal Books of the Old Testament, by Hofmann of Leipzig; the Apocryphal Books of the New Testament, by Schürer of Göttingen; the Anglican Church, by Kattenbusch of Giessen; Arabia, by Socin of Leipzig; and Biblical Archæology, by Kittel of Breslau. The article on 'The Devotional Life' (*Andacht*) is contributed by Professor Herrmann of Marburg, and contains an effective reply to those who depreciate religion by saying that devotional reverie is easier than doing good:—Reverie is not devotion; listless dreaming is as different as possible from true worship. In moments of communion the soul experiences its highest bliss; nevertheless, hours of devotion demand the utmost exertion of all its powers, in order that influences which are too often in the ascendant may be restrained and overcome. To pray aright we need to enter into our chamber, in order that we may be saved from wandering thoughts, but into the chamber a man of flesh and blood, and not a mere shadow of a man, must enter. A picture of our lives, conceived in all sincerity, and drawn with the utmost attainable accuracy, we must take with us when we desire to draw near to God. 'For the way to God lies through the conscience,' and in all true communion the will is stimulated. He who quietly listens to the revelation of God gains a clearer sense of his own duty, and contemplation issues in action. On the other hand, nothing is so morally enervating as 'devotions' which are nothing but stimulus and enjoyment. The concentration of thought which our daily work demands, instead of being a hindrance, should be a most important intellectual preparation for and aid to the devotional life, enabling us more easily to worship with that collectedness of mind which is essential to real communion. For 'he who cannot work will also be unable to pray.'

J. G. TASKER.

Handsworth College.

Nestle on the Original Gospels and Acts.¹

THIS is a work of great importance and value. Dr. NESTLE is one of the best known of the scholars who at present are labouring to recover the Semitic (Hebrew or Aramaic) source which is supposed to underlie the present Greek text of part at least of the New Testament. He needs no introduction to readers of THE EXPOSITORY TIMES, who have recently had more than one specimen of his work brought under their notice. The present book is called forth by the sweeping condemnation passed by A. Meyer on some of our author's previous conclusions.

Dr. Nestle is at one with Dr. Blass regarding the importance to be attached to Codex D, of which we have lately heard so much. It is in quite a plaintive tone that he sets forth the wants that have hindered, and still hinder, the solution of the problem on which he is engaged—the want of a reliable synopsis, a complete, correct, and relatively cheap *apparatus criticus*, and a concordance giving for every Greek word of the New Testament its equivalent in the Hebrew of the Old Testament and in the various Syriac recensions of the New. Without these ideal aids he has done his best, and we commend the *Philologica Sacra*, in which so many test passages are discussed, to the careful attention of all who are interested (and what biblical student is not?) in such questions.

J. A. SELBIE.

Maryculter.

A Hebrew Grammar for Arabic-Speaking Jews.²

THIS excellent and unique work has to be judged according to its title—for Arabic-speaking Jews, who are in the peculiar position of speaking one language, and reading and writing another. The Jews of the East in social intercourse speak the Arabic of the streets, usually with a

¹ *Philologica Sacra*. Bemerkungen über die Urgestalt der Evangelien und Apostelgeschichte. Von Eberhard Nestle. Berlin, Reuther & Reichard, 1896, M. 1. 60.

² *Hebrew Grammar for Arabic-Speaking Jews*. By Abraham Kestin. (Alexandria, Egypt. 1s.)

vitiated accent, but are unable to read or write it. Hebrew is the language of the synagogue and Prayer-Book, and its characters are used in their book-keeping, but their knowledge of it is seldom grammatical. This grammar gives the explanation of the rules and the meaning of the words in Arabic, transliterated into the Hebrew alphabet according to a scheme in vogue among the Jews. Its purpose is to promote the study of Hebrew as a living language.

There is no attempt to offer a scholarly view of the philological affinities of the languages as in Wright's *Comparative Grammar*; it is simply to supply an immediate and temporary Jewish want. This accounts for peculiarities in the transliteration which secures equivalence of sound, but sometimes at the expense of obscuring facts of deeper equivalence, especially with regard to the letters *h*, *s*, *z*. The same reason may account for the Arabic of the title-page, which is a compromise between the correct and the colloquial. It will be a great gain in literary form when the spread of education, which has already created this demand for a provisional article, allows the author to print the Arabic Targum in Arabic characters, or to give the whole book in pure Hebrew. There are 140 well-filled pages, with about 120 lessons, dealing with Vowels and Accents; nouns classified as proper, common, abstract, of material and multitude; their inflections for number, gender, and pronominal suffixes; Adjectives, Prepositions, etc.; with a full treatment of the Verb. The exercises are the result of many years' teaching of Hebrew in the Mission School of the Church of Scotland in Alexandria. While some are general, others are made specially interesting and instructive to children by dealing with quadrupeds, birds, insects, the human body, trees, divisions of time, etc., and these towards the end lead up to Bible extracts from the lives of Abraham, Joseph, Mordecai, and such tales from other sources as Samuel the Faithful, the King and the Peasant, etc., along with specimens of letters.

The book may be heartily recommended for Christian and Hebrew schools among the Arabic-speaking Jews; and especially for young men and adults who speak Arabic but cannot write or read it, and whose knowledge of Hebrew is superficial and confined to a fluent reading of the familiar passages in the Bible and Prayer-Book.

Beyrout.

G. M. MACKIE.

Among the Periodicals.

The Merenptah Inscription.

THIS inscription continues to engross the attention of biblical archæologists. It forms the subject of a study by Dr. BRANDT, of Amsterdam, in the *Theol. Tijdschrift* for September. The older narrative of the Exodus (JE) undoubtedly points to Ramses II. as the Pharaoh of the oppression. Whether it also considers him the Pharaoh of the Exodus, depends upon whether we assign Ex. ii. 23^a to the same source, JE, or reckon it along with 23^b, 24, 25 as belonging to P. On the first supposition, the Exodus took place under Merenptah; on the second, under Ramses. In any case, it is with Ramses' son and successor, Merenptah, that the new inscription has to do. The latter consists chiefly of a poetical description of the invasion and the defeat of the Libyans. The closing lines are what concern us. (A translation of these, by Professor Hommel, will be found in the October number of THE EXPOSITORY TIMES, p. 16^b). In particular, we are attracted by the sentence, 'Israel is a *fk̄t* without fruit' (or 'seed'). What is *fk̄t*? There is an Egyptian priestly title, *fk̄ti*, which perhaps signifies 'bald,' and it is possible that the author of the inscription compares vanquished Israel to a bare land or a bare field, whose desolate condition would then be very fittingly described by the additional phrase, 'without fruit.' Unfortunately, however, the connexion of *fk̄t* with *fk̄ti* is uncertain, as well as the meaning of the latter term, and the difficulties of interpretation are aggravated by the circumstance that in other Egyptian texts the last word of the sentence has the meaning not only of 'fruit,' but of 'seed,' in the sense of 'offspring' (like the Greek σπέρμα).

Brandt considers that we cannot infer less from the inscription (and here he differs from Hommel) than that the King of Egypt, in the course of an expedition to Palestine, had inflicted a crushing defeat upon Israel. He holds, however (and here he differs from Steindorff, see THE EXPOSITORY TIMES for September, p. 548^b), that the inscription does not make it clear whether the Israelites were as yet settled in Palestine or not. The towns mentioned—Ashkelon, Gezer, Jenoam—form, indeed, a chain from south to north, but we have only to cast a look on the other places that occur in the

text to convince ourselves that geographical order is not the ruling principle. It is quite possible that Merenptah had attacked Israel in the steppes outside the borders of Palestine. As little does the inscription decide whether the Exodus had taken place recently, or even whether Israel had ever been in Egypt at all. Winckler, as is well known, denies the traditional bondage in Egypt and the sojourning of Israel in the Negeb and at Kadesh. He maintains that the last-named district, the land of *Musri*, was occupied by the non-Israelitish clan of Caleb, while the Bene-Israel were a group of tribes settled in the north of Palestine, and referred to frequently in the Tel el-Amarna correspondence as the *Khabiri*. Brandt, like Steindorff, considers that this bold theory has rather gained than lost in probability since the discovery of Merenptah's inscription. What is referred to in the latter is no mere expedition to bring back fugitive serfs, such as is described in Ex. xiv.; rather must we think of a regular campaign undertaken for the purpose of maintaining the Egyptian supremacy (which had been established by the conquests of Seti I.) against an attempt on the part of certain Palestinian princes and tribes to shake off the yoke. The circumstance that the territory of their suzerain had been invaded by the Libyans may have emboldened them to make this effort. Merenptah, however, defeated the Libyans, and then turned his attention to the subjugation of his Palestinian vassals. The episode was one that often recurred in the history of the principalities of Palestine. We hear of successful expeditions of the Pharaoh to this country in the time of Solomon (1 Kings ix. 16), Hadad and Jeroboam were both supported by Egypt (1 Kings xi. 14 ff., 40), and Shishak is said to have invaded Judah in the reign of Rehoboam (1 Kings xiv. 25). The setting up of a rival kingdom may have been part of the punishment dealt out by the Egyptian monarch to his rebellious vassal, the son and successor of Solomon. We see the same policy at work on both sides when other powers, such as Assyria or Babylon, assumed the rôle formerly played by Egypt.

A Difficult Passage in St. James.

In the September number of the *Revue de Théologie*, M. BRUSTON discusses the *crux inter-*

pretum, Jas. iv. 4-6. While the whole passage presents difficulties to the translator, the correct rendering of verse 5 is particularly doubtful. A glance at the English Version is enough to prove this. The Authorized Version reads, 'Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy?' Equally devoid of any apparent sense is the rendering of the Revised Version, 'Or think ye that the Scripture speaketh in vain? Doth the spirit which He made to dwell in us long unto envying?' That the Revisers were little satisfied with what stands in their text is evident from the alternative renderings they offer in the margin: 'The spirit which He made to dwell in us He yearneth for, even unto jealous envy,' or 'That spirit which He made to dwell in us yearneth for us even unto jealous envy.' The former of these alternatives is practically what Bruston adopts as the translation of the verse. The point of the reproach is suggested by the term of address in verse 4, 'Ye adulteresses' (R.V.; the additional words 'ye adulterers' of

A.V. lack MS. support), and the passage may be paraphrased thus: 'Know ye not that in seeking the friendship of the world, ye draw upon yourselves the enmity and wrath of God, as an adulteress renders herself liable to the just fury of her husband? Or think ye that the saying of the Scripture is vain, God desires (loves) with jealousy the spirit which He has placed in us? Nay, the saying is not vain; God's love will be changed into fury against the spirit created by Himself, if that spirit is unfaithful to Him.' The only real difficulty is that the words which appear as a scriptural citation are nowhere found in the Old Testament. This difficulty may, however, be met by the consideration that the two ideas embodied in the words are repeatedly expressed—(1) God is a jealous God (Deut. vi. 15, vii. 4; Josh. xxiv. 19, etc.); and (2) God has caused to dwell in man a spirit capable of knowing and loving Him (Gen. i. ii.; Ps. civ. 30; Job xii. 10, xxvii. 3, etc.).

J. A. SELBIE.

Maryculter.

At the Literary Table.

THE BOOKS OF THE MONTH.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY IN CHRISTENDOM. BY ANDREW DICKSON WHITE, LL.D., L.H.D., Ph.D. (*Macmillan*. 2 vols. 8vo, pp. xxiii + 415, xiii + 474.) When the great Darwinian scare blew over,

And what gave rise
To no little surprise,
Nobody seemed one penny the worse,

we all resolved that we should never be scared by science again. And no doubt it is that resolution that has kept our heads so cool over the Higher Criticism.

What is it that makes the conflict between science and theology? Here is a book of two great volumes, and it is full of the controversy. From the infancy of scientific research these two have been doing battle together. No generation has escaped the conflict. What is the cause?

It seems to be either that science is not science, but falsely so called, and that side of the circum-

stance is somewhat ignored in these volumes. Or else it is that we have misunderstood our Bible. For, according to President White, the conflict of all the ages has been between science and a mistaken interpretation of the Bible. When Draper wrote his *Conflict between Science and Religion*, his very title showed that he misunderstood the matter. Between science and religion there never was and never could be any conflict; for God and Nature were never at strife. But between science and theology there may be conflict any day, and as a matter of fact there has been conflict always. And one reason is that the theology of the day misunderstood and misinterpreted its Bible.

Take an instance. Bishop Hopkins of Vermont, 'a man whose noble character and beautiful culture gave him very wide influence in all branches of the American Protestant Church,' detested slavery, but demonstrated that the Bible sanctioned it. Then came that tremendous rejoinder which echoed from heart to heart throughout the Northern

States: 'The Bible sanctions slavery? So much the worse for the Bible.'

Now the remarkable and undeniable thing is that the Bible is none the worse to-day. In the battle the victory has been with science very often. Yet the Bible is none the worse. For the conflict has never been between science and the Bible. It has been between science (sometimes misunderstood) and our misconception of the Bible. We know now that the Bible does not sanction slavery any more than it sanctions witch-burning. We alter our conception of the Bible. We change our interpretation. The Bible remains.

So the question arises: Can we not reach a conception of the Bible that will stand? It is a question which many an earnest student of the Bible is anxiously asking to-day.

This work seems written to give the answer. It is a history of the battle. It is written unmistakably from the side of scientific investigation. Nevertheless, it is the most capable and convincing book that has yet been written on this subject. And what is the answer it has to give? Its answer appears to be this: Each generation must find the religion, that is the God, of the Bible, and find salvation there; but each generation must be ready to interpret anew, and for its own day, the language in which the God of the Bible speaks. 'Press not the breasts of Holy Writ too hard, lest they yield blood rather than milk.' So said old Bishop Ulrich of Augsburg. It is a warning we need even now.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, vol. vii. pp. xvi + 416.) This volume covers the years from 1821 to 1834. Its best known contents are the 'Ecclesiastical Sonnets' and the 'Yarrow Revisited' poems. The portrait is after Haydon, the vignette is Dove Cottage, Grasmere. The beauty of workmanship is as marvellous as before.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. NAHUM, HABAKKUK, AND ZEPHANIAH. BY THE REV. A. B. DAVIDSON, LL.D., D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. 144.) It has been said of a scholar who has just left us, that there were times when he would labour through many pages to express a thought which in his best

moments he would put easily into a sentence. Dr. Davidson's moments seem always best. He knows what to say, and says it. Or he knows there is nothing to say, and he says it with equal sincerity. The introductions to these three prophets are just as clear as they can be, and just as full as they need be. And the notes have a wonderful way of leading one into the prophet's presence. The temptation is strong to quote some of these notes, the note on the 'Chaldeans,' which gives the history of a nation within a single page; the note on the Day of the Lord, which stimulates one's appetite for Dr. Davidson's article on that subject in the forthcoming *Dictionary of the Bible*. Here is the note on 'Huzzab' of Nah. ii. 7. It is chosen because of the recent references to the word in THE EXPOSITORY TIMES:—

Huzzab. The word is altogether obscure, and Assyriology has not been able to throw any light upon it. Reference must be to the queen; but whether she be called by her name, or whether some epithet be applied to her, is uncertain. The text even may be faulty. Some would read *hazzab*, 'the lizard,' a creature which takes refuge in holes, fancying that the queen was so called because she was detected and dragged from her hiding-place. This poor witticism need not be attributed to the prophet. There is another word *hazzab*, signifying 'the litter' or palanquin (Isa. lxvi. 20), and in lieu of anything better one might be tempted to think that the litter might mean the woman or lady, just as in Arabic *dhā'inah* means a woman's litter and then a woman.

AN INTRODUCTION TO THEOLOGY. BY ALFRED CAVE, B.A., D.D. (*T. & T. Clark*. 8vo, 2nd edition, pp. xiii + 610. 12s.) If it is proper to wish that our adversary would write a book, it would add point to pray that it might contain some pages of bibliography. For the man who undertakes to give a list of the best books on any subject inevitably gives himself away. There may not be another man living who could give so good a list. But every man alive can discover a book that should not be there or a book that should, or at least a mistake in the spelling. Principal Cave, we do believe, is as well able to tell us what are the best books in all the departments of theology as any scholar in this country, and he is as accurate as any scholar on the Continent. But we have no doubt that every alternate reviewer will discover that he has done something which he ought not to have done, and left undone something which he ought to have done, in the lists

he has given us here. And as for mistakes in spelling, we have discovered one ourselves. It is the unconquerable Herrmann, whose name has been a greater cause of offence than all his Ritschlian writings. So, though a careful examination of this second edition of Dr. Cave's *Introduction* has convinced us that it is the best book on its subject in the language, and absolutely indispensable to the student of theology in any of its branches, Dr. Cave has deliberately given himself away.

What a fascination a book has—even a theological book, as the *Scotsman* would say; what a charm to many men, altogether apart from its subject or its contents. Is Dr. Cave such a sworn book-lover? We hardly doubt he is. Nevertheless, we have his word for it that he knows more of these books than their titles or their bindings. 'Every book mentioned here,' he tells us, 'has been carefully examined, and may, with a few exceptions, be found in the libraries beneath the roof of Hackney College.'

But we must not leave the impression that this fine book is merely a bookseller's catalogue. Even so, there are catalogues, as Mr. Andrew Lang reminds us, that are most entertaining reading. But Principal Cave's *Introduction to Theology* is more than that, even all that its title lays claim to. The great divisions of the science of Theology are all here, laid out in admirable order, and the meaning, purpose, and place of every division are clearly and memorably explained.

THE SUPREMACY AND SUFFICIENCY OF JESUS-CHRIST. BY 'IGNOTUS.' (*Blackwood*. Crown 8vo, pp. 223.) The idea of this book is excellent. In twelve chapters the Epistle to the Hebrews is expounded, each chapter discovering the supremacy of Jesus Christ over one or other of the persons and things in heaven and on earth. This is the very motive and heart of the epistle. But the execution is not so good. 'Ignotus' has still the art of writing to learn. He has its very first principles to learn. Who that was not a babe in literary composition would begin his work with a sentence that is almost a page in length? And his words keep pace with his sentences. 'Ignotus' has studied the English Bible well; it is strange that he has missed so entirely the fine simplicity of its language.

THE CROSS OF CHRIST AS SET FORTH IN THE APOSTOLIC WRITINGS. BY THE REV. JAMES AITCHISON. (Falkirk: *Callander*. Crown 8vo, pp. viii + 235.) 'For I determined not to know anything among you save Jesus Christ and Him crucified.' And even the texts which Mr. Aitchison has chosen have the word 'cross' in every one of them. Yet the interest and the variety are wonderful. What other subject of preaching has the grandeur and the grip? It was well for this congregation when its minister determined to preach such sermons as these. It is well for us that he has determined to publish them. There is strength in them as well as beauty. They strike a note; they hold forth a standard; they tell us what all our preaching ought to be about, what in some measure it ought to be.

PERFECT IN CHRIST JESUS. BY BENJAMIN GREGORY, D.D. (*Chamness*. Fcap. 8vo, pp. 137.) It is Christian perfection, which Dr. Gregory believes in still. It is Christian perfection, not as it is often falsely named and foolishly claimed, but as it is in the Word of God. It is a biblical study, and it would have done his work no harm if Dr. Gregory had left the adversaries alone, and simply and solely given us his biblical exposition.

THE STUDY OF CHRIST AND HIS PEOPLE. (*Congregational Union*. Crown 8vo.) A Series of Graded Lessons on the Gospels—there being three grades, each with its own convenient lesson-book. It is a scheme that has cost its authors much labour, however loving the labour may have been. The subjects are distinct and memorable. The handling of each lesson is practical and impressive. The happy middle between too much and too meagre in the explanations has been hit, and the questions are numerous and searching, as they ought undoubtedly to be. It is a scheme which the dissatisfied teacher should send for.

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have learned the art of using yet. It is a history with a purpose, and its purpose is often sent searchingly home; but it never obscures the history, and never leads it astray.

MISSIONARY PIONEERS IN INDIA.

By JOHN RUTHERFURD, B.D. (Edinburgh: *Elliot*. Fcap. 8vo, pp. 180.) The story of the life and life's work of Ziegenbalg, Schwartz, Martyn, Carey, and Heber is the story of the planting of Christianity in India. It is the best way to tell that story. Little of historical truth is lost, much is gained of personal interest. Mr. Rutherford has evidently made a painstaking examination of the best sources. He could more easily have written his little book about one of these heroic men. But he has searched and sifted in the literature of them all, and put conscience into his work as well as a gift of writing.

LITTLE BOOKS ON RELIGION. THE UNITY AND SYMMETRY OF THE BIBLE.

By JOHN MONRO GIBSON, M.A., D.D. GOSPEL QUESTIONS AND ANSWERS. By JAMES DENNEY, D.D. (*Hodder & Stoughton*. Small 8vo, pp. 125, 143.) This new series is not to perish of monotony. Between the two volumes before us the difference is immense. Dr. Gibson's volume is a single lecture; Dr. Denney's is eight sermons. Dr. Gibson is ingenious, speculative; Dr. Denney is practical. Dr. Denney gives quantity along with his quality; Dr. Gibson relies on his quality alone. But with all their differences they agree in this: both are eminently readable, and that is the first necessity.

THE PRINCIPLES OF ECCLESIASTICAL

UNITY. By ARTHUR JAMES MASON, D.D. (*Longmans*. Crown 8vo, pp. xviii + 142.) Unfortunately it is not the principles but the practice of church unity we cannot agree upon. And with all the ability and earnestness of this exposition of the principles, we seem no nearer that. There are two doors, one at each side of the house in which Dr. Mason abides; the Pope has just resolutely shut the one door, Dr. Mason himself as resolutely shuts the other. Dr. Mason's book came out too early by just a day or two. Since its issue we have had the Pope's letter, and union with Rome—all hope of it, and surely all talk of it—is at an end. That door is closed and barred, and bolted,

and it is not in Dr. Mason's power to open it. But the other door is there, and these principles only need a little practical application to open it.

THE ART BIBLE. (*George Newnes Limited*. 8vo.) And it is 'the' Art Bible. There have been Art Bibles before; but in their day men were only learning the way to illustrate the Bible, and publishers were only gathering their money to pay for it. Messrs. George Newnes Limited had the money, and they have spent it. The artists, too, have learned their craft. This volume is so full of illustrations that at least every second page has one; and many of them fill the page. Then they are really artistic. Whether they are reproductions of the Old Masters or the copyright conceptions of the New, they are truly artistic every one. And they illustrate the text. They do not all illustrate the text; for many of the works the Old Masters wrought with that intention do anything but that; and some of them are reproduced here. But all the modern pictures that are here illustrate the text, and some of them most beautifully. It is a family Bible. And if there are little ones in the family it will be an education to them, a royal road to the highest knowledge they will ever know.

A CYCLE OF CATHAY. By W. A. P. MARTIN, D.D., LL.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 464.) *A Cycle of Cathay* is a well-hit title. The book is a thorough success. It is the Chinese cycle, of course, Dr. Martin means, the cycle of sixty years. And the book is thoroughly Chinese, the work of a man who knows them well and can write of them. Dr. Martin is an accomplished scholar and man of letters; and he has had opportunities of knowing that of which he writes in this volume, unexcelled by any man. Then the publishers have done their utmost to produce the book worthily. The printing and binding are most attractive; the illustrations are very numerous and full of character and finish. It is 'China, South and North.' It is China as a country and as a state. But above all, it is China as the home of the Chinese. For the domestic and social life of John Chinaman is the great subject of the book. And much curious light is cast upon the Chinese at home. Especially is the religion thrown on the canvas, and in undeniable reality is made manifest the urgent need

for the people of China of the gospel of Jesus Christ. *From Far Formosa* was the greatest missionary book of last season. *A Cycle of Cathay*, which is produced in uniform binding, will almost certainly be the greatest missionary book of this.

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4. THE BLOOD-RELATIONS OF THE SOUL. BY JOHN KEMPSTER. (*Clarke*. pp. 16.) A lecture that will appeal to the student of science, and perhaps win him to the feet of Christ.

Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

X. THE tenth chapter of Genesis is a geographical chart of the world as it was known at the time of its composition. It is not ethnological, and consequently throws no light on the racial relations of the populations to which it refers. Ethnologically there was no relation between Javan, the Greeks, and the people of Tubal and Meshech, or between the Elamites who spoke an agglutinative language and the Semitic inhabitants of Assyria and Aram. So, again, the Canaanites and Egyptians were not allied either in race or in language, and the Hittites, who are classed under the head of Canaan, were an intrusive, non-Semitic people from the north. The genealogical form of the chapter, moreover, according to the usage of Hebrew idiom, is geographical, not ethnological; when Isaiah, for instance (xxxvii. 22), speaks of 'the daughter of Jerusalem,' he means the inhabitants of Jerusalem, whatever may have been their descent; and when Ezekiel (xvi. 3) says that the 'father' of Jerusalem was an Amorite, and its 'mother' a Hittite, the expression is similarly geographical.

The known world is divided into three zones, northern, central, and southern; the northern zone being assigned to Japhet, the central to Shem, and the southern to Ham. There are only two exceptions to this rule, and these are exceptions which prove it. Canaan is assigned to the southern zone instead of the central, and is made the brother of Mizraim. But this is

because in the Mosaic age Canaan was a province of Egypt, and therefore geographically and politically connected with the latter country. Sheba and Havilah, again, are counted twice, once among the descendants of Ham, a second time among those of Shem. But we now know that the kingdom of Sheba extended from the southern coast of Arabia to the northern desert of the Peninsula, and so belonged to both the southern and the central zones.

The age to which the chapter takes us back is indicated by the position given to Canaan. It is a position that was true of it only during the age of the eighteenth and nineteenth Egyptian dynasties. Syria was conquered by the monarchs of the eighteenth dynasty, and it was finally lost to the Pharaohs under the immediate successors of Ramses II. of the nineteenth dynasty. Ramses II. was the builder of Pithom, and the Pharaoh of the Oppression; and the Mosaic age thus marks the limit of time during which the chart in its original form could have been compiled. After that age no one would have dreamed of coupling Canaan and Egypt together.

The mention of the Philistines would suit the same period. It was in the time of Ramses III. of the twentieth dynasty, shortly before the Hebrew conquest of Canaan, that they seem to have first settled in Palestine. To the same period also, as we shall see, probably belongs the notice of Nimrod.

On the other hand, the notice of Gomer and his sons, and probably of Magog and Madai as well, must belong to a much later epoch. Gomer is the Gimirrâ of the Assyrian inscriptions, the Kimmerians of the Greeks, who first made their appearance on the horizon of Asiatic history and geography in the seventh century B.C. And Madai or the Medes seem not to have been known to the Assyrians and their Western neighbours till the ninth century B.C.

The compiler of the chart shows a considerable knowledge of Egypt. But he shows an equally considerable knowledge of Canaan and Southern Arabia, and there are several indications that his geography was not derived from an Egyptian source. Had it been so, for example, mention would have been made of the land of Pun or Punt, on either side of the Straits of Bab el-Mandeb, which played an important part in Egyptian trade and literature from an early period.

The continuity of the chart is broken by the episode of Nimrod, which has nothing in common with the rest of the chapter except the geographical notes attached to it. But even these are not in harmony with the character of the chart, as they describe the foundation of cities in the two countries of Assyria and Babylonia instead of the geographical position of countries and tribes. Moreover the two countries in question are misplaced from the point of view of the rest of the chapter, as they ought to be included in the central and not in the southern zone, and accordingly the chart itself makes Asshur and Arphaxad the sons of Shem. The episode is clearly an insertion, occasioned by a confusion between Cush or Kas, the Egyptian name of Ethiopia, and Cush or the Kassites of Babylonia. When we come to the verses, however, which contain the episode, we shall find that they, too, must be referred to the Mosaic age. If, therefore, they have been inserted in the chart—whether by the author of it himself or by a later editor is immaterial—it follows that the chart must be at least as old, in its earliest shape, as the period of the Exodus.

2. Gomer is the Gimirrâ of the Assyrian inscriptions, the Kimmerians of the Greeks. According to Herodotos, they were driven by the Scyths from their original seats on the Dniester and the Sea of Azof, and first settled north of the Araxes, from whence their name made its way in an atmosphere of myth to the poet of the *Odyssey* (xi. 14). In

B.C. 677 they attacked the north-eastern frontier of Assyria, but were defeated, and the main body of them forced to turn westward into Asia Minor. Others turned southward and overran the kingdom of Ellipi, where they established themselves in the city of Ekbatana. Those who marched westward sacked the Greek colony of Sinôpê and devastated Lydia.

Madai, the Assyrian Madâ, are the Medes of classical history. Inscriptions of Esar-haddon speak of the Medes and the people of the Minni and Saparda or Sepharad joining with the Gimirrâ in attacking Assyria, and as Ellipi adjoined the Median territory, the mention of Gomer or the Gimirrâ would naturally be followed by that of Madai or the Medes. The Medes are first referred to in the Assyrian texts about B.C. 840, when they are called the Amadâ and placed in Media Atropatene. The name is written Matâ on the monuments of Samas-Rimmon II.; but his successor Rimmon-nirari III. (B.C. 810–781), who invaded their territory, makes it Madâ, and from this time forward no other form of it is found. Greek writers confounded Madâ with Manda, ‘nomads,’ the name under which the Gimirrâ in Ekbatana were known to the Assyrians. Like the Gimirrâ, the Medes spoke an Indo-European language.

As the Gimirrâ were in contact with the Medes in the east, so they were in contact with the Ionian Greeks in the west, and accordingly the name of Javan, ‘the Ionian,’ comes after that of Madai. In the earlier Egyptian inscriptions the name is written Huinivu, which becomes Unim in demotic, and as far back as the age of the fifth and sixth dynasties the Mediterranean was already known as ‘the circle which surrounds the Huinivu.’ In the Tel el-Amarna tablets mention is made of ‘an Ionian’ (Vivana) who was serving in the territory of Tyre, and Dr. W. Max Müller has shown that the name of the people who were included among the subject-allies of the Hittites in their war with Ramses II., which has been read ‘Ilion’ and ‘Mæonia,’ is really ‘Yevan,’ the Ionians. In the later Assyrian inscriptions, Cyprus is called the land of the Yavnâ or ‘Ionians.’

Between the names of Gomer and Madai that of Magog is inserted. In Ezekiel (xxxviii. 2), Gog is associated with the land of Magog, and consequently it is possible that the latter is the Assyrian *mat-Gugi*, ‘the land of Gugu,’ or Gyges, *i.e.* Lydia. Gyges sent an embassy to Assur-bani-pal at Nineveh

to ask his help against the Gimirrâ; subsequently he withdrew his allegiance from Assyria and assisted the Egyptians in shaking off the Assyrian yoke. As a punishment for this, according to Assur-bani-pal, Gugu (Gyges) was afterwards defeated and his head cut off by the Gimirrâ, who occupied a large part of Lydia and besieged the capital, Sardes.

Tubal and Meshech are the Tabali and Muskâ of the Assyrian monuments, the Tibareni and Moschi of classical geography. In the Assyrian period the Tabali inhabited South-Eastern Kappadokia adjoining Kilikia, while the Muskâ were to the north-east of them in Lesser Armenia. But in the classical age they had retreated northwards towards the shores of the Black Sea. Both the Tabali and the Muskâ were divided into a number of tribes under independent chiefs.

What Tiras represents is unknown. It may be 'the Tursha of the sea' of the Egyptian monuments, who took part in the invasions of Egypt by the northern barbarians in the reigns of Meneptah, the son of Ramses II., and of Ramses III.; or it may be Mount Taurus, which formed the southern boundary of the Tabali.

3. Ashkenaz seems to be the Asguza of Esarhaddon, who places it between the Medes and the Mannâ (east of the Kotur mountains in Armenia), since in Jer. li. 27, 28, Ashkenaz is similarly associated with the Minni and the Medes.

3. Elishah seems to be Hellas.¹ Tarshish is probably Tartessos in Spain, near the modern Gibraltar, the farthest limit of Phœnician voyages in the Mediterranean, whence the name of 'ships of Tarshish' given to merchant-vessels. Kittim is Kition in Cyprus, now Larnaka. Kition was a Phœnician colony; but as the Greek element was predominant in Cyprus, Kittim, which represented Cyprus to the Canaanite and Hebrew, is considered to be a son of Javan. For Dodanim we should probably read Rodanim or Rhodians.

6. Cush is the Egyptian Kas, the Ethiopia of the Greeks, south of Egypt. In the Tel el-Amarna tablets it is called Kási; in later Assyrian, Kúsi.

Mizraim, Egypt, is 'the two Mazors,' Mazor being the name of the Delta in the Old Testament (Isa. xix. 6, xxxvii. 25, where the A.V.

¹ W. Max Müller has recently proposed to identify the Alasia of the Tel el-Amarna tablets with Cyprus. If the identification is correct (which, however, is doubtful), Elishah would probably be Alasia.

mistranslates 'defence' and 'besieged places'). Mazor denoted the line of 'fortification' which protected Egypt from attack on the Asiatic side, and is thus synonymous with Shur, 'the wall,' a Semitic translation of the native Egyptian name. In the Tel el-Amarna tablets Mazor appears as Mizir, Mizri, which is applied to the whole of Egypt. This form of the name continued in use in Babylonia, but in Assyria it was superseded by Muzri, through a confusion with the name of the district of Muzri north-east of Nineveh. Southern or Upper Egypt was properly Pathros in Hebrew (Isa. xi. 11), the Egyptian Pa-to-ris, 'the land of the south,' Paturissu in the later Assyrian texts; but it was included in the dual term Mizraim.

Phut is mentioned in a fragment of the annals of Nebuchadrezzar which records his campaign against Egypt in the thirty-seventh year of his reign. He there says that in the course of his campaign he defeated 'the soldiers of Puṭu-Yâvan' (Phut of the Ionians), which was 'a distant land in the midst of the sea.' In the inscription over the tomb of Darius Hystaspis at Naksh-i-Rustem Puṭu (Persian, Putiya) is named among the Persian provinces between Yavanu, the Greeks, and Kûsu or Cush. As in the annals of Nebuchadrezzar, so in the Old Testament (Ezek. xxx. 5), Phut is described, along with Lud, the Lydians, as serving as mercenaries in the Egyptian army.

Canaan, 'the lowlands' of the sea-coast of Palestine and the valley of the Jordan (Num. xiii. 29), is called Kinakhna and Kinakhkhi in the Tel el-Amarna tablets, where the meaning of the name has already been extended so as to include the whole of Palestine. Kinakhkhi is the Khna of Greek writers. Canaan for several centuries was under the government or influence of Babylonia, but it was conquered by Thothmes III. of the eighteenth Egyptian dynasty (B.C. 1503-1449), and organised into an Egyptian province. It was finally lost to Egypt in the closing days of the nineteenth dynasty, after which date it could not have been coupled with Mizraim geographically and politically, or included in the southern zone of Ham.

7. As the sons of Cush, enumerated in this verse, properly belonged to the Arabian side of the Red Sea, it is clear that South Arabian settlements had already been made in Africa, and that the name of Cush had been in consequence extended from Africa to the opposite coast of Arabia. Mr. Bent

has found Sabæan inscriptions at Yeha (the ancient Ava) in Abyssinia, which date from the eighth century B.C. according to Professor D. H. Müller, or the sixth century B.C. according to Dr. Glaser. The names of Seba and Raamah are found in an early Minæan inscription of Southern Arabia, and Havilah was the great 'sandy' desert of the Arabian peninsula (see Gen. xxv. 18). Sheba is the Saba of the native inscriptions, the Sabæans of classical geography, who inhabited Yemen, the south-eastern portion of Arabia. Numerous inscriptions and other monuments of the Sabæans have been preserved, more especially on the site of their capital, Mariaba (now Mârib). Among their sea-ports were Muza near Mocha, and Adana (Aden). Inscriptions show that the kings of Saba were preceded by Makârib, or 'high priests.' The kingdom, however, went back to an early period: Tiglath-Pileser III. of Assyria received tribute from it, as did also Sargon from its king Ithamar in B.C. 721. At that time the authority of its kings reached from the extreme south to the north of Arabia, touching Babylonia on the east and Gaza on the west, and thus extending along the caravan-roads by which the spices of Arabia Felix were brought to the north. The visit of the queen of Sheba to Solomon shows that the Sabæan kingdom was already in existence in the tenth century B.C., and that it stretched sufficiently far to the north to be in communication with Palestine. That queens were permitted to rule in Arabia, we know from other sources: the annals of Tiglath-Pileser III. mention two queens of 'the Arabs,' and in the time of the eighteenth Egyptian dynasty the people of Punt—who were either the inhabitants of

Southern Arabia or Arabian emigrants to Somaliland—were governed by a queen. The Sabæans were known in Babylonia as early as the age of Abraham, since a contract-tablet of the time of Khammurabi (Amraphêl) mentions among the witnesses Sabâ, 'the Sabæan.'¹ Dr. Glaser and Professor Hommel seem to have shown that the kingdom of Saba was preceded by that of Ma'in, whose name was preserved in that of the Minæans of classical geography, and who spoke a dialect differing from that of Saba. Minæan inscriptions are found on sites interspersed among those of Sabæan cities, a fact difficult to explain except on the supposition that Saba superseded Ma'in. Moreover there is no reference in the Sabæan texts to the kingdom of Ma'in. Of the thirty-three Minæan kings whose names are known to us from inscriptions, three have been discovered near Teima (the ancient Tema, Gen. xxv. 15), in North-Western Arabia, showing that the power of Ma'in must have been acknowledged throughout the larger part of the Arabian peninsula, and an early Minæan inscription refers to the frontier of 'Egypt.' As there is no allusion to the kingdom of Ma'in in Genesis or elsewhere in the Old Testament, it would seem that its place had been taken by Sabæans before Gen. x. was compiled.

Dedan is mentioned in Minæan and Sabæan texts. It was properly a district in Southern Arabia, but the Dedanites formed part of the caravans which made their way northward and traded with Palestine.

¹ His son bears a Babylonian name. The contract is dated in the year when Rim-Agu or Eri-Aku, the Arioch of Genesis, destroyed Dur-ilu.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN vii. 17.

'If any man willet^h to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself' (R.V.).

EXPOSITION.

'If any man willet^h to do his will.'—As in vi. 67 and viii. 44, 'will do His will' is too weak; it is not the simple future, but the verb 'to will.' If any man *willet^h to do* His will.—PLUMMER.

An appeal to the original language of this gospel at once determines that the declaration is, *not* that if any man *will actually perform*, or continue to perform, the will of God, he shall 'know the doctrine,' *but* that if any man *sincerely wish* to perform that will, he shall discover the divine original and descent of the doctrine.—BUTLER.

He who lacks fundamentally the moral determination of his mind towards God, and to whom, therefore, Christ's teaching is something strange,

for the recognition of which as Divine there is in the ungodly bias of his will no point of contact or of sympathy; this knowledge is to him a moral impossibility.—MEYER.

'He shall know of the teaching.'—That is, his intellectual faculty will be quickened into high activity by this moral and practical effort. If the Divine will concerning conduct meets the spontaneous act of the human will, if a man's will is set to fulfil the Divine will, to will and do what is revealed to him by God, the eye of the soul will be opened to see other things as well, and especially will have power to discern the all-pervading divine element in this teaching of mine.—REYNOLDS.

The *will of God* is not to be limited to the Old Testament Revelation, or to the claims of Christ, but includes every manifestation of the purpose of God. A fine saying is attributed to Rabban Gamaliel: 'Do His will as if it were thy will, that He may do thy will as if it were His will' (*Aboth*, ii. 4).—WESTCOTT.

'Whether it be of God, or whether I speak from myself.'—Whether it be of God as to its source, or whether I speak from Myself with self-devised words and self-assumed authority: cf. v. 30.—WHITE-LAW.

METHOD OF TREATMENT.

By the Rev. M. R. Vincent, D.D.

It was a vain question which the Jews raised as they listened to Christ in the temple—not whether His message was from God, but how He had learned what He taught. Without satisfying them He turns their thoughts to His teaching, and His answer contains two points: (1) What concerns you in My teaching is, whether it is of God. (2) In order to know this, practise it.

The question as to what teaching is of God is not yet laid. Our great practical demand is met if God, in any way, teaches us what we ought to do, and how we ought to feel toward Him and our fellowmen. Christ claims to meet the demand for God's teaching. 'So far, well,' says the world. 'But how shall we test it?' And Christ answers, 'By simple experiment—practise the teaching, and it will vindicate itself as of God.' The best of our knowledge is gained through practice. Practice vindicates theory, and a theory which will not work is already disproved.

I. The first step toward knowing the teaching of God is a determination to do it. It is not enough for a man to be willing to know, he must *will* to know, and his willingness must translate itself into the energy of a resolved will.

II. This energy displays itself in subjection. Christ says, 'Take My yoke upon you, and learn of Me.' A child learning music takes his first steps towards a knowledge of harmony. He does not know that, and could not understand it if he were told; but his teacher knows, and he reaches that knowledge by accepting the teacher's word. Divine knowledge also is acquired by obedience.

III. God teaches by practice. You are resolved to follow Christ's method, to learn God's teaching by doing His will. The practical test lies in this: Are you ready to do the first thing that Christ tells you? Your teacher may then be a troublesome beggar, a tedious acquaintance, or a little child who disturbs your leisure and disarranges your papers. Your lesson-book may open at that commonplace occasion which calls for a kind word, a trivial service, some restraint of temper, or sacrifice of convenience. Through these trifles the road to a fuller knowledge of God lies—through meeting them in Christ's spirit as they come. Do the duty which lies next you, and you will be getting nearer the solution of many hard problems. You will be getting the most satisfactory evidence that Christ's teaching is of God—the evidence of experience. You will learn to know God, and that is the best solution of mysteries. Through this process you will have reached not only the teaching of God, but the result of that teaching—the secret of life. You will know God as revealed in His Son, and this is life eternal. You will know that life as you know your own natural life, as a Divine force in you. Then you can go back to your systems if you choose. You will hold the clue to them in your hand.

The practical lesson is plain and direct. The teaching of God is the expression of His will. His will may be known. If you wish to know it, prove it by beginning to do it. The effort will be a revelation in itself. You will learn your own weakness, your need of prayer, and God's helpfulness. And slowly, step by step, you will come to the knowledge of God, not only as something grasped, but as something wrought up into your very self, and will draw nearer to that likeness to Him, through which you shall see Him as He is.

ILLUSTRATIONS.

THE text has been cited by certain writers as the sum total of the Christian revelation, almost as though it substituted practical obedience for true thinking, as though people might well be content with holy living, and might safely leave the decision of all difficult problems of thought and revelation to shift for themselves. Nothing could be further from its real meaning either at the time or in any of its subsequent or universal applications. The solemn utterance has a wide outlook, and is constantly establishing its own verity. A profound and voluntary desire to do the will of God is the best preparation for intuitively perceiving the divine authority of Christ and of His religion. The desire for holiness of principle and life sees in Christ not only the loftiest ideal of perfection, but the surest satisfaction to its conscious weakness, and casts itself upon His promises of saving power. The faith which is satisfied with Christ is not merely a conclusion drawn by logical processes from satisfactory premisses, it is the consequence of a new nature or a moral regeneration. In other words, it is the more practical and expanded form of the truth first of all addressed to Nicodemus, and also lying at the heart of the Beatitudes: 'Except a man be born anew [from above], he cannot see the kingdom of God.' If he is born again, he *will* see it. 'Blessed are the pure in heart: for they shall see God.' 'No man can come unto Me except the Father, which hath sent Me, draw him.' The sentence presents the truth in a hopeful and positive form, and puts the criterion of the Divine informant within the reach of practical ethics. It is an appeal to the conscience as well as to the understanding. Apart from the subjective moral element, all other evidences of the presence of the Divine in nature, in history, in Christ will be unimpressive and unimportant. A willingness to do the will of God is not a substitute for, but a condition of, true knowledge.—H. R. REYNOLDS.

JESUS carries us to the secret of His own unquivering certitude. He lays bare its germ in His consciousness of sonship to God. It begins in the vivid and joyous consciousness of sonship to God; its earliest unfolding is a decisive and supreme choice of the Father's will as the rule of duty; and it attains its perfect development in lifelong obedience to that will.

Now Christ's method of attaining certainty in religion is also ours, for His life exhibits the norm of Christian experience. Carlyle says: 'I tell you, the noble intellect cannot think the *truth*, even within its own limits, and when it seriously tries.' If the power to perceive truth is thus dependent on the moral qualities of the man, the method of 'making the truth true to ourselves' is obviously more so. Certainty in religion is intrinsically ethical in its conditions, degree, and influence. It belongs to, and is incorporate with, character and character-building. But character has its roots, first, in the real relation of the soul to God; next, in the right recognition of these relations; further, in the supreme choices of life consequent thereupon; and finally, in unswerving fidelity to that choice.—J. CLIFFORD.

WE may here cite a fact from the history of missions, which seems to us to furnish the best commentary on this saying of Jesus. It is taken from the narrative of Messrs. Huc & Gabet, Catholic missionaries to China in 1846, at Lhassa, the capital of Thibet: A physician, a native of the province of Yunnan, showed more generosity. This young man had, since his arrival at Lhassa, led so strange a life that he was called by everyone *the Chinese Hermit*. He never went out except to visit the sick, and generally visited only the poor. It was in vain that the rich solicited his attention; he disdained to respond to their entreaties, unless forced to do so by the need of obtaining some assistance, for he never took anything from the poor, to whose service he was devoted. He dedicated to study all the time which was not spent in visiting the sick; he even passed the greater part of the night at his books. He slept little, and made but one meal a day; his food was generally barley-meal, and he never ate meat. It was enough to see him to perceive what a life of hardship he led; his face was extremely pale and thin, and, though his age was at the most thirty, his hair was almost white. One day he paid us a visit while we were repeating our breviary in the little chapel; he stopped at some paces from the door, and waited silently and gravely. A large coloured picture, representing the Crucifixion, had undoubtedly arrested his attention; for, as soon as we had finished our devotions, he asked us hastily, and without waiting to pay us the usual compliments, to tell him the meaning of this picture. When we had complied with his request, he folded his arms on his breast, and stood motionless and without uttering a word, his eyes fixed upon the picture of the Crucifixion. When he had remained about half an hour in this position, his eyes were at length moistened with tears, he stretched his arms towards the Christ, then fell on his knees, struck the ground thrice with his forehead, and arose, crying out: 'This is the only Buddha whom men ought to worship!' Then, turning to us, he added, after making a profound reverence: 'You are my masters, take me for your disciple' (*Voyage en Tartarie et en Thibet*, vol. ii. pp. 325-328). Such is the profound affinity existing between a mind which *wills to do* what is right, as revealed to the conscience, and the Christ by whom alone it finds itself made capable of realising its desire.—F. GODET.

THE promise contained in these words may well call to mind the excellent reply of Pascal to a celebrated French infidel. 'If I had your principles,' the infidel had said to Pascal, 'I would be a better man.' 'Begin with being a better man,' was the reply of the great philosopher, 'and you will soon have my principles.'—D. MOORE.

KNOWLEDGE is bound up with practice. No man ever learned to paint, or to play upon an instrument, by merely mastering the theories of painting and music. He must handle the brush, and finger the keys himself. No man ever learned the truth and will of God without doing His will. The doing is just as much a part of the learning as the studying. Doing is a mode of study.—M. R. VINCENT.

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Contributions and Comments.

The Early Inhabitants of Babylonia.

AFTER my return from Asia Minor and Constantinople, where I finished the reorganisation of the Babylonian Section of the Imperial Ottoman Museum intrusted to me during the last three years, I begin to find the necessary rest to make myself acquainted with the scientific literature published during my recent absence. Yesterday, I examined the contents of an old friend, THE EXPOSITORY TIMES, with much pleasure. In your number of September 1896, pp. 530-532, you give a brief account of the chief results of my recent researches, to which Professor Cheyne kindly directed your attention. Apparently the book itself in which I laid my latest investigations on the earliest history and civilisation of Babylonia before scholars (second part of vol. i. of Series A of *The Babylonian Expedition of the University of Pennsylvania*, edited by myself) was not in your hands. Your account, however, based upon Professor Sayce's review in the *Academy* of August 1—which, unfortunately, I have not yet seen—is entirely correct. Only in the last two sections of your interesting note, where you discuss the 'influence of this discovery on the great international controversy of our day' (the Sumerian question), unconsciously you place me—and I am afraid other American scholars—into an incorrect position, which you will be kind enough to correct in the light of my following statements.

As you refer to me as the decipherer of the earliest Babylonian documents, and one of the American archæologists who 'deny the very existence of either Sumerians or Accadians,' permit me to say for myself—

1. According to my conception, the *Sumerians* are the earliest non-Semitic inhabitants of Babylonia, and the *Akkadians* are the later Semitic invaders, who conquered the country from the Sumerians. In English literature, as a rule, even to-day the Sumerians and the Akkadians are both regarded as the earliest non-Semitic inhabitants, speaking but two different dialects of the same language for which there exists no common name—a view formerly held generally, but now entirely abandoned by nearly all those Assyriologists of Germany, France, and America, who believe in the existence of a non-Semitic race and language in early Babylonia.

2. During the sixteen years that ancient Babylonia has been the object of my especial devotion, I never have doubted the existence of the Sumerian people and language even for a single moment. All my publications rest upon this assertion. From the philological and the palæographical, from the historical and the archæological standpoint, I regard this theory as safely established. How far my recent researches in this fourfold line will influence 'the great controversy of our day,' I expect to show in due time in the *Revue Semitique*, which its editor, Professor Halévy of

Paris, father of the anti-Sumerian theory, most gallantly has placed at my disposal.

3. In connexion with my latest researches, to which you refer, I examined the earliest Semitic invasions of Babylonia, and their influence upon the Sumerian kingdom of *Kengi*, which I analysed as *ki + e + ngi*, 'the land of canals and bulrushes' (cf. similar designations in the Old Testament). It was my endeavour to show that—
| (a) *Sumer* is but a later form of an older form *Sungir*, just as *dimer*, 'god,' is a development of *dingir*, and that this designation was derived from the name of the city of *Sungir* in Southern Babylonia,—hitherto generally read as *Gir-su*,—which was the centre of the last national uprising of the earliest inhabitants against their foreign Semitic conquerors. This older form, *Sungir*, I recognise in the biblical שִׁנְאֵר (*Shinar*), Gen. xi.

(b) *Akkad*, with George Smith to be derived from *Agade*, originally denotes the country around the city of *Agade* in the north of Babylonia, a city which was the political centre of the Semitic invaders under Sargon I. (3800 B.C.) and his predecessors, who dealt the final blow to the ancient non-Semitic kingdom of *Sungir* or *Sumer*.

The names of Sumer and Akkad, are, therefore the historical reflex of the final struggle between the earliest inhabitants of Babylonia and their Semitic conquerors.

H. V. HILPRECHT.

Woerishofen, Bavaria.

P.S.—My friend Professor Hommel called my attention to your note, which otherwise I would not have seen before my return to America.

H. V. H.

Threshold Sacrifice in Armenia.

IT may interest your readers to know that isolated examples of the custom of threshold sacrifice, as discussed in Dr. Trumbull's new book, are still found among the Armenians of Asia Minor.

Three years ago a wedding, at which this ceremony was performed, took place in the town of Vezir Keupru. After the marriage ceremony at the church, the bride, mounted on a horse, was taken to the home of the bridegroom, where, just before she crossed the threshold, the head of the

family slaughtered a kid, and the bride by stepping over the blood was duly received into her new home.

This is the only case concerning which I have personal knowledge, although I do not doubt that others may be cited.

HENRY K. WINGATE.

Cesarea, Turkey in Asia.

The Wells at Beersheba.

THE Note of Dr. Driver on the Wells at Beersheba interests me, and I can add my testimony to the fact that at least three wells remain there, and that there are signs of others in the vicinity. Passing a Sunday there in 1881, I noted the two wells containing water, still in use, and a third well without water, partially filled in.

I found at two other points remains of former wells, making five of which I felt sure, yet reminding me at the time of the Bible statement: 'Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham' (Gen. xxvi. 18). I then thought that thorough search might disclose the remains of still other wells. There were at least two cisterns for rain-water a little north and east of Beersheba. The remains of a church and other ruins were near the wells.

H. CLAY TRUMBULL.

Philadelphia.

The Israelites on the Stela of Menepsh.

AN editorial note in the last number of THE EXPOSITORY TIMES induces me to state clearly what I believe to result from a study of the now famous inscription of Menepsh discovered by Professor Petrie. Briefly my view is this. The Israelitish males were destroyed by Ramses II., so that in the words of the stela 'no seed was left' to the people. The invasions of the Delta by the Libyans and Northerners in the reign of Menepsh gave the Israelites an opportunity of escaping; and at the time the hymn of victory was composed they had already fled into the wilderness of Desher or Edom, and were there lost to sight, the author

of the hymn knew not where. But just as he transferred the credit of the victories over the Hittites by Ramses II. to Meneptah, so he also transferred the credit of the extermination of the Israelites to the same king, and declared that in consequence of it the people of Khar (or Southern Palestine and Edom) had become as widows. The hordes from Palestine, who, as Professor Hommel points out, had taken part in the invasion of Egypt, will explain the 'mixed multitude' which accompanied the Israelites in their flight. The Exodus I should assign to the fifth year of Meneptah.

A. H. SAYCE.

Oxford.

The Date of the Exodus.

WHILE holding that the Exodus of Israel took place in the reign of Thothmes IV., I do not put Thothmes IV. as late as 1406 B.C., since that date entirely disagrees with Brugsch's chronology, which appears to me to be checked by the Babylonian chronology, while that of Mahler disagrees with it to the extent of a century and a half. If we accept the Hebrew Text of the Old Testament, the conquest of Palestine, by Joshua, occurred about 1480 B.C. (or 1440, according to the LXX), which would be, according to Brugsch, late in the reign of Amenophis III., or in that of Amenophis IV. The former was a strong king, who may have held the 'way of the Philistines' till nearly the end of his reign; but revolution in Palestine occurred in his later years, and in the time of Amenophis IV.

The reasons for not accepting Bunsen's theory that the Exodus occurred under Mineptah (or Merenptah), whose accession is variously calculated at 1300 B.C. and 1190 B.C., are briefly—

1. That Israel is mentioned in the fifth year of his reign in connexion with the Hittites and with towns in Palestine, as if the conquest had already occurred.

2. That, previous to this date, Mineptah had been engaged in repulsing invasion in Egypt, and that he admitted Asiatics into Egypt instead of expelling them as did the kings of the 18th dynasty.

3. That there is no monumental notice of the Exodus in Egyptian monuments.

4. That the Abiri are mentioned much earlier as invading Palestine.

5. That the date cannot be reconciled with Old Testament chronology.

6. That even Manetho does not refer to an Exodus under Mineptah, but to the expulsion of the shepherds and Jews by kings called Thothmes and Amenophis—names which belong to the 18th and not to the 19th dynasty.

7. That—as understood by Josephus—Manetho places Amenophis after Rameses II., which makes a 'fictitious king,' as Josephus remarks (*Contra Apion*, i. 15. 26).

8. That Manetho lived in the third century B.C., and much later than the author of the Book of Kings. His history, as we have it second-hand, is full of inaccuracies as to date, even in the later ages of the Persian and Greek monarchies.

Weymouth.

C. R. CONDER.

P.S.—Considering how fragmentary is our information, is it possible to assert that Mineptah was never in Palestine? Israel conquered the mountains. The Pharaohs may often have passed through the plains without meeting them.

The Semitic and the Greek Gospels.

THE fact that the hypothesis of a Semitic Gospel, as anterior to, and embedded in, our present Synoptic Greek Gospels, should attract the attention of a scholar like Dr. Nestle is extremely gratifying to one who, like myself, has unbounded faith that the hypothesis will by and by become an admitted fact. Yet I cannot but regret that Dr. Nestle should, in the present instance, argue in favour of a *Hebrew* Urevangelium. In all fairness, anyone who would now defend a Hebrew original ought to go over the numerous instances adduced by Arnold Meyer in his recent work, *Jesu Mutter-sprache*, and by myself in the *Expositor* of 1891 (and given in abbreviated form in THE EXPOSITORY TIMES, vol. iv. 260–267), in which the assumption of an *Aramaic* original is used to explain the divergences in the Greek text, and ought to show that the Hebrew hypothesis explains the passages equally well, or better.

Let us now examine the instances adduced. The second one is admirable, and undoubtedly is splendid evidence for a *Semitic* original; but, fortunately for the advocate of the *Aramaic* hypothesis, the words adduced have precisely the same

meaning in Aramaic as in Hebrew. The Aramaic $\text{לְשַׁלֵּם אֵין הַשְׂמָלָה}$ = 'if ye salute'; and the Aphel of לְשַׁלֵּם = 'to lend'; so that $\text{לְשַׁלֵּם אֵין הַשְׂמָלָה}$ = 'if ye lend.'

The other case is by no means so cogent. The divergent Greek phrases to be elucidated are : $\alpha\pi\omicron\upsilon \sigma\omicron\upsilon \delta\alpha\upsilon\epsilon\iota\sigma\alpha\sigma\theta\alpha\iota$ (Matt. v. 42), and $\alpha\pi\omicron\delta \tau\omicron\upsilon \alpha\iota\pi\omicron\rho\omicron\tau\omicron\varsigma \tau\alpha \sigma\acute{\alpha}$ (Luke vi. 30). 'From him that would borrow from thee.' || 'From him that would take away thy goods'; and Dr. Nestle assigns נָשָׂא to 'take away,' and נָשָׂה 'to lend.' Yes, 'to lend'; but *borrow* is the word desiderated. Can it be proved that נָשָׂה ever means 'to borrow'?

It means to lend, to lend on usurious interest; to exact: but can Dr. Nestle give one case in which it means 'to borrow'? There are some Semitic verbs which mean 'to lend' in one conjugation, and 'to borrow' in another; but I cannot find that this is ever the case with נָשָׂה . In Jer. xv. 10, if any form of the verb could mean 'to borrow,' that form would have been employed; but the prophet is obliged to use the impersonal form of נָשָׂה . 'I have not lent-on-usury, לֹא נָשִׂיתִי , nor have (men) lent-on-usury to me וְלֹא נָשָׂרוּבִי .' So Isa. xxiv. 2, 'As with the lender-on-usury, so with him to whom he lends-on-usury, $\text{כַּנִּשְׂה כַּנִּשְׂה בְּאִשֵּׁר}$, $\text{כִּנְשָׂה בִּנְשָׂה}$.' I am quite aware that Gesenius gives 'to borrow' as one of the meanings of נָשָׂה , but this is not borne out by more recent scholarship; and the very periphrasis used to express the antithesis of lending, shows clearly that the verb cannot mean 'to borrow,' but only to lend usuriously.

J. T. MARSHALL.

Manchester.

Professor Sayce on Pentateuchal Criticism.

HAS the old proverb ceased to apply, 'Let the cobbler stick to his last?' On p. 565 of the September number, I find Professor Sayce throwing scorn upon 'critics who are not Assyriologists,' as if he at least thought the maxim sound. But on p. 544 he closes his introduction to the 'archæological commentary' on the Flood story with some sentences which imply that in his opinion he is himself an exception, and that an 'Assyriologist who is not a critic' may yet pronounce with papal positiveness on a purely critical question. Let me quote three sentences. 'With

the collapse of the literary analysis of the narrative of the Deluge, the whole fabric of the literary analysis of the Pentateuch falls to the ground, and yet there seems no escape from the archæological conclusion. Henceforth, therefore, we shall disregard the analytic results of pentateuchal criticism which have been arrived at upon purely philological grounds.' The 'archæological conclusion' when examined resolves itself into a mere *obiter dictum* upon a literary problem, an assertion which has no logical connexion with the interesting and valuable archæological material on which it is supposed to rest. What are the facts?

Professor Sayce traces fifteen parallels between the biblical and the Babylonian narratives. Of these, eight are with P alone, three with J alone, and four with both P and J. These phenomena show that neither P nor J can well be independent of the Chaldæan account. At the same time it is freely modified in both. Where, then, is the improbability in the hypothesis that two Hebrew writers, one perhaps having direct access to the Babylonian text, and the other relying upon a tradition already altered in transmission, had each drawn up for the use of their fellow-countrymen an Israelite version of the story, and that the two versions were subsequently combined in the manner so common in the East?

The assumption, moreover, that the Flood narrative in Genesis is a compilation from two accounts, no longer belongs to the region of hypothesis, but is a critical conclusion resting on so close a network of literary evidence that no conceivable archæological discovery could shake it. Mineralogy and biology are both precious instruments for gaining knowledge about the universe. But we cannot base on facts furnished by one an argument to overthrow conclusions arrived at by the other. Similarly archæology and literary criticism are each making the Bible better known to us, but each has means of arriving at certain assured conclusions, wholly independent of the data with which the other is concerned. The great need of the time is that in every field students should come to distinguish between those points which loyalty to truth compels them with all humility to regard as settled, and those others which candour should lead them to confess require for their settlement further data from other fields of research.

G. HARFORD-BATTERSBY.

East Claydon Vicarage, Winslow.

The Spirit of Power.

I.

MANY of your readers will feel much indebted to you and the Rev. Thomas Adamson for the valuable and timely articles appearing in THE EXPOSITORY TIMES for July and August. Mr. Adamson does much to elucidate what was peculiar in the gifts and operation of the Holy Spirit to apostolic times, and what was meant to be permanent and continuous in the present dispensation. His close analysis of the history of results in the Acts of the Apostles, disarms the feeling of prejudice one is apt to entertain against the arbitrary, mystical dogmatism so often found accompanying the teaching on this important subject, that is of partial interpretation and inspired by personal experience.

On reading the two articles as a whole for edification, not criticism, a deep and moving impression is made on the mind, of the very being and sovereign activity of the Holy Ghost, and the simplicity and singleness of the object which occasioned the Pentecostal dispensation of His power; such an impression as helps one to understand how overwhelming these facts must have been to the subjects and witnesses of them. The Spirit was present in everything and everywhere consciously to the faith, as in the labours of the apostolic band; not, however, that He might glorify Himself, but rather that He should glorify God the Son, as the Son by the same Spirit of power had glorified the Father on the earth.

Faith in the Holy Ghost for the spiritual revelation and appropriation of Christ and the gospel, whatever may be the method of communication or specific department of service prosecuted, is clearly established as both the birthright and the constant need of every sincere believer. Mr. Adamson further shows that in the actual endowment of the Spirit of power the use of outward means and symbolism was variable and "comparatively unimportant." These means were prayer and the preaching of the word, and the symbolism—or evidence, as the case might be—baptism, laying on of hands and miracles. It is indeed a matter of curious study, the almost erratic diversity that obtained in the use of means, and the manifestation of signs preceding, or following.

These and other aspects of the whole subject having a living and profound interest at present,

when so many earnest workers are concerned as to the absence of results in the midst of so much activity, are expounded with a cogency and force bearing home upon the reader's reason and conscience. But if my purpose is not criticism, neither must it be recapitulation, if only in the interests of space. I wish in a sentence to advert to Mr. Adamson's view, that in order to obtain the blessing of power in all its fulness, there needs to be no interval of waiting after conversion otherwise than in the exercise of an intelligent faith, through the use of the ordinary means of grace; a faith that is appreciative of the willingness of the Holy Ghost to fill the soul with Himself and His power, and to keep it thus filled. We now have that complete knowledge of gospel facts and truth which constitutes the antecedent requisite of the soul, for the exercise of that faith which claims and obtains the blessing. I understand Mr. Adamson to say that those who had this knowledge only imperfectly in the days of the infant Church, were commanded to tarry; and others, their converts, also received this baptism of the Spirit at the time, and according to the measure of their knowledge and faith.

Is not this the missing link in the Christian life of to-day, namely, the absence of coincidence of conversion and endowment with the Spirit of power? In a practical and luminous little book just published by Rev. Thomas Waugh (Rochdale: Thomas Champness), I find this view (substantially) strongly insisted on (*The Power of Pentecost*, pp. 31-33). But it seems to me that this is not the conception generally current in the teaching of many who are very earnestly endeavouring to raise the tone and power of the Church's spiritual life. Many say tarry. Why tarry? The Spirit is waiting to take possession as a Spirit of power—power to reveal Christ's work for us, to perfect His work in us, to accomplish His work by us. The Holy Ghost delights to do this. It is His work. Why should we not let Him do it from the first, and do it continuously? R. HENDERSON SMITH.

Portobello, N.B.

II.

Kindly allow a line to thank you for securing the remarkable address on 'The Spirit of Power' for the readers of THE EXPOSITORY TIMES. Of all subjects this one surely demands instant and earnest consideration. On perusing the articles, I

felt, as some time before, when closing Dr. Robson on *The Holy Spirit; the Paraclete*, but one thing wanting—exemplification.

With the promise of the Father, the ascension gift of our exalted Lord, what more than the prayer or attitude of faith? Yes, 'the faith by which the blessing came was itself sufficient.' Is it otherwise now? The prayer of faith can never fail—failure proves it not of faith. The asking in faith is the receiving in fact. Faith must ever be sufficient, for it carries in its bosom the pre-conditions, and is itself secured in sovereignty. The divine sovereignty, and the human receptivity (active) are pledged in the affinities and recognisances of the gracious state. The believer need never be isolated, but ever charged with the potencies that effect the presentation of Christ suitably and adequately. Godward, this presentation is spiritual worship. Manward, this presentation of Christ is true service or witness-bearing.

Why not both the *πλησθεῖς* and the *πλήρης*? The disciples were told, 'Ye shall receive power, the Holy Ghost having come upon you'—*ἐπελ-θόντος* (Acts i. 8). The fulfilment is the provision equal to every exigency. 'And there came suddenly a sound out of heaven as of a forceful driving breathing *φερομένης πνοῆς βιαίας*, and they were all filled with the Holy Ghost' (Acts ii. 2). Is not this filling the *πλησθεῖς* and the *πλήρης*? ever and everywhere, the condition being rendered, *i.e.* the position of the believer being maintained, as in John xv. 3, 'Abide in Me, and I in you.' The order may not be reversed. It is for the believer as the branch to abide in the vine. The power will flow as a matter of course. The fruit is not the fruit of the branches, but, while on the branches, is the fruit of the vine. The disciples had 'to await,' the believer has to 'abide in Me.' The source is the Power behind the power, He who 'poured out this.' That the worship and service be 'without effort' is given in the provision. The ship is 'driven,' the breeze filling the sails (Acts xxvii. 15, 17; comp. Acts ii. 2, as above; also 2 Pet. i. 21). Christian work is not labour when and where the full and free play of the Spirit-filled witness is in evidence. The Master's word is as Himself, the first and the last, 'Abide in Me, and I in you.'

CHAS. SHIRREFFS.

Aberdeen.

Dr. Baxter and Wellhausen.

In reply to Dr. Baxter's last communication, I will be as brief as I can. He says that I have not faced his quotations from Wellhausen. What would he have? When the meaning of the quotations is in dispute, it is not enough to let one interpretation stand against the other. I refused to accept Dr. Baxter's, but, to bring the matter to an issue, I quoted several passages from Wellhausen, which were quite clear in support of mine. Dr. Baxter practically concedes their force. But how does he meet them? In the familiar way, it is only another of Wellhausen's inconsistencies. I will simply ask my readers which of the two positions is the more credible—Dr. Baxter's, that Wellhausen has contradicted himself, not on a mere point of detail, but on the aim of his own book, and the lines on which it proceeds, and that, too, on the same page and in successive paragraphs; or mine, which finds no such amazing inconsistency, and is, moreover, supported by the actual method of the book itself. It is too much to ask us to believe that Wellhausen did not know what he wanted to prove, or how he was going to prove it. Yet that is where Dr. Baxter's interpretation lands him. In what better way could I have faced his quotations? Similarly with Robertson Smith. The interpretation of his preface was in dispute, and I quoted an explicit passage from another work to confirm mine. And Dr. Baxter can only fall back, in the same helpless way, on the plea that they are inconsistent. I will merely say, and I could hardly put it more strongly, that Dr. Baxter's underestimate of the logical consistency of his opponents is as exaggerated as his overestimate of the cogency of his own arguments.

Dr. Baxter asks why I call my article *A Reply to Dr. Baxter*? I will tell him. He charged me with misstating, in the most glaring way, the aims and methods of the *Prolegomena*. I replied, proving my statements to the hilt by actual quotation from Wellhausen. He said that Robertson Smith had slain me by anticipation. I quoted, in reply, a passage which amply endorsed what I said. He insinuated that I had borrowed my chief argument from Mr. Benn, and charged me with calling two of his testimonials 'Scottish puffs.' I replied with a proof that both charges were false. Dr. Baxter has not had the manliness to make an apology as frank as the original offences were

gratuitous. No doubt the recollection was painful. This is not reply enough for Dr. Baxter, who still longs for more. My reason for not replying to his strictures on my detailed criticisms was that the proof of my fundamental criticism, that Dr. Baxter had radically misconceived the purpose of the *Prolegomena*, had necessarily occupied so much space that I could not decently ask for more. But, before I wrote, I had satisfied myself that none of them held good, and that they might safely be left. If my main criticism stands, and I am confident that it does, Dr. Baxter is simply 'not in court.' That is why I have not read the rest of his book. I do not 'boast' that I have not read it. If I had I might boast, not of my wisdom, indeed, but of my perseverance. He may have proved his points to those who were convinced already, but to me, and I have no doubt to others in the critical camp, he has caused not even a momentary tremor of misgiving.

ARTHUR S. PEAKE.

Manchester.

Melchizedek.

I.

I SHOULD not refer again to Professor Driver's views about Melchizedek, since I do not agree with him in thinking that controversy is a likely way of 'eliciting the truth,' were it not that I wish to remove a misapprehension. For my own part, I attach no importance to 'slips'; all scholars are bound to make them now and then, and none of us can claim to be inerrant. If I corrected Professor Driver's 'slip,' it was not only because it showed that in writing about Assyrian he was dealing with a subject with which he was not acquainted, but more especially because the so-called 'critical school' to which he belongs is accustomed to regard a 'slip' as the worst of crimes, and to rule a writer, whether modern or ancient, out of court if he happens to make one. It is part and parcel of that hair-splitting 'criticism,' of which Professor Driver's last letter furnishes a good illustration. He tells me in it that the Assyrian *asîpu* is 'not "diviner," but *Beschwörer*, "enchanter,"' and refers me to 'a standard (and recent)' Assyrian *Lexicon* in proof of the fact. Now the only 'standard (and recent)' Assyrian *Lexicon* in the English language

is that which is being published at present by Dr. Muss-Arnolt, and here I read under *asîpu*, 'to enchant said of a diviner (*bezaubern von einem Beschwörer gesagt*)'! Anthropologists will tell Professor Driver that the functions of the enchanter and the diviner are usually combined, and such, at anyrate, was the case in Babylonia. Thus in the hemerologies the *asîpu* was forbidden on the Sabbath to 'mutter in a secret place,' but he also accompanied the Assyrian army to the field and determined the times when it would fight with success. Similarly, while the Sumerian *kue*, which answers to the verb *asâpu*, means 'to pronounce an oracle,' the word *akhal* which is translated by *asîpu* is literally 'a cutter' or 'decider.' All this, however, I explained years ago when for the first time I pointed out the significance of the Assyrian word. As for Kush, I must protest against being treated like a writer of the Old Testament, and made the subject of 'critical' inferences and assumptions. As Professor Driver may learn from the editor of THE EXPOSITORY TIMES, the MS. of an article of mine on the tenth chapter of Genesis, which has been in his hands for several months, will explain what really are my views in regard to the chapter and its authorship. Equally erroneous is Professor Driver's statement that 'Babylonian culture' has been 'declared' by me 'to have been introduced into Palestine under the Kassite kings.' On the contrary, my contention has always been that it was introduced by Sargon of Akkad, B.C. 3800. The American discoveries at Niffer have now shown that even this date is too recent, and that we must push back its beginnings to the time of Lugal-zaggisi, whom Professor Hilprecht would assign to B.C. 5000.

Finally, I would ask those who are interested in testing the strength of the 'higher criticism,' when tilting against archæology, to read Professor Driver's two letters side by side with my last.

A. H. SAYCE.

Oxford.

II.

A right understanding of the letters of Abdi-khiba of Urusalim is of fundamental importance, because of the bearing of these upon the Old Testament, and especially upon Gen. xiv. Hence, even after all that has been already said by Professors Sayce

and Driver, the readers of THE EXPOSITORY TIMES may perhaps be disposed to welcome my own contribution to the discussion, especially as I believe that on some essential points I am able to correct the inferences that have been drawn by my predecessors.

First, in regard to the much-disputed title *sharru dannu*. The passage cited by Professor Zimmern (*Zeitsch. f. Assy.* vol. vi. p. 247) from the letter of Rib-Adda of Gebal to the Pharaoh (Berl. No. 76; in Winckler's transl., No. 104, line 66) shows indubitably that by *sharru dannu* is meant *not* the Pharaoh but another great king, possibly the king of Babylon. In the letter, Rib-Adda complains to the Pharaoh that his enemies, the sons of Abd-Ashirti, have taken his land from him and given it to the 'mighty king' (*ana sharri dannu*). This throws light upon the difficult passage in the Jerusalem letters (Berl. 104, lines 33-38, *Zeitsch. f. Assy.* vol. vi. p. 259)—

'If only (*or so long as*) a ship [is] upon the sea. The arm (*zurukh*=זִרְעֹךָ) of the mighty king holds in possession

The land of Naharim and the land of Kapasi.¹ But now should the Khabiru take possession of the cities of the king (*i.e.* the Pharaoh)?'

This may be paraphrased: The 'mighty king,' thy rival, is quite in a position to hold in check the lands of Naharim and Kapasi, and shouldst not thou check these Khabiru?

It is evident that here the 'mighty king' cannot possibly be the Pharaoh. But is *sharru dannu* really to be identified with the king of Babylon? We could hardly come to any other conclusion, if the correction of Kapasi (a locality quite unknown elsewhere) into Kasi were raised beyond all doubt. But I believe that a possible explanation lies nearer to hand. Rib-Adda frequently names the sons of Abd-Ashirti, 'creatures of the king of Mitanni, the king of Kassi (Babylonia), and the king of *Khati*.' It was in Coele-Syria that the Hittite influence was making itself more and more felt. Naharim, in particular, lying to the west of Mitanni, belonged far more to the sphere of influence of the Hittite than of the Babylonian

king. Kapasi² is then probably a district between Naharim and the sea. This inference is further supported by the mention in the letter of ships.

But we have still to consider in this connexion the important and very remarkable passages of the Jerusalem letters, which read—

No. 102, 9 ff.

'Behold, as for me, not my father and not my mother has set me in this place, but the arm of the mighty king has caused me to enter my ancestral house' (*bît abiya*, cf. Heb. בֵּית אָב).

No. 103, 25 ff.

'Behold, as for the territory of this city of Jerusalem, not my father and not my mother, but the arm of the mighty king has given it unto me.'

With the above may be compared also a third passage, No. 104, 9 ff.—'Behold, I am no prefect (*i.e.* no Egyptian official), but a "friend" (*rukhi*=רֶעָה, cf. 2 Sam. xv. 37) of the king, and one who offers (voluntary) tribute to him (*ubil bilti*, Canaanitish perhaps יִזְבֵּל בִּלְתִּי). Neither my father nor my mother, but the arm of the mighty king introduced me to my ancestral house.'

This king of Jerusalem certainly occupies quite a peculiar standing towards the Pharaoh. On the one hand, he appears to claim a pretty equal footing with the Egyptian king, and expressly disclaims subordination to him. But, on the other hand, his 'mighty king' has apparently left him in the lurch, and his only hope of deliverance from the Khabiru,³ who are pressing into South Palestine, lies in the speedy despatch of troops from Egypt. We find him also reproached (No. 102, 18 ff.) with secretly favouring the Khabiru and playing a hostile part towards the prefects of the Pharaoh. In the same letters (No. 103, 32 ff. 77 ff.) there is mention of the 'Kashi people,' of whose violence the king of Jerusalem complains to the Pharaoh. It is clear from a letter of Rib-Adda (London, No. 24) that these are Cushite mercenaries of the Pharaoh.

That the 'mighty king' is the king of the Hittites appears to follow from another circumstance which has not been observed hitherto.

¹ So in the original. Zimmern assumes that Kapasi is a scribal error for Kasi (Babylonia resp. Elam). The land of Naharim (נַהְרִים) is in the Tel el-Amarna correspondence distinguished from Mitanni, and perhaps owned the suzerainty of Babylon. For another possible explanation, see above.

² *Kapas*, with the well-known Hittite nominative ending, and perhaps identical with the Egyptian *Kef-t*.

³ I hope on a future occasion to offer positive proof that the *Khabiru* (at least as far as the name is concerned) cannot be the *Hebrews*. On the other hand, I believe with Professor Sayce that they gave their name to the city of *Hebron*.

The name of the king of Jerusalem is 'Abd (ideogram for 'servant') -*khiba* (written *khi-ba*, and once *khe-ba*). The name was generally read 'Abd-*ṭaba*, by taking *khi* as the ideogram for 'good,' and *-ba* as the phonetic complement. But a name עבדטוב has, so far as I know, no analogue either in Hebrew or Phœnician, whereas אֲחִיטוב (read אֲחִיטוב?) appears in the Tel el-Amarna correspondence (Berl. Mus. 8, line 16) as *Akhi-ṭa-a-bu*. Indeed, *Abdi-khiba* strikingly reminds us by its sound of the Mitannite proper names *Tadu-khipa* and *Gilu-khipa*. Now the name of the Hittite god *Garpa* appears in Aramaic transcription as גר (cf. נכר = *Garpa-rudu*), and Hebrew tradition calls the mother of Jerusalem a Hittite (Ezek. xvi. 3). Hence it is not improbable that Abdi-khiba was of Hittite descent. If so, new light would be thrown upon the narrative of Gen. xxiii., and also upon the introduction of Heth among the sons of Canaan in the table of races (Gen. x. 15). It is quite possible, I admit, that these Hittites of Genesis (in distinction from the כְּנַעֲנִים and the Hittites of 1 Kings xi. 1, x. 29; 2 Kings vii. 6) were a half-Arab half-Canaanite tribe (cf. the *Khattiai* mentioned by Tiglath-pileser III.).¹ In any case, there is no reason to pronounce the S. Palestinian Hittites of the Priests' Code a later invention, whether they are to be regarded as a branch of the northern Hittites dating at least from the Amarna period, or a mixed Canaanite-Ishmaelite tribe.

We have something more to say on those words which recur like an ancient and sacred formula in all the three letters quoted above. Abdi-khiba may have in view his Hittite appointment and descent, yet the solemnly-repeated asseveration, 'Neither my father nor my mother enthroned me,' must point to something beyond this. In an expanded recension of Gen. xiv.² current in the first century A.D., it must have been said of Melchizedek, the first king of Jerusalem known to us, that he had neither father nor mother, *i.e.* he was one of those priest-kings who were elected and whose office did not descend by inheritance to their children. This is

¹ Cf. Gen. xxxvi. 1-3, Esau's wives, Adah the daughter of Elon the Hittite, and Basemath the daughter of Ishmael; whereas in Gen. xxvi. 34 the same Basemath is the daughter of Elon the Hittite.

² Or perhaps, we should rather say, in an ancient oral tradition independent of Gen. xiv., still current in Jerusalem in the time of the writer of the Epistle to the Hebrews.

evident from the allegorising commentary upon the story of Melchizedek contained in the Epistle to the Hebrews, where the expression used in vii. 3, ἀπάτωρ, ἀμήτωρ, cannot be based merely upon Ps. cx. 4, אִתָּהּ בָּתֵּן לְעַלְמִים, but must be quoted from an ancient source. It is in the following words, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, that we first trace the influence of Ps. cx. 4. Under these circumstances the coincidence of *lā abīya u lā ummīya* of the Amarna letters with ἀπάτωρ ἀμήτωρ of Hebrews, can be no accident. Even in the time of Abdi-khiba the character of the holy priestly kingship must still have maintained itself, if only in the retaining of the ancient formula, 'Neither my father nor my mother enthroned me.' And the following expression, 'but the arm of the mighty king,' etc., which in the letters refers to the Hittite in opposition to the Egyptian king, is probably thus transformed from an expression which originally had a religious sense. It may have been *ilu* (or *bēlu*) *asharidu*, 'highest lord' (= אֵל עֲלִיֹן). In fact in the bilingual texts the ideogram for *sharru*, 'king,' stands also for *bēlu*, 'lord,' or *ilu*, 'god'; and the ideogram for *dannu* stands also for *asharidu*.

Thus, indirectly at least, the letters of Abdi-khiba of Jerusalem furnish a confirmation of the historical faithfulness of the story of Melchizedek (Gen. xiv.) and the royal priesthood committed to him by El 'elyon.

F. HOMMEL.

Munich.

P.S.—We have a good analogy to the priest-kings of Jerusalem in the kings of Edom (Gen. xxxvi. 32 ff.), of whom the first was *Bela ben Bēor*, of course the same as *Bil'am ben Bēor* of Num. xxii. and xxxi. Two of these kings were Aramæans, *Bile'am* of Pethor (אִשְׂרָאֵל הַנַּהֲרָא), and *Sha'ul* of Reḥobôth-ha-nahar (רַחֲבֹת הַנַּהֲרָא). *Bileam* (E.V. Balaam) at least seems to have been a kind of prophet or priest, and the others also were probably priest-kings of Edom, whose sacred wisdom was celebrated among the Israelites even to the latest times.

F. H.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN his new book, *With Open Face* (Hodder & Stoughton. Crown 8vo. 6s.), Professor Bruce has given a new interpretation of the saying of Jesus (Matt. viii. 20): 'The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head.' Professor Bruce says that he has always 'felt a certain measure of dissatisfaction with the current conception of our Lord's meaning.' His dissatisfaction was of double edge. First, the current conception deprived the saying of any special aptitude to the person addressed; and secondly, it gave the saying 'a certain tone of exaggerated sentiment, according ill with the known character of Jesus.'

The current interpretation is, of course, the literal one. Professor Bruce does not now believe that the literal interpretation is true. For there does not seem, he says, to have been any great hardship in the physical aspect of the life of our Lord and His disciples, such as might scare away any one the least inclined to disciple-life. Moreover, the man who offered to follow Jesus whithersoever He went was a scribe. As a scribe he was a comparatively wealthy man. As soon as he was admitted to the ranks of discipleship he would be 'one more added to the number of followers possessing means sufficient to make the daily life of the Jesus-circle not without a due measure of comfort.'

So the literal interpretation, Professor Bruce thinks, cannot be true, and he suggests a metaphorical. He confesses that the new suggestion only recently came to his mind. But it came to his mind as a distinct relief. Looked at in the new parabolical light, the old saying 'is seen to be at once very true and very apposite.'

For how thoroughly true it is that Jesus was *spiritually* an alien, without a home in the *religion* of the time. Professor Bruce recalls all that had quite probably happened before this incident took place: the charge of blasphemy in connexion with the healing of the palsied man; the offence taken at the festive meeting with the publicans, and the scandalous charges that grew out of that event; the numerous conflicts respecting Sabbath-keeping, fasting, ritual ablutions, and the like; the infamous suggestion that the cure of demoniacs was wrought by the aid of Beelzebub, and so on. 'If the whole, or even a part of these experiences, lay behind Him when He uttered this word, with what truth and pathos Jesus might say, the foxes and the birds of the air are better off than I am, so far as a home for the *soul* is concerned.'

And with what point and pungency He might say this to a *scribe*. For was it not the class this aspirant belonged to that made Him homeless? Professor Bruce will not decide whether the saying

is to be viewed as an excuse for reluctance to receive him as a disciple, or as a summons to deliberate consideration of what was involved in the step he was proposing to take. In either case the word was altogether seasonable. In the one case it meant: You need not wonder if I give not a prompt warm welcome to *you*, remembering all that has passed between Me and the class you belong to. In the other case it means: Are you ready to break with your class in opinion, feeling, and interest, and to bear the obloquy and ill-will that will inevitably come upon you as My disciple?

America has just discovered a new theology in its midst. The new theology is not entirely American. Its first beginnings are English, and its greatest names appear to be English too. But America claims the larger proportion of its adherents, and it is America that has made the discovery.

The discovery is simultaneously announced in *The New World* for September and in *The Bibliotheca Sacra* for October. The two writers are as far apart in theological position as the two quarterlies would lead us to expect. They could not well be further apart. Yet they both begin by distinctly describing it as a New Theology, and they both proceed to name its foremost adherents.

Who are these prominent adherents? The list in *The New World* is the shorter, and we may give it first. It contains but a single Englishman, with whom it commences however, Principal Fairbairn, of Mansfield College. The rest are Americans all, and well-known Americans most of them: Dr. Lyman Abbott, Dr. Gordon of the Old South Church in Boston, Dr. A. H. Bradford, the Rev. John H. Denison, Professor Harris of Andover, Dr. Donald of Trinity Church in Boston, the Rev. Frederic Palmer of Christ Church in Andover, and Dr. J. H. Ecob, 'lately pastor of a large Presbyterian Church in Albany.' The list in *The New World* ends with the statement, that of this New Theology, Bishop Brooks was the ablest preacher.

The writer in *The Bibliotheca Sacra* goes very much further back. The theology is new, he seems to think, only because its adherents have multiplied and come to the light of late. It is really as old as Samuel Taylor Coleridge, and his *Confessions of an Inquiring Spirit*. It is as old as the sermons of Robertson and Maurice. Nevertheless its adherents and their books are mostly of the present quarter of a century, and again they are mostly American: Bushnell's *Forgiveness and Law* (the final form of the 'Vicarious Sacrifice'); Beecher's *Life of Jesus the Christ*; Swing's *Truths for To-day*; Newman Smyth's *Old Faiths in New Light*; Munger's *The Freedom of Faith*; Fisher's *Faith and Rationalism*; Abbott's *Evolution of Religion*; Briggs' *Whither*; Phillips Brooks' *Toleration*; *Progressive Orthodoxy*, by the editors of the *Andover Review*; Drummond's *Ascent of Man*; Fairbairn's *The Place of Christ in Modern Theology*; and Gordon's *The Christ of To-day*. The lists differ considerably. But the difference is not altogether due to the crowd that the writers had to gather from. It is due to the fact that the *Bibliotheca* writer deliberately names the *popular* literature of the New Theology; the writer in *The New World* as deliberately confines himself to its *scholars* and their work.

Those are the men: what is their theology? The works and the men that have been named differ from one another in innumerable respects, but the writer in *The Bibliotheca Sacra* finds four great characteristics which they all possess in common.

First, all the teachers of the New Theology agree in holding that 'the time has come when, for increasing multitudes of the most thoughtful and spiritually-minded men and women, belief in certain leading dogmas of the old theology is no longer possible.' What are these dogmas? Three are mentioned here. Take the third first. It is a quotation from Dr. Gordon's *The Christ of To-day*: 'The old argument against the higher criticism, from the fact that Jesus used the Old Testament, and which assumes that if Moses had not written

the Pentateuch, and David the Psalms, and Solomon Ecclesiastes, Christ would have told His disciples so, is self-evidently worthless. The principle of the incarnation involves an accommodation of the eternal to the temporal conditions, and it was clearly beyond the power of divinity in three short years to sweep the Jewish mind clean of all its errors and superstitions. He had a whole world of mistakes and superstitions and lies against which to go on record, and He had no time for one so comparatively insignificant.'

That is one dogma the New Theology rejects. The next is more important. Take it again in the words of Dr. Gordon: 'The idea that confines salvation to a remnant, whether that be the remnant of the Hebrew prophet, or of the mediæval saint, or of the Puritan, is to-day incredible.' That is to say, as the writer of this article puts it, 'God will not condemn any man finally until he shall have had revealed to him for his acceptance or rejection the redeeming love of God in Christ.'

The last of the dogmas here named that are no longer credible is named in the recollection of an incident. In June 1888 a certain ministerial association met at Newton Highlands. The sermon was preached by the Rev. William Barrows, D.D., of blessed memory. 'We who had long known him as one of the most progressive, as well as one of the most Christian of men, sat amazed as he went on to unfold and set forth and "prove," after the strictest method of the Westminster Catechism, by ample and indiscriminate citation of texts from the Old Testament and the New, from biblical history, prophecy, poetry, and prose—marshalling, as of equal authority, Job's three friends and the four evangelists—that God, from before the foundation of the world, selected certain individuals who were yet to be born, and predestinated them, some to everlasting happiness and others to everlasting torment; not at all out of consideration as to their choice of character or conduct of life, but solely for His own praise and glory. You remember that when we, each in

turn, were called upon by name, as was our custom then, to criticise the sermon, there was not one of all our number, not one—not he who was most strenuously opposed to the new theology, or supposed himself to be—who did not strongly, even indignantly, dissent from the doctrines of that sermon, and condemn them as frightful and God-dishonouring. And you remember that when the doctor answered his critics, he quietly informed us that the sermon was delivered to us word for word as it had been written by him fifty years before, in all sincerity and love of truth, as God had given him to see the truth; that it was his trial sermon, pronounced sound and orthodox and eminently satisfactory by the presbytery before which he appeared as candidate for ordination directly after graduating from the theological seminary.'

The new theologians agree in rejecting certain leading dogmas, and those are three of the dogmas. Second, the New Theology is constructive as well as destructive. This does not mean that there are some dogmas it will not let go. That is true enough. It is true, for example, that it will not let go the divinity, that is to say, the proper deity of Jesus Christ. 'Without one exception known to me,' says this well-informed writer, 'the leaders and exponents of the modern thought of Christ are firm believers in the doctrine of his divinity.' And there are other dogmas besides. But that is not the meaning. The New Theology is constructive in that it reckons its earliest duty to lie in the filling up of the gap which the loss of the old dogma has created, by a new belief more fitted to the needs of the present hour. In other words, its mission is to teach a continual process of construction and reconstruction. New needs demand new truths; new truths create new needs. The staging is never down from the cathedral of theology for any length of time. Into the dialect of every new day the meaning of the divine wonder must be poured.

Third, the method of construction and reconstruction is not deductive but inductive. This is

a great distinction. Seeking the new doctrines, the New Theology does not seek them by abstract reasoning on the nature and attributes of the God-head. It studies the life and teachings of the Son of God, and takes them as it actually finds them there. 'The loudest call,' says Dr. Gordon again, 'is not for the venturesome spirit who shall ascend into heaven to bring Christ down, or descend into the depths to bring Christ up, but for the man who shall fathom the significance of the word that is nigh our humanity.' This is Phillips Brooks' great idea; it runs through all his sermons.

But the grand distinction of all these writers remains. Agreeing in all the three that have been named, they agree as heartily in the fourth, and it is most outstanding and momentous. They make the Person of our Lord and Saviour Jesus Christ the source and centre of their religious thinking. In a way, and to an extent absolutely new in the history of theology, they start their thinking from Christ. They use no other words, not even the words of St. Paul or St. John, to explain the words of the Master; they explain the words of the disciples by His. As absolutely as the Lamb that was slain is the centre of adoration in the visions of the Apocalypse, Christ is the centre of the New Theology. 'Christocentric' is the chosen name it is known by.

The short sermon appears to have won. We still occasionally hear of a sermon which occupied more than half an hour in delivery; but it is mentioned as exceptional, and the probable sign of eccentricity or decrepitude. The short sermon has won all round. The next demand will be for a short text. And the preachers whose ambition it is to be always 'up to date' are already rushing through the Bible for it. Let us recommend a text that is both short and full of meaning. It is the single word 'Amen.'

'Amen' is the subject of the first article in the *Jewish Quarterly Review* for October. The article, which is written by the Rev. H. W. Hogg, M.A., is

a good example of the painstaking and permanent work which the present generation of Oxford men have been trained to do. It is also a good example of the material which is being furnished for the modern preacher's use. For nearly two generations our preachers have been encouraged to purchase 'Homiletical Helps' and 'Illustrative Gems.' For nearly two generations they have lent a greedy ear to the encouragement. And yet the Bible stands, and preaching is still a calling, and there are congregations that will gather to listen to it. But the old order changeth. In the near future all that the preacher will seek to rest upon will be the work of the special scholar and expositor,—such work as this article by Mr. H. W. Hogg on 'Amen.'

The linguistic root which lies at the base of the word 'Amen' is found in North and South Semitic alike, and wherever it is found it signifies stability, steadfastness, reliability. In Hebrew it is an indeclinable particle. Other indeclinable particles come from the same root, one of which will be found in Isa. xliii. 9: 'Let them hear and say "Truth!"' (אמת). But the particle 'Amen' differs from all the rest in this, that it expresses a decision of the will, even more than a mere acquiescence of the judgment.

In the use of 'Amen' in the Old Testament, what strikes us first and most forcibly is the fact that it is practically confined to the literature which modern criticism pronounces exilic or even post-exilic. There are only three examples earlier—1 Kings i. 36; Jer. xxviii. 6, and xi. 5. And these three are peculiar and separable from all the rest. They begin the sentence; they do not end it, as all the others do. They are, in short, the only instances in the Old Testament of the *Introductory Amen*, the first of the four different kinds of 'Amen' which Mr. Hogg discovers there.

Mr. Hogg discovers four kinds of 'Amen' in the Old Testament. The first is the *Introductory Amen*. Its three examples have been given. It is used to introduce an answer to a previous

speaker, as when Benaiah answers the demand of the dying David, with 'Amen: Jehovah, the God of my lord the king, say so too.' But it is easy to see that the word 'Amen' alone might serve the purpose well. Indeed, in such an answer the sentence, 'Jehovah the God of my lord the king, say so too,' sounds but a paraphrase of the word 'Amen,' and well-nigh weakens its emphasis. So the answer would speedily be suppressed and the 'Amen' stand alone. This is the second or *Detached Amen*. In its simple form it is found in Deut. xxvii. 15 ff.; Neh. v. 3; 1 Chron. xvi. 36 (=Ps. cvi. 4, 8); Tobit viii. 8, and ix. 12; but passing easily into a liturgical use, it is sometimes doubled in the later literature. So it is found as the response of the woman in the ritual of the 'Law of Jealousy,' Num. v. 22: 'And the woman shall say Amen, Amen'; so when Ezra 'blessed Jehovah the great God' (Neh. viii. 61), 'all the people answered Amen, Amen'; and so finally when Ozias ended his prayer for Judith, 'all the people said, Amen, Amen.'

But the 'Amen' that is most familiar to us is none of these. Both of these 'Amens' are spoken in response to another's words. The 'Amen' we know best is uttered in confirmation of our own. It is a great change from the 'so be it, so be it' (as our English versions render the 'Amen, Amen' at the end of Ozias' prayer), confirming *another's* words, to the 'Amen' establishing our own. It is a change, moreover, for which we have little warrant in Scripture. Three times we find the expression 'Amen and Amen' in the Psalter, closing its first three divisions; and then in the very late Third and Fourth Books of Maccabees. But nowhere else in the Old Testament, and scarcely ever in the New, is this third or *Final Amen* found. We use it at the end of all our prayers; but the authority for its use is neither the Old Testament nor the New, but only the Latin Vulgate. Twice the Vulgate concludes a prayer with Amen, in Neh. xiii. 31, and Tobit xiii. 18; and these, with a possible occurrence in the prayer of Manasses, are all the instances we know. The

last of Mr. Hogg's Old Testament 'Amens' is the *Subscriptional Amen*. And it is not found in the Old Testament, but only in the end of Tobit.

Of deeper interest is the New Testament usage. Of the 119 occurrences which the Received Text contains, the Revised Version has dropped nineteen, including all the examples of the Subscriptional Amen. Of the rest, the Introductory Amen is found, outside the Gospels, only in the Apocalypse, and these only in the distinctly apocalyptic portions (vii. 12, xix. 4, xxii. 20). The Detached Amen occurs twice; once in the same part of the Apocalypse (v. 14), and once in St. Paul (1 Cor. xiv. 16). Of the Final Amen, there are thirty-four examples, all but one in the Epistles, that one being again in the Apocalypse (i. 17). While of the Subscriptional, there is no example in the best texts of the New Testament, though there is a growing attachment to it in the later manuscripts.

In the Gospels, 'Amen' is more numerous than in all the other books of the Bible put together. And it is the Gospels that give the word its great significance.

For 'Amen' is found seventy-seven times in the Gospels,—fifty-two times in the Synoptics, and twenty-five times in St. John,—and yet they are all of one kind and all in the sayings of Jesus. They are all of one kind, and it is the earliest kind of all, the *Introductory Amen*. But the Introductory Amen of our Lord differs from the Introductory Amen of the Old Testament. There it is used to confirm the word of a previous speaker: He uses it to establish His own. Without an exception, 'Amen' in the Gospels precedes the sentence, 'I say unto you,' or else 'I say unto thee.' And it is one of the unaccountable differences between St. John and the Synoptics that he always gives the 'Amen' double; they as invariably give it single.

Two instances remain. Twice in the New Testament 'Amen' is not a particle but a noun (2 Cor. i. 20, and Rev. iii. 14). And of these,

one, falling into the hands of a very lord of language, becomes a proper name. It is the author of the Apocalypse, who has been foolishly denied to be St. John on the ground that he does not know the Greek language like the author of the Fourth Gospel—it is the author of the Apocalypse who sweeps the timid melody of the Greek tongue into the service of the God of Abraham, and dares to write: 'These things saith the Amen, the faithful and true witness, the beginning of the creation of God.'

Now it may be admitted that is not so easy to make an ordinary sermon out of that as out of a homiletical outline. But are not the sermons which the homiletical outlines make too easy and too ordinary?

Professor A. B. Bruce has contributed an article to the *Biblical World* for October on Professor A. B. Davidson of Edinburgh. No one but Professor Bruce could have contributed it. For no one but Professor Bruce could have gone so often astray by the way and come so happily to the right conclusion.

Professor Bruce has often gone astray by the way. We make no matter of the opening statement that Professor Davidson was educated at the Academy of Aberdeen, though no such institution has ever existed there, except for the higher instruction of women. Nor need we scatter the crowd of adjectives—raw, shrill, keen, flinty, cold, reserved, repressive, undemonstrative—gathered around the long-suffering name of 'Aberdonian.' It may even be possible and allowed to pass that Professor Davidson's first book 'was in some important respects his best,' though 'most will agree in thinking' that that is far more true of Professor Bruce's own. But when Professor Bruce reaches *The Commentary on the Epistle to the Hebrews*, and describes it as 'a most disappointing book,' it is time to bring him back.

It is true that Professor Bruce here fortifies his judgment by the opinion of Professor Cheyne.

But we know not where he would have found another. For in all the range of commenting and commentaries there is no book on which we have heard so many express their opinion, and we cannot recall a single instance of an unfavourable or less than enthusiastic judgment. 'And so,' says Professor Bruce, 'the book remains *dead*, and the *soul* of the writer unrevealed, while his *words* are skilfully expounded.' Yes, his words are skilfully expounded, even to the length of Dr. Bruce's italics; but what a trifle is that, and how incredible is it that that is all, to the men who have been led by this very exposition, past all the writer's words, into the heart and strength of the Epistle. But there are greater errors to come. 'One woe is past; there come two woes more hereafter.'

'Dr. Davidson has rather disappointed his admirers even in the region of criticism. He has not kept his place in the van of the movement which he created. He has rather lagged behind or stood on one side, while the company of the prophets marched past, wondering what had possessed them.' That is Professor Bruce's second charge, and its words are sufficiently forcible. But the whole matter is contained in the word 'Prophets.' *Are* they prophets that march past? Again Dr. Bruce fortifies his judgment by the opinion of Professor Cheyne. But is it not possible that there are those whom Professor Cheyne would call prophets of Old Testament criticism, while Professor Davidson would not; and is it not possible that Professor Davidson would be right? There was an Old Testament critic whom Professor Davidson was once reviewing, and this is what he said: 'Arndt has already written a tract called *The Place of Ezekiel in Old Testament Prophecy*, which is perhaps the most prejudiced and ill-informed thing ever written even on Ezekiel. At the time of writing it, however, he appears to have read only Smend's Commentary; when he comes to read the prophet's own writings he will do better. And, no doubt, the editor will take care that notes of startling originality, like one in the tract, "The Ethical Dative, an Aramaism," shall

occur only in moderate quantity, in conformity with the idea of a Handcommentar.' That is Professor Davidson's opinion of Arndt. It is possible that both Professor Bruce and Professor Cheyne have placed him among the prophets. Is their judgment better than his? For is it not, after all, a matter of position? Again and again has Dr. Cheyne publicly declared himself in advance of his colleague Dr. Driver. He may also be in advance of Dr. Davidson, and Professor Bruce may be forward at his side. Whereupon it were just as easy and just as reasonable for Dr. Davidson and Dr. Driver to say that *they* were in the midst of the prophets, and that their distinguished colleagues had moved somewhere out of the line.

But the last charge is the only really serious one. And how Professor Bruce could have gone so far astray as to blame Professor Davidson for want of earnestness in his work, it is extremely hard to say. Having given a quotation from an article which Professor Davidson contributed to THE EXPOSITORY TIMES for January of the present year, 'this,' says Professor Bruce, 'is excellent fooling, and one does not grudge an occasional outburst of this kind to a man with a deep vein of humour in him. And it must be acknowledged that the Germans, with their "vigour and rigour," lay themselves very open to the sport of the wit.

Yet we look for more than banter from the acknowledged head of the critical school in Scotland. It is not for him to select the rôle of jester while the critical drama goes on.'

Is it possible, then, that Professor Bruce, who is himself a Scotsman, though not an Aberdonian, has not recognised the union of 'excellent fooling' with deepest earnestness in nearly all the greatest Scotsmen of our day? In a previous paragraph we quoted an example of Dr. Davidson's 'excellent fooling.' Did it seem to anyone a jester's commonplace? Did it seem a piece of excellent fooling for the fooling's sake? If Professor Davidson had *not* had the 'deep vein of humour in him,' does Dr. Bruce or anyone else imagine that he would have expressed a different judgment of that commentator on Ezekiel?

Nevertheless Professor Bruce has happily come to the right conclusion. His last words are these: 'Scotland must look elsewhere for its Luther; in Davidson it has at least an Erasmus.' But it is not in the last paragraph as it is not in the first. It is in the admiration and the love which even the paragraphs reveal that are most astray, and cannot help themselves—the admiration and the love of him who may yet be Scotland's Luther, for him who is more than Scotland's Erasmus.

The Oldest History of the Semites.

BY PROFESSOR F. HOMMEL, PH.D., LL.D., MUNICH.

THE motive for this article has been supplied by the recently published work of Professor Hilprecht, which contains the magnificent results of the excavations at Niffer (properly Nuffer, called in antiquity Nibur or Nippur). The discoveries thus made, under the auspices of the American University of Pennsylvania, throw into the shade all that has been accomplished hitherto, whether we take into account the age and historical importance of many of the texts recovered, the systematic procedure followed in using the spade, or—last but not least—the beauty, distinctness, and extreme

accuracy with which the inscriptions have been reproduced. Since the excavations of the French consul de Sarzec at Telloh, since the discovery of the Tel el-Amarna tablets and the Pyramid texts, —all within the last decade,—we have become accustomed to surprises. But unquestionably the greatest surprise is the appearance of Hilprecht's volume, whose disclosures well deserve to be called sensational.

The South Babylonian ruin-mound at Telloh revealed to us the very ancient *Sumerian* (*non-Semitic*) civilisation of Babylonia; the discoveries

at Nippur, on the other hand, are concerned with the oldest history of the *Semites* who penetrated into Babylonia from Mesopotamia in the north-west. Already there had been found at Nippur inscriptions (composed in Semitic) of king Sargāni-šar-ali of Agade (Akkad), and his son Narām-Sin ('Beloved of the moon-god'), the latter of whom took the proud title of 'King of the four quarters of the World.' Belonging to the same period, as far as style goes, yet probably from one hundred to two hundred years older, may be the short (likewise Semitic) inscriptions of the kings of Kiš—Man-ištusu and Alu-mušaršid. These last, then, might be regarded as the oldest hitherto known inscriptions composed in Semitic-Babylonian. The date is determined by the circumstance that Nabonidus, the father of Belshazzar (c. 550 B.C.), mentions that Narām-Sin lived 3200 years before, *i.e.* c. 3750 B.C. Even if, for reasons which we cannot here exhibit in detail, these figures may be too high by some three hundred years,¹ yet we obtain for Sargon, the father of Narām-Sin, the very respectable date of c. 3500 B.C.

One of the two inscriptions of Sargon, already published by Hilprecht in 1893, runs thus: 'To the god Bel, the great lord, [this is dedicated by] Sargāni-šar-ali, the mighty, the king of Agade, the founder of the "House of the Ocean of Heaven," the temple of Bel at Nippur. Whoso removes this tablet, his foundation (*i.e.* the ground whereon he stands, or the place where he dwells) may Bel, Samas, and Istar uproot, and his seed may they destroy.' The inscription of Alu-mušaršid is as follows: 'This is dedicated to Bel by Alu-mušaršid, king of Kiš, out of the spoil of Elam, after he had subjugated Elam and Barakhsi.'

A beautiful relief of Narām-Sin, which bears a representation of himself, has also been discovered at Diarbekr (Amid), on the Upper Tigris. The original is in Constantinople. The portrait,² with the accompanying inscription, are given in Hilprecht (Pt. II.). The latter, which unfortunately is half destroyed, reads thus: 'Narām-Sin . . . to the god En-ki (= Ea), in the four quarters of the world has he made . . . and a terrace has he

reared; whoso removes this tablet, his [foundation may the gods . . .] uproot, and his seed may they destroy and . . .' Through Hilprecht we know that foreign victories, especially in the direction of N. Syria, led to the assumption by the Babylonian kings of the proud title, 'King of the four quarters of the World.' An expedition of Narām-Sin to the land of Magan (Arabia) was already known from Oppert's *Expédition en Mésopotamie*. Now has come to light monumental testimony to a victory gained by him over N. Mesopotamia (Diarbekr), and since later inscriptions affirm that his father advanced as far as the Mediterranean, we may conclude with all the greater certainty that the latter point was reached also by Narām-Sin himself.

The scheme of early Babylonian history which we were justified in constructing hitherto (after the publication of de Sarzec's *Découvertes* and Pt. I. of Hilprecht) was something like the following:—

Shortly before B.C. 4000—kings and the so-called elder Patesi ('priest-kings') of Sirgulla. Inscriptions purely Sumerian.

c. 3700—kings of Kiš, who certainly ruled over Sippar and Agade in N. Babylonia, and had possession also of Nippur. With their predecessors war had already been waged by the Patesi of Sirgulla, as is proved by an inscription of En-timinna. Inscriptions begin to be Semitic.

c. 3500—Sargon and Narām-Sin. Inscriptions likewise Semitic.

c. 3300 ff.—the younger Patesi of Sirgulla, most notable of whom is Gudea (c. 3000 or 2900). Inscriptions Sumerian.

c. 2800—the so-called elder kings of Ur (Urgur [Ur-ba'u] and his son Dungi. The latter overthrew the Patesi of Sirgulla). Inscriptions Sumerian.

c. 2500 (±)—a series of Semitic kings of Nisin, who stand in the closest relation to Nippur, but rule also over Ur. Their inscriptions, however, are composed in Sumerian.

c. 2300—the so-called younger kings of Ur, who were likewise Semites.

c. 2100—kings of Larsa, the first of them Semites; but thereafter comes a king of Elamite descent, Iri-aku (the Arioch of Gen. xiv. 1), son of Kudur-Mabuk, who was overthrown (c. 1900 B.C.) by the king of Babel, Khammurabi (of the first dynasty of Babel, which, remarkably enough, was of Arabian origin).

The above will now enable the reader the better to appreciate the surprising nature of the recent discoveries.

Thanks to the circumstance that the excavations at Nippur have been directed with true archaeological intelligence and with the utmost care, and not in the violent fashion which is too common in such operations, we can use the different strata dug through as excellent chrono-

¹ If, as I assume, the chronographers of Nabonidus fell into the mistake of adding the numbers of the first two N. Babylonian dynasties (±2000 B.C.), treating them as successive, while they seem to have been really contemporaneous.

² It will be found, on a reduced scale, in Hommel's *Geschichte d. alt. Morgenlandes* (Stuttgart, 1895, p. 47).

logical aids. Directly beneath the platform on which was built the 'step' temple of King Ur-ba'u of Ur (c. 2800 B.C.), there was another platform composed of bricks of a peculiar form and size, stamped with the names of Sargon and Nārâm-Sin. From this it follows that when the Bel temple erected by Sargon and Nārâm-Sin had fallen into decay after some 700, or, according to another reckoning, 1000 years, Ur-ba'u cleared away all the rubbish down to the original platform, and laid upon the latter a new platform, on which he rebuilt the temple. An accumulation of eleven metres of rubbish had to be removed by the Americans before they reached the level of Sargon's platform. Now, since the temple of Bel was completely destroyed soon after the birth of Christ, these eleven metres of stone and earth contain nearly 4000 years of Babylonian history (c. 3500 B.C.—200 A.D.). But Mr. Haynes has now continued the excavations below Sargon's platform, till water and virgin soil have been reached. In all he has sunk shafts to the depth of nine metres beneath the platform. As the traces of pre-Sargonic buildings discovered during this process are of notably smaller dimensions, and no longer reveal the presence of a more ancient 'step' temple, Hilprecht rightly concludes that the rubbish-heaps belonging to the epoch prior to B.C. 3500 must have accumulated more slowly, and that they presuppose a longer lapse of time than that between Nārâm-Sin and the final destruction of the temple of Bel. Hence the inference that the pre-Sargonic temple of Bel, whatever was its form, must have been founded not later than during the seventh thousand years B.C., and in all probability still earlier.

Mr. Haynes' discovery of the temple archives has also brought to light a whole series of votive inscriptions of the pre-Sargonic period. The majority of these texts were indeed broken into pieces, having been intentionally destroyed, probably by the Elamites (c. 2285 or 1917 B.C.). In particular, the two great *vase-inscriptions* had to be laboriously pieced together by Hilprecht out of hundreds of minute fragments—a task entailing years of toil, which nearly cost him his eyesight, and which could have been accomplished by scarcely another living Assyriologist. These inscriptions are accompanied by a relief (fortunately unbroken) of the earliest date, which shows the most singular points of contact with the oldest Egyptian style of art. They contain

the most startling disclosures regarding the history of the pre-Sargonic period, and go back palæographically to a date earlier even than that of the Sumerian kings of Girsu and Sirgulla, known to us from the discoveries at Telloh. To all appearance it is Semitic kings with whom we have to do. These pressing southwards from Mesopotamia (the 'city of the bow,' which, as Hilprecht proves, must be Harran) and N. Babylonia, have conquered Uruk (Erech) and Ur, and are in possession of Nippur. The inscriptions indeed are still Sumerian, but Hilprecht adduces weighty reasons for concluding that, in spite of their apparently good Sumerian names, the princes who composed these inscriptions were the first (?) pioneers of the Semitism which afterwards became more and more the predominating element.

I may be allowed, at this point, to refer to a theory of my own which hitherto has appeared to many an extremely bold one, but which has gained enormously in probability through the recent discoveries—I mean the theory which looks to Babylonia for the origin of the Egyptian civilisation. The results described in Hilprecht's work, when I first made acquaintance with the latter, gladdened but did not surprise me. I had long ago postulated as the necessary consequence of my theory, that six or seven thousand years B.C. there must have been Semites in Mesopotamia or N. Babylonia, who were under the influence of the still older Sumerian civilisation, and the monumental evidence of this has now begun. The more the ancient Babylonian hieroglyphs (from which between 3000 and 4000 B.C. the cuneiform proper was developed) disclose to us their original design, the more evident becomes also the agreement between their fundamental elements and those of the Egyptian hieroglyphs—an agreement which up till now I have succeeded in proving in the case of some fifty signs. And the more exactly the Sumerian reveals its secrets, the more clearly can we trace in the old Egyptian (which, from the point of view of grammar indeed, is purely Semitic, but from that of the vocabulary is a mixed language) quite a number of glaring instances of Sumerian loan-words. *Dies diem docet.*

At this point, both Assyriology and Egyptology must be prepared to meet an objection. How do such results harmonise with the traditional biblical chronology, according to which the creation of the world took place only c. 4000, and the Deluge c. 2300

B.C. (the latter date being only about four hundred years before Abraham, and thus about the period of the kings of Nisin)? And yet, on the other hand, the proof of the Babylonian origin of Egyptian civilisation strikingly confirms the biblical tradition regarding the land of Nod (Gen. iv. 16) and the land of Shinar (Gen. x. 10 and xi. 1-9). Here, as in the case of the monarchical period of Israelitish history in its relation to Assyrian chronology, the believing Christian is face to face with the dilemma—Are the facts or the numbers, the kernel or the husk, the more important? With elements so perishable, and exposed to risk of alteration by copyists, as is confessedly the case with numbers often denoted simply by figures, the answer to this question should not be hard to find. If we take further into account the fact that in regard to the numbers given in the patriarchal lists of Genesis, the oldest versions (Massor. Text, Sept., and Samaritan) differ essentially, we may with a good conscience admit, in view of the results of archæological research, that the biblical dates, prior to the time of Abraham, do not belong to the matter inspired by God's Spirit; and that even if the pre-Abrahamic chronology was the subject of such inspiration, yet it has been so obscured by the work of copyists during more than a thousand years, that we cannot be sufficiently grateful to God for the new light which is being thrown upon it by the monuments which have been awakened from six thousand years' slumber.

A second possible objection, even if it could be substantiated, would make little or no difference to the situation. I refer to the doubt one often hears expressed by non-Assyriologists, whether dates resting upon Babylonian tradition (e.g. Narâm-Sin 3200 years before Nabonidus) are really to be depended upon. Well, granting that this date, which in any case I am willing to reduce by three hundred and sixty years, is to be rejected, still in no case can Sargon and Narâm-Sin be brought further down than c. 2700 B.C. In that event we should obtain for the kings of Sirgulla a date c. 3000 B.C. (an extremely safe but for many reasons very improbable figure), and for the recently discovered inscriptions of Hilprecht c. 3500 B.C. After all, however, the founding of the temple at Nippur would take us back at least to 5000 B.C. This would make very little difference to the doubts suggested by the biblical chronology, for the Sumero-Egyptian civilisation certainly did

not take its rise in Paradise, or come into the world as a *deus ex machinâ* after the expulsion of the first human pair from the garden. I have gone into these questions all the more fully, because many theologians at present see a difficulty in this contradiction between the testimony of the monuments and the chronology of the Bible, and I am anxious to afford them what help I can in removing their apprehensions. We will now take up in order the pre-Sargonic kings and their inscriptions:—

At the head of the list, for what appear to be valid reasons, Hilprecht places some short texts, which read thus: 'To the god En-lilla ("lord of the air," Semit. Bel) has En-shag-sag-an-na (Semit. perhaps Bel-šar-samê, "the lord is king of heaven") dedicated the spoil of Kiš, the hostile' (Hilpr. Nos. 91, 92).

'To the god En-lilla, king of the mountains (i.e. the cloud-mountains) has En-shag-sag-an-na, lord of Ki-Ingi (i.e. Semit. *Sumer*), king [of the world?] (traces are still visible of the word *kalamma*) . . . [dedicated this]' (Hilpr. No. 90).

Since a somewhat later king of Erech and Ur likewise styles himself 'king of the world' (*lugal kalamma*), and mentions the sanctuaries of Ki-Ingi, it may be conjectured that the above-mentioned En-shag-sag-an-na was also king of Erech.

Of almost exactly the same age are the signs employed in the short legend on the very ancient relief, before referred to, which runs: 'To the goddess Nin-din-dugga ("lady, awakener of the dead") this is dedicated by Ur-En-lilla (Semit. Amil-Bel, "man" or "servant of Bel"), the great administrator' (Hilpr. No. 94).

About the same date, perhaps a little later, we must place two princes who bear the title not of king but of Patesi ('priest-king'). To the one belongs the short inscription (Hilpr. Nos. 108, 109) beginning, 'To the god Za[-mal-mal], Utuk, Patesi of Kiš has [dedicated this], and to the other the text (Hilpr. No. 96), 'To the goddess Nin-lilla (Semit. Beltu) has Aba-En-lil, son of Lugal-bedug, administrator (*dam-kar*) for the life of Ur-En-lil, Patesi of Nippur, and for the life of . . . [dedicated this].'

It is not impossible that this Ur-En-lil (Amil-Bel), who is here called Patesi of Nippur, is the same as the author of the above relief.

The vase-fragments, which, as far as the signs go, are somewhat more recent (Hilpr. 103, 104, 102, 110, besides the somewhat shorter parallel text 105), have quite a peculiar interest, because they give us the first detailed information regarding a hostile encounter between a king [of Erech] and the kingdom of Kiš, already known to us as the foe of En-shag-sag-an-na. ' . . . king of [Erech] on the day when Bel looked upon him in favour, attacked Kiš, set up En-bil-ugun as king thereof, burnt the city of the king of Šab-ban, and of the king of Kiš, full of enmity, burnt the spoil [of Kiš], brought back . . . dedicated his image, his polished silver, his furnishings, to the god Bel in Nippur.'

My translation here differs in some respects from Hilprecht's. We know that about the time of Sargon of Agade (a considerable time, therefore, after the period referred to

in our inscription), one En-bil-ugun was brother of the king of Erech. Hence I regard the above En-bil-ugun as an Erechite, whom the conqueror of Kiš *set up* (the sign may be read either *ku* or *dur*) there as king, whereas Hilprecht sees in him the conquered king, and renders *dur* by *cast down* ('I cast down En-bil-ugun the king of Kiš'). Again, Hilprecht would render *Šab-ban*, 'hordes of [Gish]-ban.' The city of Gish-ban ('city of the bow') will meet us directly afterwards as a place of great importance and on a friendly footing with Erech. There is, however, a different city *Šab-ban* (written *Ud-ban*) between the lower Zab and the river of Opis, which is possibly identical with the ancient Opis (Upe), and which, remarkably enough, appears elsewhere in the closest connexion with Kiš, namely, in the inscriptions of the kings of Sirgulla. This city suits the context well, it is the 'city of the hordes of [Gish]-ban.'¹

A king of Kiš, who also perhaps owed his throne to Erech, is introduced to us by the inscription, Hilpr. No. 93. 'To the god En-lilla (Bel), the god of the mountains, and to the goddess Nin-lilla, lady of heaven, his dispenser of corn (?), the consort of En-lilla, [this is dedicated] by Ur-Dun-pa-uddu (Semit. Amil-Nabû, "man of the god Nebo"), king of Kiš, king of [Šab-ban.]'

Next in the order of time comes the gem of the whole collection, the vase-inscription of 132 lines, which Hilprecht had laboriously to piece together out of about a hundred fragments, some of which were quite minute (Hilpr. No. 87). The first sixty-four lines may be translated thus: 'Lugal-zag-gi-si (Semit. perhaps *Sharru-mâli-imâkki-kîni*, "the king is full of eternal strength"), king of Erech, king of the world (*kalamma*), priest of heaven, hero of the goddess Nisaba (or the goddess of corn), son of Ukush (written *û-û*; the sign *û* has, however, also the values *šam* and *kush*), who (viz. Ukush) was Patesi of Gish-ban and hero of the goddess Nisaba, he who is viewed with favour by the true eye of the king of the mountains (*i.e.* the god Bel), the great Patesi of En-lilla, he to whom the god En-ki (Ea) has given wisdom, he who is called by the sun-god, the exalted servant of the god Sin (the moon-god), he who is endued by the sun-god with strength, the shepherd (or guardian) of the goddess Istar, the son born of the goddess Nisaba, nourished by the goddess Nin-charsagga with the milk of life, the servant of the god Um, who (Um) is priest of Erech, the slave reared by the goddess Nin-acha-giddu, lady of Erech, the great administrator of the gods. When the god En-lilla (Bel), king of the mountains, bestowed upon Lugal-zag-gi-si the empire of the world (*kalamma*), and gave him success in the eyes of the world, when he filled the lands with his fame, and subjected them to him from the rising of the sun to the going down of the same, on that day he established his way from the lower sea by the Tigris and Euphrates to the upper sea; from the rising to the going down of the sun En-lilla gave him [rule] over all, and gave rest to the mountain and to the plain.'

In what follows there is special mention of the 'sanctuaries of Ki-Ingi' the cities of Erech, Ur, Larsa ('the

favourite city of the sun-god'), and Gish-ban ('the favourite city of the god of battle,' by which, in this instance, the moon-god is meant).

For a number of reasons (and I could add to them), Hilprecht makes it extremely probable that the majority of the newly-recovered kings, in spite of their apparently Sumerian names (which, however, are merely translated into Sumerian), are Semites who penetrated into Babylonia from the north, that Kiš (E. of Babel), Erech, Ur, and Larsa mark the stages of this triumphal progress, and that their starting-point, Gish-ban ('city of the bow'), must have been the ancient bow-shaped Harran in Mesopotamia. The inscriptions indeed are still Sumerian, for prior to the time of Sargon and Narâm-Sin no one had ventured to employ in official documents the Sumerian cuneiform script to express the Semitic language. Yet, as Hilprecht remarks, the use of the term *dair* for 'eternal' is itself sufficient to prove that the authors of these inscriptions were Semites, or, as I should be inclined to put it more cautiously, that the Semitic Babylonians had for long been settled in the land. Even if several of the kings in question were Sumerians, yet the armies they commanded were essentially composed of Semites. If, on the other hand, they were themselves Semites, yet such was the influence exercised over them by the civilisation of the Sumerians, whom they and their predecessors had driven southwards, that they assumed Sumerian names, and caused their inscriptions to be composed in the Sumerian language.

Let us now recapitulate the results to which we are conducted by the new discoveries. It was probably the kings of Erech who, in the most ancient times, had possession of the sanctuary of Bel at Nippur. Occasionally, however, this was in the hands of the kings of Kiš (in these texts always written *Kiš-ki*, with the determinative for 'place' added, so that we have no hesitation in identifying it with the well-known city of Kiš to the E. of Babel). Whether the king, who after a bloody war subjugated Kiš, was a king of Erech, is not certain; but, for reasons explained above, extremely probable. If we knew that he, like his successor Lugal-zag-gi-si, came from Gish-ban (Harran), we should have here two great Semitic rivals—on the one side, Gish-ban and Erech (to which kingdom perhaps Sippar

¹ Or perhaps better, 'of the hordes of the bow' (cf. the 'peoples of the bow' of the Egypt. inscriptions), *i.e.* the Semitic nomads of anterior Asia.

also belonged), and, on the other, Kiš and the 'city (or land) of the hordes of the bow' (Šab-ban). At a later date we encounter the two, Gish-ban and Kiš, as common opponents of king E-dingirra-na-du (generally written E-an-na-du) of Sirgulla. In any case Lugal-zag-gi-si held not only Erech, which evidently had not yet been occupied by his father, who is merely styled Patesi of Gish-ban, but also the cities much farther to the south, Ur and Larsa, so that the great canal (mod. Shatt-el-Hai, connecting the Euphrates and the Tigris), on whose eastern bank Sirgulla was situated, now formed the boundary between his kingdom and that of Sirgulla. This condition of things appears to have lasted for a considerable time, for Hilprecht has succeeded in putting together a somewhat more recent vase-inscription (Hilpr. No. 86), which names two kings of Erech and Ur, a certain Lugal-ki-gub-ni-gul-gul and (his son?) Lugal-si-kisal.

Regarding the reaction which subsequently set in from Sirgulla, we have information from recent discoveries of de Sarzec, which supplement and confirm the scheme deduced by Hilprecht. We learn that a great victory was gained over Gish-ban. This is celebrated by E-dingirra-na-du, the Patesi of Sirgulla, both in the well-known 'Vulture-stele' and in the so-called 'galet' (a kind of stone plate) inscription of 150 lines. The result of this victory is seen in the deliverance of the cities of Erech, Ur, and Larsa, which we formerly found in the possession of kings who traced their origin to Gish-ban. Elam also (as an ally of Gish-ban?), Kiš, and Šab-ban were humbled by Sirgulla, as well as a city Az, which I have no hesitation in identifying with the city known from Sargon's history as Azu-pirâni ('Azu of the elephants'). There were at that time elephants in the vicinity of Harran, and Gudea also mentions Az as near to the upper sea, a circumstance which again appears to point to Mesopotamia. The situation of this Az, a city which afterwards completely disappeared, thus supports most satisfactorily Hilprecht's identification of Gish-ban with Harran.

In conclusion, we may notice briefly the further development of Babylonian history. En-timinna, a successor of E-dingirra-na-du, has left a votive inscription at Nippur, from which we learn that in consequence of the above-mentioned victory over Gish-ban, Nippur also came at least for a time

under the sway of Sirgulla. Then follows the period during which, in the north, the city of Agade came to the front, and during which Kiš also must have made a new upward movement, for its kings now omit the determinative of place, and style themselves simply *lugal kiš* (Semitic, *šar kiššati*, 'king of the whole' *sc.* world), a title which certainly included the possession of Mesopotamia, and at a later period was borne by several of the kings of Assyria. After the reigns of Sargon and Narâm-Sin (*c.* 3500 B.C.) comes a gap of several centuries till the time of the younger Patesi of Sirgulla (including the powerful Gudea) and the so-called older (but *now* more correctly, the middle) kings of Ur, namely, Ur-gur and Dungi. (For information regarding the subsequent period, see the above chronological survey.)

As often happens with recent 'finds,' and especially with the most important of these, a whole series of new perplexing questions arises, which never occurred to anyone before. Amongst these is that relating to Babel. The city *Ur-a-ki* (sign for 'city' with two parallel strokes inserted) is referred by Heuzey to the time of E-dingirra-na-du and associated with Gish-ban and Kiš. Should the name be read *Gishgal-a-ki* and regarded as equivalent to Babel, or was it only at an after period identified with this city? For the sake of the narrative of Gen. xi. we should fain be able to answer these questions. One thing, however, is certain, the oldest history of the land of Shinar and its conquest by repeated advances of the Semites from Harran as their oldest centre, is always coming more fully to the light, however obscure for the moment some details may be. Moreover, it is precisely the cities named in the Bible—Erech, Akkad, Ur, Larsa (Ellasar)—that are evidencing themselves to be far older than was formerly supposed. One is tempted to ask whether after all the Talmudic tradition may not be correct which identifies Kalneh—the only other remaining city of importance—with Nippur, the oldest Semitic sanctuary of North Babylonia.¹ Be that as it may, every one of my readers will assuredly unite with me in testifying their gratitude to the rediscoverer of Nippur, Professor Hilprecht, and in wishing him health and strength to achieve fresh triumphs.

¹ The city of *Kul-unu*, which at one time was supposed to be Kalneh, should rather be read *Kullab* (properly *Kul-ab*), so that this identification must be given up.

P.S.—Since this article was written, M. de Sarzec has brought a number of tablets from Telloh, which are dated from the reigns of Sargānīshar-ali and his son Narām-Sin; *e.g.* thus, 'In the year when S. marched against Martu.' We learn at the same time from these tablets that a Patesi of Sirgulla named Lugal-ushumgal was contemporaneous with Sargon as well as with Narām-

Sin. The statements of Professor Hilprecht, M. Heuzey, and myself have been thus confirmed in a manner exceeding our most sanguine expectations, because Lugal-ushumgal belongs to a later date than the 'kings' and the older Patesi of Sirgulla, his epoch being between the latter and the Patesi of the statues (Ur-Ba'u, Gudea, etc.).

Requests and Replies.

In the translation of the New Testament into current English, which you reviewed some time ago, I find the rather startling assertion that Paul and his friends, Aquila and Priscilla, were by profession 'landscape painters' (Acts xviii. 3). Will you kindly say how this translation arises, and what foundation there is for it?—N. P. of M.

I FIND, on a cursory glance, no authority who considers that σκηνοποιός (Acts xviii. 3) can be understood in the sense of σκηνογράφος, scene-painter. There seems to have been in the mind of the translator some confusion between σκηνογράφος and σκηνοῤῥάφος: the latter is often mentioned as equivalent to σκηνοποιός, both words meaning 'one who makes tents by sewing the materials together'; and perhaps the translator, seeing σκηνοποιός explained as σκηνοῤῥάφος, accidentally misread the word as σκηνογράφος, and rendered accordingly. There may, however, be some better authority; and I may be doing the translator injustice. I should be glad to learn what were his reasons.

Pollux, 7, 189, says that in Old Attic Comedy σκηνοποιοί were μηχανοποιοί, 'makers of *machinae* for the stage,' which misled a commentator, Michaelis, into the translation, 'Kunst-Instrumentenmacher.' But none of these renderings brings us nearer 'scene painter' or 'landscape painter.'

Verbal consideration, and the use of cognate words, σκηνοποιέω and σκηνοποιία, as well as the facts of life and surroundings, show that Paul did not work as a landscape painter; but I need not argue a case that seems so clear.

W. M. RAMSAY.

Aberdeen University.

I notice that in your September issue, page 552, Mr. Mackie refers to the 'nail-knobbed club or rod,' and 'the shepherd's plain staff.' Mr. Henry Harper, also an authority on the customs of the East, says, in his *Letters to my Children*, page 30, 'The rod, you see, was used for guidance, for comfort; the club, or "staff," for offence or defence.' I am neither a Hebrew nor Arabic scholar, and therefore cannot weigh and judge between these apparently contradictory statements. Can you help me to a decision?—N. P. of M.

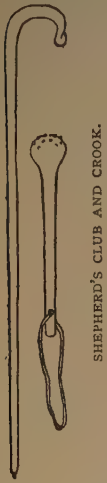
The general meaning of the words translated *rod* and *staff* is a walking stick. Of the two uses for defence, and for help in walking, the former would seem to be the more fundamental and important in the East. A Syrian, when carrying a walking stick, usually puts the heavier end to the ground, and keeps the thin end in his hand, as if to be ready for protection.

It is only in the case of the shepherd that a distinction has to be observed, as he carries *two sticks*, each specially adapted to the purpose for which it is carried. These are (*a*) a straight club, 2½ feet long, made of oak, with a thick knob at one end into which nails are sometimes driven. At the other end a hole is made through which a string is passed, so that the club may be hung at the side. (*b*) A thinner stick, in length equal to the shepherd's height or longer, with a bent handle. It is a help in clambering among the rocks, and with it he can hook down a branch while he knocks off the leaves with his club.

After this explanation of the facts about the shepherd's club and crook, there remains only the consideration as to which can be best

described by *rod* and which by *staff*. In the English Bible the same word that is in one place called *rod* is in another sometimes called *staff*. Cf. Gen. xxxviii. 18, 25; Ex. iv. 2, 4, 17. In Ps. xxiii. 4, *rod* means club, and *staff* means crook, as the second word in Hebrew means *something to lean upon*, a meaning that cannot apply to the former on account of its shortness.

In the English Bible, amid occasional confusion in the translation, the English reader may generally refer to (a) club, rod, all meanings of *inward* strengthening, authority, power (Ps. cv. 16; Lev. xxvi. 26; Isa. x. 15, 24, xiv. 5). We speak of the divining rod, the rod of empire, and it has the meaning of baton, mace, sceptre. And so he may refer to (b) staff, crook, all meanings



of external strengthening, help from outside, dependence upon others (Isa. iii. 1, xxxvi. 6; Ezek. xxix. 6; Zech. viii. 4).

G. M. MACKIE.

Beyrout.

Would some of your readers kindly name (stating the price) some of the best Dutch-English Dictionaries suitable for use in reading Dutch theology?—X.

I have found Dulau's Dictionary (5s.) sufficient. A better one, as it is larger, may be Picard's (12s.). A very complete Dictionary is Kabitsch, two vols. (about 30s.). All these Dictionaries are both Dutch-English and English-Dutch. There is a pocket Dutch Dictionary by Kramer (3s.). The prices, except in the case of Dulau, are those given by the bookseller.

A. B. DAVIDSON.

Edinburgh.

The Expository Times Guild of Bible Study.

WITH the month of November the Guild of Bible Study entered upon its seventh session. The purpose of the Guild is to encourage the systematic study as distinguished from the mere reading of Scripture. Two portions are chosen, one from the Old Testament and one from the New; and those who undertake to study, with the aid of some commentary, one or both of these portions of Scripture between November 1896 and September 1897 are enrolled as Members of the Guild. Names of those who are willing to make this effort are sent to the Editor at Kinneff, Bervie, N.B. There is no fee or other obligation.

As the study proceeds, Members may send short papers (if they so find it convenient) on some passage in the books chosen. If possible, the best of these papers will be published in THE EXPOSITORY TIMES. But whether they are published or not, the best ten papers will be chosen at the end of the session, and books will be presented to their writers, selected by themselves out of a list which the publishers will send them.

There is considerable difficulty always in the choice of the portions of Scripture for a new session. Many things have to be taken into

account; but perhaps the most important thing is this, that at least one reliable modern commentary should be available for study. Now it is generally recognised that the ablest commentary that has yet been published in English on the *Book of Deuteronomy* is Professor Driver's in 'The International Critical Commentary' series (T. & T. Clark, 12s.). We have used the book daily since its issue, and with ever fresh surprise at its completeness, accuracy, and devotional suggestiveness. It is no doubt somewhat expensive to the working student; but it is worth a library of lesser books. We have accordingly chosen *Deuteronomy* as the Old Testament portion of study for the coming session.

The same consideration has fixed *St. Mark's Gospel* for the New Testament. Professor Gould's commentary in the same series (10s. 6d.) is not the masterpiece Dr. Driver's is. But there is little doubt it is the best in existence in English. To those, however, who wish a less expensive and less exhaustive work, Professor Lindsay's volume in the 'Handbook' series may be recommended. It is published by Messrs. T. & T. Clark at 2s. 6d., a very small price for an excellent book.

The Book of Job.

BY PROFESSOR K. BUDDE, D.D., STRASSEBURG.

THE editor of THE EXPOSITORY TIMES has kindly asked me to say a few words in the way of introducing to his readers my commentary on Job¹ which is now in the press. With this invitation I comply all the more readily because I am letting the book itself go forth without any preface.

The plan of Nowack's *Handkommentar* is well known. In the upper part of the page it gives the translation, arranged in the case of poetical passages in verses, while below this, in smaller type, comes the exposition, along with introductory remarks to each section. My translation of Job aims at combining a literal rendering with language of an elevated and poetical cast, and at reproducing, as far as possible, the cadence of the original text, as this has been handed down to us by tradition. All textual emendations are indicated, as in Kautzsch's translation of the Old Testament, by the diacritical signs ' '. The exposition leaves unnoticed, wherever that is possible, the chaotic mass of exegetical tradition, and seeks to reach, by the shortest possible path, the meaning of the text and the significance of the context. The only exceptions to this procedure are in such *loci classici* as chap. xix. 25 ff., where all the possibilities of interpretation are exhaustively discussed. The commentary further sets itself the task of noticing fully proposed alterations of the text, especially the more recent of these. This is essential, seeing that the subject-matter depends upon whether these alterations be accepted or rejected. To the English reader I have to make a confession. The amount of English literature on Job which has been utilised by me leaves a good deal to be desired. This is owing to no disposition to undervalue the important contributions made to the subject by English scholars. Nothing could be farther from my mind. The fault lies mainly with English publishers, who send us so few books of this kind for review, and is partly to be laid

at the door of the limited resources of our public libraries. Notwithstanding all this, it will be found that I cite and weigh the conclusions of quite a number of English books and articles.

The introduction consists of six sections.

§ 1. *Name, Position, Contents, and Form of the Book* (pp. iii-vii). This brings the whole subject in a very general way before the mind's eye of the reader.

§ 2. *The Material* (Stoff) *of the Book* (pp. vii-xiii). This section is devoted especially to the establishing of a position upon which the author lays great stress, namely, that *our Book of Job* was preceded by a *popular book* (referred to in Ezek. xiv. 14, 20). This lies before us essentially unaltered in the Prologue and the Epilogue. According to this book, the testing of Job yielded an unalloyed result, and the victory of God over the Satan was correspondingly complete.

§ 3. *The Work of the Poet, and the question of Later Transformation* (pp. xiii-xxi). It is first shown how the poet used the popular book in the composition of his work, and then a survey is given of the critical controversies which have been raised on many sections of the book. Most of these questions are handled in detail, and a decision sought to be reached, when the exegesis of the particular passage is in hand. The only considerable passage I conclude to be an interpolation is ch. xli. 4-26 (E.V. 12-34). In this section the Elihu-speeches (chs. xxxii.-xxxvii.) are more fully discussed in reference to certain recent criticisms.

§ 4. *The Aim of the Poet* (pp. xxi-xxix). After rejecting all other attempts to solve this problem, I endeavour to get at the meaning and purpose of the book *without taking into account the Elihu-speeches*. It is plain that the poet lays much stress upon the *sin of Job* in the argument with his friends, and further, that God has from the first had this sin in view in His counsel concerning Job. Therefore, in the mind of the poet, Jahweh's contest with the Satan, as described in the popular book, was preceded by an in-

¹ *Das Buch Hiob übersezt u. erklärt* (Nowack's Handkommentar z. A.T., II. 1), von K. Budde, Göttingen, 1896 (liv + 256 pp.).

dependent resolution of Jahweh to send suffering upon Job in order to purify him from the latent self-righteousness and spiritual pride which were endangering his soul. The contest with the Satan is over at ch. ii. 10; the latter is completely vanquished; but in defending his integrity Job falls into grievous sin, and Jahweh's original purpose with him begins to fulfil itself. This finds its conclusion in the confession of Job (xl. 4 f., xlii. 2-6), and his intercession for his friends (xlii. 7-9). The suffering, which in the popular book has for its object to test and to evidence the integrity of Job, is thus transformed by the poet into suffering whose end is the purification and spiritual advancement of Job. While this meaning can be clearly discovered even in the rest of the book, it is expressly stated in the Elihu-speeches, and indeed precisely at the point where this explanation was needed. It is the Elihu-speeches, then, that reveal the meaning and aim of the poet. Since the other objections to these speeches are partly unfounded, and partly fall when it is noticed how the text has been worked over and suffered corruption, there remains nothing for it but to treat these speeches as a genuine constituent of the book.

§ 5. *The Date of the Poet's Work* (pp. xxxix-xlvi). The year B.C. 400 is accepted as the *terminus ad quem*.

§ 6. *The Text of the Book* (pp. xlv-liv). First of all, those attempts are rejected which have been made to restore the text upon the basis of a metrical theory. We are not in a position to establish such a theory, whether as regards the length of the lines, the number of lines in a verse, or the strophic arrangement. After careful examination, I reject also the view of Hatch and Bickell that the original Septuagint text, which is about a fifth shorter than the Massoretic, presents the original text of the book. Only a slight value for criticism of the text is allowed to the Septuagint, and the question is even raised whether for the

Book of Job it contains the only or the oldest Greek translation dating from the pre-Christian era. The general verdict pronounced is, that in Job we have to do with a Hebrew text which is tolerably well preserved, which indeed in not a few instances shows interpolations or corruptions, but yet in the main is very near the original form.

Nothing in my commentary is likely to occasion more shaking of the head than its defence of the genuineness of the Elihu-speeches. Yet it is now twenty years since I first asserted and partly defended this position. Holding this opinion still, what could I do in my commentary but honestly avow it, even at the risk of the reactionary anti-critical school taking advantage of my conclusion to draw malicious inferences regarding the trustworthiness of any critical results? Infallibility we have never claimed; on the contrary, one may see from this work of mine that, regardless of results, we steadily pursue the truth, and that we cheerfully defend tradition against criticism whenever we feel convinced that it has right upon its side. In any case, the author trusts that the labour he has expended will not prove in vain. In the past the Elihu-speeches have, with few exceptions, suffered from friend and foe alike, having been either misunderstood or neglected. Be they genuine or not, they ought at least to have justice done to them. Even those whom my book fails to convince of their genuineness—and it may be expected that in so difficult a question these will number not a few—will yet have thoroughly to test their understanding of the rest of the Book of Job. And if they concede to me that the poet's meaning has been well understood by the author of the Elihu-speeches, that is the main point. Should even this measure of success not be reached, yet the author will rest content if his book stirs up other workers to a new and more fruitful treatment of the grand Book of Job. And of such workers, by God's help, there will be no lack.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART I.

THE LAND OF THE MONUMENTS.

BY JOSEPH POLLARD. (*Hodder & Stoughton.* Crown 8vo, pp. xx + 456, with illustrations.) The interest in Egypt is rising, rising every day. We have to thank Professor Flinders Petrie for that in no small degree. His own personality has an expectancy about it; and then he gives himself so wholly to expect great things from Egypt, and sometimes even to receive them. It is the land of greatest expectation of all the lands on earth.

We want to know about Egypt. All our friends know something; we must know something too. We even hope to go to Egypt. And we have learned this much about it, that going to Egypt is of little account if we do not know what we are going for. We must know all that can be known about Egypt before we go, that our going may not be in vain.

So Mr. Pollard has written this book for us. It serves that purpose well. It serves that purpose better than any book on Egypt we have seen. Mr. Pollard himself knew what to look for when he went to Egypt, and was not disappointed. That he carried a seeing eye, however, as well as the necessary knowledge in his head, we shall show you in a moment. And then he can tell what he saw, not with the glamour of grand writing, but with the attractive simplicity of the truth. He has no tricks of style, but he has a very pleasant rhythm of language.

Then there are the illustrations. There are fifteen in all, full-page and distinctly artistic every one of them—a feature, indeed, that would be the *making* of many a book.

And now, that Mr. Pollard has the seeing eye, let this short extract testify:—

Sunrise on the Pyramids and the Sphinx.—We rose at 5 A.M. to see the sunrise upon the Pyramids and Sphinx. We crossed the plateau in the moonlight, for the moon was shining almost as brightly as when we paid our evening visit to the same spot. But dawn was struggling with the moonlight, and soon gained the mastery. The Pyramids looked cold and grey, and the sand was crusted over by the heavy dew, for the valley of the Nile was curtained with white mist. We had no conception that the atmosphere of the

desert contained moisture enough to produce such an effect; but had always associated dew with vegetation, and could not imagine that it fell on the barren sand. Wherever we set our feet the crust was broken, and warm dry sand lay underneath. In this our guide scooped out comfortable seats immediately in front of the Sphinx, and we waited patiently for the sun to appear. Light feathery clouds floated aloft, and became beautifully and brilliantly coloured as the rays of light illuminated them, far in advance of any other objects. The mists of the valley began to rise as a freshening breeze sprang up in the east, and we were surprised to see little clouds float about the Pyramids, and almost conceal the smaller one. Presently the golden rays caught the summit of the Great Pyramid, then that of the Second, and gradually descending the eastern and southern sides, brought them into the full light of the rising sun. At last the rays caught the face of the Sphinx, and we could almost imagine that we saw a smile of welcome pass over the worn and noble features as the sun rose fully above the eastern hills, bringing light and warmth to all. One ceases to wonder, after witnessing such a glorious sight, that the sun was worshipped by the ancients.

WITH OPEN FACE. BY ALEXANDER BALMAIN BRUCE, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 332.) Whether we agree with Professor Bruce or not, we can always read him. It is not so much that he has the surpassing gift of writing. It is more that he is always himself, and that he is always so whole-heartedly human. The story goes that Dr Bruce was announced to preach in a certain church, and a member said to the minister: 'We are to have Professor Bruce with us on Sunday; I believe he is a very great divine.' To which the minister made ready reply, 'Yes, and he is also a very great human.' These studies in the synoptic gospels are the work of a very great human. And so they are charmingly readable, whether we agree with them or not.

We do not agree with them wholly. Irresistibly charming in their freedom from conventionality, they are—well, they are at times too human for the truth. For *Jesus* was both human and divine, and in Him the divine was more than Professor Bruce seems able to find it. We are not even so sure as we used to be that the better way to come to Jesus is to come by the Man of Nazareth. The greatest of all the evangelists would have us approach from the other side: 'In the beginning

was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh, and dwelt among us.' Indeed it is the oldest way of all: 'As the hart panteth for the water-brooks, so panteth my soul after Thee, O God.' And when we find our God in Christ, how easy to pass to the Carpenter. But how hard it always seems to have been to rise from the Carpenter to 'my Lord and my God.'

Nevertheless, it is in many ways a very delightful volume. Fresh aspects of old truths, fresh light on old texts, almost innumerable. And it makes you read; it makes you think. It does not hand you your theology ready made and respectable; it disturbs your respectable theology, and makes you think and live.

THE BIRTH AND BOYHOOD OF JESUS.

By G. F. PENTECOST, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 399.) Dr. Pentecost has published these twenty sermons exactly as they were delivered. It may be questioned if sermons ever should be published so. But the method has its interest. If we know the man, it brings us nearest to his living personality. And if sermons are read to be preached again, it makes them easier to preach.

They are good sermons, great sermons they may even be fearlessly described. They are full of matter,—and it is biblical matter,—true, sound, suggestive exposition of the Word of God. For Dr. Pentecost has a gift, and it lies unmistakably there.

THE TABLE-TALK OF JESUS. BY THE REV. GEORGE JACKSON, B.A. (*Hodder & Stoughton*. Crown 8vo, pp. xii + 278.) Mr. Jackson has a gift no less. It is not the exposition of Scripture so much as its application. These addresses are, and for once most assuredly ought to have been, published just as they were delivered. For the personal element is everything—the present interest, the pressing appeal, the persistent watching for the souls that stand and listen, or pass and seem to heed it not. They are addresses, not sermons, the preacher is right; and they are addresses that could scarcely be improved for their purpose.

A FIRST READER IN NEW TESTAMENT GREEK. BY JAMES HOPE MOULTON,

M.A. (*Kelly*. 12mo, pp. viii + 40.) One word is enough: it is the simplest, most practical and most practicable introduction to New Testament Greek that is likely to be written.

THE BIBLE FOR HOME READING. BY C. G. MONTEFIORE. (*Macmillan*. Crown 8vo, pp. xviii + 621.) The author (or editor, as he prefers to call himself) adds: 'With comments and reflections for the use of Jewish parents and children.' It is not the whole Bible, even as Mr. Montefiore accepts it; far less however is it mere detached passages from the Bible. The story is made consecutive, made a story, indeed, and the interest thoroughly sustained by the reflections and explanations which connect one passage with another. Now these reflections and explanations are the work of a scholar, the work also of a man of reverence for God and love for children. We think the book a great success. How difficult it was to do; listen to the mighty army of those who have tried it and failed. There is to be another volume; let it be only as good as this and it will do. It is the Old Testament, and the Old Testament belongs to Christian as well as to Jewish parents and children.

EVIL AND EVOLUTION. BY THE AUTHOR OF 'THE SOCIAL HORIZON.' (*Macmillan*. Crown 8vo, pp. 184.) There has been a great shifting in recent years of the responsibility for evil. It has been shifted from the shoulders of Satan and laid to the arm of God. This is the work of evolution, and the innumerable multitude who accept the theology of Lord Tennyson. But our author would bring the responsibility back. He does not deny the appearance of design in evil. Yet he holds that the only reasonable, as the only possible, explanation of evil is the old one that an enemy hath done it. Now this position is noteworthy, since it belongs to a man who is so conversant with modern ways of thinking. The book is well worth the interest it is almost certain to excite.

BIBLE CHARACTERS—FROM ADAM TO ACHAN. BY ALEXANDER WHYTE, D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. viii + 301.) The sale of Dr. Whyte's *Bunyan Characters* has already been very great. This book will surely have a greater sale. For it is a greater subject even than Bunyan, and the workmanship

is every whit as competent. It is marvellous how new the story is, how living it becomes in these accomplished hands. We thought we knew the 'characters' of the Hexateuch; we certainly know them better now. And even if, in the days to come, we cannot separate them from the mind that gives them so freshly to us, we shall not count it loss.

PALESTINE: THE GLORY OF ALL LANDS. BY THE REV. ARCHIBALD SUTHERLAND, M.A. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 383.) There are many men who have travelled in Palestine and, having returned, have surprised their friends by not writing a book about it. Probably they entertained the erroneous idea that there are books enough about Palestine already. There cannot be books too many; there are not likely to be books enough. For Palestine has many sides, and so have we. And it is scarcely possible that all that can be said about Palestine ever should be said; or that all the ways that we must have it said can be fulfilled. Thus one man writes a physical geography of Palestine, another a superficial geography, another a historical geography. They are all necessary, and they are all only geographies. Mr. Sutherland writes a geographical history (and does it altogether well). And it is probable that there are other kinds of histories—histories of the Land you see—that yet await to be written.

Mr. Sutherland does it well. He wants his book to be read, not merely consulted. He wants it to be easily read. He wants it to be read at the very fireside, in truth. He wants to cheat you with the delightful sensation of passing through Palestine in an easy-chair and not on a camel's back; and does it. He even carries you in your easy-chair where the camel cannot go, across the Sea of Galilee and up the great stone steps of the Pyramids.

MESSAGES TO THE CHILDREN. BY THE REV. CHARLES JERDAN, M.A., LL.B. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. xiv + 416.) Seventy-two sermons to children within the compass of one moderate volume! Of sermons to children we cannot get enough. Surely this should hold us going for a time. And they are mostly well chosen and felicitous, sometimes wholly delightful; and always true to the gospel of the blessed God.

RICHARD CAMERON. BY JOHN HERKLESS. (*Oliphant Anderson & Ferrier*. Crown, 8vo, pp. 152.) Professor Herkless has written a new chapter of the history of religion in Scotland. He has searched the sources and verified the references, and found the truth and written it heartily. A mere name before, and scarce a savoury one, Richard Cameron is now a man of like passions such as we are, and greater, withal, than most of us dare to be. The 'Famous Scots' series is fast becoming a famous series.

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THE CRITICAL REVIEW. EDITED BY PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, vol. vi. pp. 452.) How did we get on without the *Critical Review* before the *Critical Review* was born? It is an unanswerable question, and all we know is that we cannot get on without it now. For we must know what progress theological study is making; we must be guided to the best and most recent of the literature in all its departments. This volume is as sweeping in its range, as searching in its criticism, as any that have gone before it. And not the least of all its triumphs is this, that it always reviews its books *at once*.

SO GREAT SALVATION. BY THE REV. G. H. C. MACGREGOR, M.A. (*T. & T. Clark*. 16mo, pp. 138.) Most welcome is this new edition,

and full of happy significance. For it is a true evangel—the gospel of the grace of God in all its simplicity and persuasiveness.

CHRIST CHURCH SERMONS. BY THE REV. E. F. SAMPSON, M.A. (*Longmans*. Crown 8vo, pp. xlv + 292.) Sermons preached to university men need not differ from sermons delivered to other men. But these do. Not in that they are short; not in that they deal with great doctrines and bring them always down to the test of daily life, insisting that they must *walk*. They differ in a subtle aroma of reasonableness—a deference almost to the understanding; as if university men had only to be shown what it is expedient for them to do and they may be counted on to do it. And Mr. Sampson knows his men. He has not spent all these years in Oxford for nothing. His preliminary essay is a clever piece of writing, and probably as useful as it is clever. For, first, he traces the progress that vital religion has made in Oxford since the Tractarian movement began, and then he bravely says that the danger ahead is the abuse of money, and Oxford men had better recognise ‘that the present distribution of property is not a Divine ordinance, and may be amended or entirely changed without mortal sin.’

BARBED ARROWS. BY C. H. SPURGEON. (*Passmore & Alabaster*. Fcap. 8vo, pp. viii + 295.) A companion to *Feathers for Arrows*. The illustrations have been gathered from Spurgeon’s sermons, and they are mostly well worth the gathering. Not a few are very familiar now, but some had almost been forgotten.

THE SUNDAY SCHOOL AND ITS RELATIONS. (*Sunday School Union*. Fcap. 8vo, pp. 79.) (1) ‘To the Home,’ by Dr. Dods; (2) ‘To the Church,’ by the Rev. Hugh Black; (3) ‘To Amusements,’ by the Rev. George Jackson; (4) ‘To Athletics,’ by the Rev. A. R. Buckland; (5) ‘To Temperance,’ by Principal Simon; (6) ‘To Biblical Criticism,’ by Dr. Dods; and (7) ‘To the Business of Life,’ by the Rev. A. R. Henderson. So they are not harmless and helpless essays, they are subjects of the utmost pressure to-day. And they are not men of facile pen and miscellaneous knowledge, they know just the subjects that they write upon, and few are they that know them better. An exceptionally opportune and valuable little volume.

EVERYBODY’S MEDICAL GUIDE. (*Saxon*. 16mo, pp. 122). Some of Saxon’s ‘Books for Everybody’ we do know and can judge. If this is as good as they are, it is very good indeed.

The Integrity of Luke i. 5–ii.

BY MR. F. P. BADHAM, M.A., EXETER COLLEGE, OXFORD.

THE integrity of the first two chapters of St. Luke has been impugned in three different directions. It has been suggested (1) that these two chapters are derived from a Hebrew original, and that this is at anyrate the case with the three Psalms; (2) that the Psalms once existed separately, and have been post-added to the narrative; (3) that the second chapter is older than the first, less Hebraic in style, and contains naturalistic implications incompatible with the idea of miraculous conception. My purpose is to examine the validity of these three hypotheses.

Now, as to a Hebrew original, all one’s sympathies are at first enlisted in its favour. The whole cast of this section is so thoroughly Hebraic.

So many first-rate Hebraists have given this theory their suffrages. Closer scrutiny, however, shows irrefragably that the Hebraic appearance is delusive, for, without possible exception, the Old Testament references are all derived from the Septuagint.

The obligation of Luke i. 5–ii. to the Old Testament is obvious, but the full extent of this obligation may easily be overlooked. Every word, every detail has to be carefully scrutinised. When, for example, Elisabeth’s friends came to share in her rejoicings (*συγχαίρειν*), we find that it is after the fashion of Sarah’s (Gen. xxi. 6). When Mary treasures up (*διετήρει*) the premonitions of her Son’s greatness, it is as Jacob did in

the case of Joseph (Gen. xxxvii. 11). And when the Baptist shows his joy (ἐσκήρτησε), we are reminded of the pre-natal movement of Jacob and Esau (Gen. xxv. 22). In that old-fashioned but most useful book, Gough's *Old Testament Quotations*, one finds the quotations in Luke i. 5-ii. reckoned at about forty, but anyone, with the concordance of Trommius or Hatch by his side, can bring the number up to nearly eighty. Nearly eighty quotations, and all agreeing with the Septuagint!

Whenever the Septuagint and the Hebrew part company, Luke i. 5-ii. agrees with the former. Notice especially the re-echo of Gen. xviii. 14 in Luke i. 37. And in several cases the whole point of the quotation depends on some ambiguous shade of meaning which does not exist in the Hebrew. For example,—*apropos* of συγχαίρειν above quoted,—in the Hebrew of Gen. xxi. 6 the neighbours are not spoken of as congregating to rejoice in sympathy with Sarah, but as laughing at the bizarrerie of her child-bearing. So, again, with regard to ἐσκήρτησε: that secondary signification in σκιρτᾶν, to evince joy—and it is in this signification that it is used in St. Luke—has nothing correspondent in the Hebrew נִצַּח (=to struggle).

When we turn from the narrative to the Psalms, the exclusive influence of the Septuagint is even more apparent. 'He hath holpen His servant Israel' recalls not the Hebrew of Isa. xlii. 1, 'Behold My servant, whom I uphold,' but the rendering of the LXX, 'Jacob is My servant, I will help him.' Again, 'the Day-spring' (Ἀνατολή) reminds us that the LXX rendered נֶצֶם (= Branch) in this manner. If we turn St. Luke's Ἀνατολή back into נֶצֶם, the whole metaphor of the context is destroyed—'to give light to them that sit in darkness.' In fine, Luke i. 5-ii. is a pasticcio of words and phrases culled from the Septuagint, and the conclusion that its Hebraic phraseology brings us to is that Greek had become a thoroughly Hebrew language.

We now come to the second disintegrating hypothesis, that the Psalms are detachable from the narrative. Their allusions are so general, it is urged, that they would suit almost any circumstances. But is this quite true? That apostrophe commencing 'And thou child' is surely inseparable from the narrative, for here we have someone conscious of the infant John's high destinies, and certified that the advent of the Messiah is already

assured. Such, at any rate, was the view of the compilers of the American Prayer-Book, when they excised the latter part of the *Benedictus* as unsuited for liturgical use. Then, again, in the *Nunc Dimittis*, that expression, 'according to Thy word,' appears to involve the previous explanation, 'It had been revealed to him that he should not see death.' The *Magnificat*, it is true, is more general in its language; but still even here there is a definite standpoint from which the Virgin speaks, 'Behold, from henceforth,' and it is, at least, exceedingly difficult to imagine any other occasion than such as St. Luke's narrative provides,—after the Annunciation and before the Birth. It must be remembered, too, that our protevangelist had Hannah's psalm before him. It is one thing to suggest that the psalm in 1 Samuel may be a post addition, and quite another to make a similar suggestion with regard to a narrative modelled to such an extent as Luke i. 5-ii. is upon the example of 1 Samuel.

And now we come to the third disintegrating hypothesis, that Luke ii. is separable from Luke i. 5-80.

It is quite true that the re-echoes of the Old Testament are fewer in Luke ii., but this is really necessitated by the difference of subject, for the four plain histories that we have in Luke ii. (the Census, the Shepherds, the Presentation, and the Passover) do not lend themselves to Old Testament expression in the same manner as the subject-matter of Luke i. 5-80. As a matter of fact, we find quite as many re-echoes of the Old Testament as the circumstances permit. προβηγκνῖα ἐν ταῖς ἡμέραις recalls Gen. xviii. 11. διетήρει, as already noted, recalls Gen. xxxvii. The fact that the Holy Infant is made known in a manger (vers. 7, 15) recalls ἐν μέσῳ δύο ξύων γνωσθήσῃ (Hab. iii. 2). The yearly visit of Joseph and Mary to the Lord's house has its prototype in that of Elkanah and Hannah, Simeon's blessing in that of Eli; and no doubt of correspondency is left when we compare Luke ii. 39, 40, 50 with 1 Sam. ii. 20, 21, 26: 'And they went unto their own home. And the child Samuel grew before the Lord. . . . And the child Samuel grew on, and was in favour with the Lord, and with men.'

Our reluctance to separate Luke i. from Luke ii. becomes greater when we observe how closely they are connected in style and diction. In both

our attention is called to the ritual of the temple, to the poverty of Christ's parents, to the redemption of Israel, and to the fulfilment of legal righteousness. Exceptional phrases, such as *προβεβηκὼς ἐν ταῖς ἡμέραις*, are common to both; and what is especially noticeable in this connexion is the fact that the description of our Lord's nativity is cast in exactly the same mould as the Baptist's. 'Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And it came to pass that on the eighth day they came to circumcise the child; and they would have called him Zacharias. . . . And all that heard these things laid them up in their heart. . . . For the hand of the Lord was with him. . . . And the child grew, and waxed strong in spirit' (Luke i. 57, 59, 66, 80). Compare, 'The days were accomplished that she should be delivered. And she brought forth her first-born son. . . . And all that heard it wondered. But Mary kept all these sayings in her heart. And when eight days were fulfilled for circumcising Him, his name was called Jesus. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him. . . . And He advanced in wisdom and in stature, and in favour with God and men' (Luke ii. 6, 7, 18, 19, 21, 40, 52).

Besides, it is not only by style and diction, but also by inter-reference that the two chapters are united. Passing over the extreme hardihood (in the face of Old Testament analogy) of supposing an account of our Lord's birth, unprefaced by any divine communication, we have the plain fact that Gabriel's announcement is referred to in Luke ii. 21, 'which was so named by the angel'; and that the expression in ver. 19, *συμβάλλουσα* (= 'comparing these things with others'), implies some strange experience of Mary's previously. Again, the description of Anna's unsullied widowhood is at least suggestive. And although that expression 'In My Father's house' cannot be legitimately quoted in this connexion (for the reference to Divine paternity may possibly be explained apart from the miraculous conception; and the apparent setting aside of Joseph has its counterpart in 'Who is My mother? Who are My brethren?'), yet there is no getting rid of those significant expressions, 'Christ the Lord,' 'the Lord's Christ.' These two expressions show that the Infant is Christ by virtue of His birth, not to be made so by subsequent adoption; and hence some

previous explanation is needed as to how this came about.

So far, then, we have not seen the slightest reason to suspect any sutures in Luke i. 5-ii. All parts of the narrative, and the Psalms as well, appear closely united. And certainly no reason is found for altering this view when we compare these two chapters with other parts of the New Testament with which they have affinities. Affinities (whatever the explanation may be) are found with other parts of St. Luke, with the first half of Acts (see especially Acts iii. 21, iv. 24, 25, 29, x. 1-4), and with the Epistle to the Hebrews, but they are common to all parts of Luke i. 5-ii. alike.

Finally comes that crucial point—the 'naturalistic' implications. In Luke ii. Joseph is styled 'father,' 'parent,' and he and Mary 'understood not' our Lord's reference to His heavenly Father, and 'wondered' at Simeon's prophecy.

Now with regard to the terms 'father,' 'parent,' the whole question has within the last three years been entirely transformed. It has been discovered (see letters on this subject in the *Academy*, 1893-96) that at the time that our Gospels were written the idea of virgin birth was by no means novel amongst the Jews, and that the form in which it presented itself was not exclusive of human fatherhood. Legends of the time represented Isaac, for example, as having been conceived parthenically,—by the power of the Holy Spirit,—and he was said to have been 'begotten by God,' but without the slightest intention of eliminating relationship to Abraham. Hence it is the reverse of scientific to attempt to disintegrate Luke i. 5-ii. on the principle 'God's Son or Joseph's?' for, on the one hand, the expression 'Son of God' (Luke i. 35) does not *necessarily* imply anything more than is implied in Luke iii. 38, where Adam is so styled as deriving his existence immediately from God; and, on the other hand, the references to Joseph's paternity, pressing those references to the full, are perfectly compatible with the *παρθενεία* of Mary. It is no theological question that I am touching here (those who desire to see that question discussed may consult Duns Scotus, *An Filius Dei propter Incarnationem?*), but one purely terminological; and my point is this, that according to the ordinary terminology of the time when Luke i. 5-ii. was written, it would have been difficult for the author of those chapters (whatever

his intention) to have expressed himself otherwise than in the terms that we find.

How little is gained by interpreting the references in Luke ii. antagonistically to Luke i. For in Luke i., in the Annunciation section itself, we have a far stronger implication of Joseph's paternity than any to be found in Luke ii. This section opens with an assertion of Joseph's Davidic lineage, — contains a statement that Joseph's betrothed's Son shall be of David's lineage too,—and closes with an intimation that the Virgin herself was of Levitic descent. Thus it is evident that if (on a purely *à priori* view be it remembered, and in defiance of all analogies accessible) the first and second chapters of St. Luke are to be interpreted antagonistically, it is not a question of separating one chapter from the other, but of breaking up both, coherent though they are, not merely verse from verse, but word from word. Supposing they are broken up, what then? In the first two chapters of St. Matthew, virtually independent of Luke i. 5–ii., whatever may be the technical relationship, the phenomena are exactly similar. And so we are brought to the insane conclusion that two pro-evangelists — working from independent stand-points, happened to agree in juxtaposing statements which seemed to them flagrantly contradictory.

The use then of the terms 'father,' 'parent,' affords no valid ground for separating Luke ii.

from the preceding narrative. The same may be said of 'They understood not,' for, as de Wette pointed out—referring to the parallel case in Luke xviii. 34—the phrase need only mean 'They did not realise the full depth of the saying'; and the very fact that their failure to understand should be mentioned, shows that in the writer's mind they might and ought to have understood. Similarly with regard to the wonderment at Simeon's prophecy. It was on record that Mary had held aloof during the ministry, had gone out with His brethren to restrain Christ (ἐλεγον γὰρ ὅτι ἐξέστη), and had been referred to reproachfully,—and that all this was present in our author's mind is shown by the prophecy which Mary's wonderment occasions. Simeon tells her that in the great civil war that shall break out over her Son's claims, a war that shall rive Israel asunder, even she, she of whom it might be expected least, shall be one of the waverers, one of the wounded. In short, the discrepancy, if discrepancy it be, of 'they wondered,' 'they understood not,' with previous matter is subjective, not literary.

What remains now of the case for disintegrating Luke i. 5–ii.? We have only found reasons against doing so. With one slight reservation (for some editorship is needed to explain the fact that sections, poles asunder, like Luke i. 5–ii., and the 'we' part of Acts have yet some superficial points of contact) it may be fairly concluded that Luke i. 5–ii. is altogether one and indivisible.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN vii. 37–39.

'Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believeth on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified' (R. V.).

EXPOSITION.

'On the last day, the great day of the feast.' —This was probably not the seventh day, but the

eighth day, which, according to Lev. xxiii. 36, 39; Num. xxix. 35; Neh. viii. 18, was reckoned along with the seven days of the feast proper. To speak of the seventh day as 'the great day of the feast' would not be very appropriate; whereas the eighth day, on which the people returned home, was, like the first day, kept as a Sabbath (Lev. xxiii. 39), and had special sacrifices (Num. xxix. 36–38). — PLUMMER.

Edersheim has given strong reasons for believing that very special ceremonial took place on the seventh day. The people, all carrying in both hands their palm, myrtle, and citron branches,

divided into three companies, one of which waited in the temple, one went to Moya to fetch willow branches to adorn the altar, and a third repaired with music to the Pool of Siloam, where the priest filled his golden goblet with water, and returned with blast of trumpet, by the water-gate, to the court of the priests. There he was joined by other priests with vessels of wine. The water was poured into the silver funnel, and at this act burst forth the great 'Hallel' (Ps. cxiii.-cxviii.) in responsive chorus. The people shook their palm branches as they sang the words, 'O give thanks unto the Lord.' On the last day, the great day of the feast, the priests compassed the altar seven times before the sacrifices were kindled, and the songs accompanying the ceremony of this day were called 'the great Hosanna.' As the people left the temple they shook off their willow leaves upon the altar, and beat their palm branches to pieces. Edersheim thinks that it was at the moment when the pause after the great Hallel occurred that Jesus lifted up His voice, and there is much probability in the suggestion.—REYNOLDS.

'*Jesus stood and cried.*'—The original is singularly vivid: Jesus *was standing*, watching, as it might be, the procession of the people from their booths to the temple, and then, moved by some occasion, He *cried*.—WESTCOTT.

'*If any man thirst, let him come unto Me, and drink.*'—The first words refer to the terrible condition of the people suffering from burning thirst in the desert. To all who resemble these thirsting Israelites, Jesus addresses the comforting invitation which follows. Thirst is emblematic of spiritual necessities, cf. Matt. v. 6: 'Blessed are they which do hunger and thirst after righteousness.' Hearts that thirst for pardon and holiness are those whom the Father has, by means of their docile attention to Moses, *taught* and *drawn*. The expression, '*if any one,*' well suggests how isolated such cases are, for spiritual wants are easily stifled. To the thirsty soul, Jesus presents Himself as the Rock whence there will spring for him living water: *let him come unto Me, and drink*. The combination of these two imperatives shows that there is nothing more to do than to come; that when a man has only come, he may drink, as formerly the people had done in the wilderness.—GODET.

'*He that believeth on me.*'—This is not the first time that Christ has represented believing under

the form of both 'coming' and 'drinking.' The one term seems to cover that part of faith in Christ which unites the soul to Him, which sides with Him, which utterly abandons self to take His word as true and His power as sufficient; the other term, when applied to participation in His blood, implies receiving into the soul the full solace of His imparted life.—REYNOLDS.

'*As the Scripture hath said.*'—The reference is not to any one isolated passage, but to the general tenor of such passages as Isa. lviii. 11; Zech. xiv. 8, taken in connexion with the original image (Ex. xvii. 6; Num. xx. 11).—WESTCOTT.

'*Out of his belly shall flow rivers of living waters.*'—The reception of the blessing leads at once to the distribution of it in fuller measure. Compare the thought in iv. 14, vi. 57, v. 26. He who drinks of the Spiritual Rock becomes in turn himself a rock from within which the waters flow to slake the thirst of others.—WESTCOTT.

'*This spake He of the Spirit.*'—The evangelist's comment on Christ's enigmatical saying. John could look at his Master's words through the aid of the gift of the Spirit, as it was intended he should. 'He will bring all things to your remembrance, whatsoever I have said unto you' (xiv. 26). The Holy Spirit became not merely the personal source within them of enlightenment and comfort to the disciples, but also the source of their power and ability to preach Christ to their fellow-men.—REITH.

'*Which they that believed on Him were to receive,*' or '*they that believe on Him,*' the former describing the faith of the believing as a completed act, the latter representing it as then existing at the moment of their endowment with the Spirit; *were to receive* after His return to the Father (xiv. 16, 26, xvi. 7, 13).—WHITELAW.

'*The Spirit was not yet given.*'—The change effected on the apostles at Pentecost is the best commentary on the words here. The same relation between the full gift of the Spirit, and the glorifying of Jesus, (mark the emphasis laid by the name on the humanity of our Lord), which is here indicated, is fully developed in our Lord's words in the upper-room. The atoning work of Jesus had to be complete before the Spirit could dwell in men's hearts; and, since it is His office to apply to the soul that finished work, it must be finished ere the Spirit could possess the material for His work. The 'glorifying' of Jesus embraces

not only His ascension, but His death. John takes the complementary view to Paul. To the latter Christ's death is the lowest stage in His humiliation, while to the former it is the first step in His exaltation. Both thoughts are true. The zenith is the nadir. The Cross is the throne. There the glory of endless pity, of divine love, of Almighty power to redeem, shines forth.—MACLAREN.

'Because Jesus was not yet glorified.'—The connexion between the death and the resurrection of Christ, and the gift of the Spirit, as cause and effect, is a truth which Christ in this Gospel otherwise pointedly asserts (xvi. 7, xx. 22).—REITH.

This is the first distinct reference to the Lord's 'glorification.' The conception is characteristic of St. John's Gospel (i. 14, ii. 11), and includes in one complex whole the Passion with the Triumph which followed. Thus St. John regards Christ's death as a victory, following the words of the Lord who identified the hour of His death with the hour of His glorification (xii. 23 f.). In accordance with the same thought, Christ spoke of Himself as already 'glorified' when Judas had gone forth to his work (xiii. 31), and so He had already received His glory by the faith of His disciples before He suffered. In another aspect His glory followed after His withdrawal from earth (xvii. 5, xvi. 14). By this use of the phrase the evangelist brings out clearly the absolute Divine unity of the work of Christ in His whole 'manifestation' (1 John iii. 5, 8, i. 1), which he does not (as St. Paul) regard in distinct stages as humiliation and exaltation.—WESTCOTT.

METHOD OF TREATMENT.

THE WAY OF MINISTRY.

By the Rev. George Body, D.D.

The indwelling of the Holy Spirit is the characteristic privilege of the Christian covenant. By the Spirit Christ guides His elect along the path of contrition, the path of holiness, and the path of holy service, and dowers them with the gift of spiritual influence.

There is a universal craving for influence. In it two great longings of our nature find satisfaction: the desire to perpetuate ourselves, to fill others with our ideals, that in them they may live after us; and the noble desire and true ambition to reign

among our fellowmen, which is quite distinct from false pride, and inordinate self-esteem. Every believer is called to such kingship, and the secret of power for Christ is union with Christ. We are only able to communicate to the extent to which we receive. Why is this so?

1. Because union with Christ kindles desire to exercise influence for Him. Love implies oneness of desire with the loved one. Christ, even now, has one great desire: the conversion of those for whom He died. And this desire can only be satisfied when His people exercise holy influence for Him in the world. Hence those who are in union with Christ must passionately desire to bring men by their influence to His feet.

2. Union with Christ not only supplies the motive for desiring influence, but puts us into a condition to exercise it wisely and powerfully. The first great secret of influence is sympathy. Close communion with God, strength of character and sincerity of purpose may fail to make a man a centre of influence. Sympathy is the power which attracts men, and this we gain because, we, through union with Christ, learn what they need who tread that path along which we have travelled, who face the difficulties we have faced, and taste the same spiritual joy.

Again, the abiding power of sympathy depends on consistency of conduct, and the secret of consistency is constant union with Christ.

Lastly, Christian influence depends on our recognition of Christ as its source, on realising our dependence on Him, and letting His wisdom and strength flow through our ignorance and weakness.

We must then (1) be sure that we are united to Christ, for we can do nothing for others till our own feet are on the Rock; (2) we must keep a true proportion in our life between its receptive side and its communicating side, for we can only give out in the measure we receive from God; (3) we must work in faith. The promise is clear and it is a personal promise: 'He that believeth in Me, out of his belly shall flow rivers of living waters.'

ILLUSTRATIONS.

'In the last day, that great day of the feast.'—In the latter days of Jerusalem a ceremony was added to those of the ordained Feast of Booths, intended evidently to commemorate the thirst in the wilderness, and the supply that was provided from the rock in Horeb. On the last day of the feast, towards evening, the priests formed a procession,

and having drawn water from the Pool of Siloam, bore it to the temple and poured it on the ground, so that it should flow down to the lower streets of the city. This symbol pointed probably to Ezekiel's grand vision of waters issuing from the temple, small at first, but rapidly increasing, until they became a river that could not be passed over—a river to swim in.

The longing of the people's hearts found outlet in the introduction of a new symbol, superadded to the ordained feast, but apparently in harmony with its main design, and suited to the emergency of the time. Besides a material enacting of the dwelling in tents, they instituted a material representation of the stream that flowed from the rock, quenching the bodily thirst at the time, and promising better things in Christ.—W. ARNOT.

'*If any man thirst.*'—I was looking very recently at a picture of that typical water gushing from the rock in the desert in the sight of the poor parched Israelites, and I have little doubt that in its main features it was a faithful representation. Intense anxiety to get to that miraculously opened fountain was depicted on every face. Those who had arrived first had thrown themselves on the ground, and were greedily lapping the cool refreshing stream. Behind, all was a confused struggle. Old and young, strong and infirm, men, women, and even little children were striving to their utmost to get to the brink of the welcome flood, that they might drink and live. And yet that water was but a shadow of the living stream which flows in our midst to-day.—J. F. HAYNES.

'*Rivers of living water.*'—He had told the woman at the Samaritan well how the water He gave became as a fount that springeth up within to life eternal. For the life of God in man has a self-renewing and perennial virtue. In personal experience it prolongs itself to one's private refreshment; springs anew after apparent cessation or decrease, being fed from a celestial Fountain which no drought can dry up. Here our Lord carries the same thought one step farther. He tells the holiday-makers that His spirit of new life should be, not merely like a spring that wells up in blessing for the individual who receives it, but like a fountain-head of over-running waters, which flow forth in streams to fertilise and gladden other men as well.—J. O. DYKES.

THE thirst of a god-like nature cannot be quenched if the peace and consolation of assurance are to remain unshared, and there is no reaching out of sympathy and spiritual influence towards mankind.—T. G. SELBIE.

ONE summer day, strolling for rest and pleasure near the mouth of the Columbia river, where there is a large rise and fall of the tide, I came, at low tide, upon a splendid spring of pure fresh water, clear as crystal, gushing up from between the rocks that two hours before had formed a part of the river's bed. Twice a day the soiled tides rise above that beautiful fountain and cover it over; but there it is, deep

down under the salt tide, and when the tide has spent its force and gone back again to the ocean's depths, it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ, it will send out its streams of fresh sweet waters, even into the midst of the salt tides of business. And the man who carries such a fountain into the day's worry and struggle, will come again at night, when the world's tide has spent its force, with clean hands, sweet spirit, and conscience void of offence towards God and man.—*Sunday School Chronicle*.

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At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

JESUS THE POET. BY THE REV. J. REID HOWATT. (*Elliot Stock*. Crown 8vo, pp. xii+279). *Jesus the Poet*—it is a bold title. But have we not had Jesus the Man of Science long enough? Have they not told us, till we are weary of the telling, that He was just a little in advance of the science of His day, having knowledge of 'a few simples,' and so healed the sick (and raised the dead), and the innocent Galileans called it a miracle? *Jesus the Poet* is better than that. And if you dower the poet as Tennyson dowered him, with the hate of hate, the scorn of scorn, the love of love, then Jesus is *the* Poet of the world. Mr. Reid Howatt finds the poet more easily, however, in the metaphors and similes which the Gospels preserve for us. He catches them up as they fall from the Saviour's lips, expounds and expands them, and seeks to send their moral meaning home. The idea is happy, and it is very pleasantly worked out.

THE ADMIRING GUEST. BY S. A. TIPPLE. (*Stock*. Crown 8vo, pp. 225.) 'The Admiring Guest' is the title of the first sermon in the book: and it is a very common proceeding to name the book by its first sermon. But it is extremely doubtful if the sermon is accurately named. Was the man, who at the Pharisee's feast broke into the conversation with the remark: 'Blessed is he that shall eat bread in the kingdom of God,' an admiring guest? Mr. Tipple is by no means sure of it himself. Nevertheless it is an interesting episode, and Mr. Tipple writes an interesting sermon on it. And that is the note of all the sermons. They are neither overwhelming eloquence, irresistible logic, nor impassable appeal: they are only full of interest.

GEMS OF ILLUSTRATION. BY THE REV. G. COATES. (*Stock*. Crown 8vo, pp. viii+248.) There is always room for illustrations, for whole volumes of them. For there is not a teacher or a preacher but could use up a volume in a year, and nobody be any the worse for it, if only they were

good. Alas, good illustrations are as rare as Mazarin Bibles. Witness the repetition and resurrection of the few that *are* good, year after year and decade after decade. In this volume there are old friends (and foes), but also there is a very honest sprinkling of new—new, at least, to us. Taste their quality by random quotation:—

Tennysonianana.—The late Lord Tennyson once consulted an 'eminent Scotch surgeon and professor' about some affection of the lungs, and some years afterwards went to him again on the same errand. On being announced, the poet was nettled to observe that the surgeon not only did not remember his face, but did not even recognise his name. He mentioned his former visit. Still the surgeon failed to recall him. Then the surgeon put his ear to the patient's chest, 'Ah!' he said, 'I remember you now. I know you by your lung.'

Now which of our readers will discover the text or topic of which that is the illustration?

CARDINAL MANNING. BY STANLEY ROAMER. (*Stock*. Crown 8vo, pp. 283.) It is a curious business, a curious business from first to last. Cardinal Manning in his biography is so different from Cardinal Manning in his life, that it takes time to adjust oneself to the change. It is like the death of a friend. He is dead; but we have to prove it by the evidence, we have not yet got hold of it by our consciousness. Mr. Roamer will help us to receive it. In this volume, the Cardinal Manning we remembered in life is dead indeed. And more than that, if all this is true, and there is not another side to it, other things are dead with him: the very system he stood for is dead. 'With Epaminondas rose and fell the Theban power.' With Manning rose and fell the ecclesiastical politics of Rome in our land. It is a book that one can easily read, almost too easily, for one has an uneasy conscience in reading it.

RELIGION IN COMMON LIFE. (*Stock*. Crown 8vo, pp. 168.) A new and cheap edition of a very good volume of social sermons.

PLAIN TALKS ON PLAIN SUBJECTS. BY FRED A. REES. (*Stock*. Fcap. 8vo, pp. 146.) Also a new and cheap edition. And neither book is cheapened because it would not sell, but just because it did, and that it may now sell better.

THE GOSPEL OF THE KINGDOM. (*Stock*. Fcap. 8vo, pp. 92.) Yet another new and cheap edition. It is a handier edition than the others, and more attractive than the old and dearer was. There are five sermons by five great preachers. Advent sermons on social subjects, swelling the pulpit literature of sociology, which has already reached some bulk.

THE FOLLOWING OF CHRIST. BY CHARLES L. MARSON. (*Stock*. Fcap. 8vo, pp. xv + 199.) The last of Mr. Stock's new and cheaper editions, and the daintiest of them all. Marson's *Following of Christ* is one of the finest of our books of devotion. It deserves all the beauty and all the cheapening that the publisher can give it. It deserves all the reading and the prayer that we can spend upon it.

THE DEAD PRIOR. BY C. DUDLEY LAMPEN. (*Stock*. Crown 8vo, pp. 221.) A clever story, though the incidents are old. The wily doctor and the guileless dean, the buried treasure and the love-lorn maiden—they are all old, but it is a clever story, for the weaving is the author's own.

EXPERIENCE. BY THE REV. WILFRID RICHMOND. (*Sonnenschein*. Fcap. 8vo, pp. iv + 64.) What a pity that the word *Gnosticism* has been misappropriated! We have to deal with *Agnosticism* in these days. With all its apparent humility, it is a most pretentious and persistent science. And we are handicapped that we cannot place against it the science of *Gnosticism*, and then destroy the first by establishing the other. That is what Mr. Richmond does. He proves that we can know, and do know; that the really humble and the truly scientific person is not an Agnostic but a Gnostic in its modern meaning. It is an attractive little volume, clear in thought, and choice in language. It will certainly help to keep us steadfast and unmovable.

RELIGIOUS FAITH. BY THE REV. HENRY HUGHES, M.A. (*Kegan Paul*. 8vo, pp. xvi. + 337.)

We do not know if any work since Vinet's *Vital Christianity* has entered so systematically upon the subject of Saving Faith, and has explained it so ably and accurately as this substantial volume by Mr. Hughes. We seem, indeed, to have passed away for a long time from the right atmosphere, not to speak of the right attitude. Other sides of Christian truth came nearer, and seemed more urgent. It is a very favourable omen that this subject has come round again. It is likely to do good work, and to stay with us till it has done it. The new study of Faith will differ from the old. It will be more philosophical; that is, it will attach itself more fairly to the whole round of truth. It will also be more ethical. It will enter more easily, and to more manifest purpose, into our individual life. And especially it will be more social. These things are not yet expressed in this volume. Mr. Hughes is occupied with the biblical doctrine of Faith. But they are silently prophesied. Further, biblical doctrine is dealt with, not as a timber-post driven separately into the soil to serve its use and rot, but as a tree having feelers that search and take hold of things, to serve ever more and greater uses, and to grow. In the new study that is before us, this is the subject to begin with. And this, we think, is the book.

THE BOOK OF GENESIS IN HEBREW. BY THE REV. C. J. BALL, M.A. (*Nutt*. 4to, pp. 120.)

THE BOOK OF DANIEL IN HEBREW. BY A. KAMPHAUSEN, D.D. (*Nutt*. 4to, pp. 43.) It is not disparagement of the text and its colours to say that the most valuable part of the 'Rainbow Bible' is its notes. We do want to see the text purified and portioned out. But we want still more to have a competent scholar's notes upon the text, such as we find in these volumes before us. We do not care for comparison. Mr. Ball's task was far the easier, but he has shown that even yet Genesis demands study and will repay it. Professor Kamphausen's task was very difficult indeed. To be preceded by so great a piece of textual scholarship as Professor Bevan's *Commentary on Daniel*, certainly made the task easier, and Dr. Kamphausen is well aware of it. But there was difficulty enough left over. Well, the first knowledge of a Book of Scripture is the knowledge of its text, and nowhere better than in these volumes can the knowledge of the text be gained.

ELEMENTS OF RELIGION. By A. H. MONCUR SIME. (*Alexander & Shepherd*. Crown 8vo, 2nd edition, pp. 108.) Is it not possible—the question was asked in these pages a month ago—is it not possible to reach a conception of the Bible which would stand against every discovery of science? We all (or almost all) believe that the Bible is an ‘impregnable rock,’ but we are rarely bold enough to say ‘this rock shall fly from its firm base as soon as I.’ Is it impossible to get a standing on the rock as secure as the rock itself? Mr. Sime would lead to that. He does not a little to give us that. He separates truth from opinion; and furnishes a touchstone by which we may make the separation ourselves. For the Bible and the thirst for the living God are both ours, and both are outside the range of the longest telescope.

THE CHRISTIAN PICTORIAL: Vol. vii. (*Alexander & Shepherd*. 4to, pp. 308.) Besides the editor’s expository work, which is always fresh and reliable, the feature of the *Christian Pictorial* which gives it the widest welcome is that it watches every great religious event; and, as a rule, gives us the best illustrated account of it we anywhere can find.

A CONCISE MANUAL OF BAPTISM. By J. HUNT COOKE. (*Baptist Tract and Book Society*. Fcap. 8vo, pp. 128.) To write on baptism and be nothing but historical is possible, perhaps, to a Harnack or a Gwatkin. The rest of us feel that our business is to give a reason for the faith that is in us. The faith that is in Mr. Cooke is faith in adult baptism, and he gives his reasons here impressively.

GRAVEN IN THE ROCK. By THE REV. SAMUEL KINNS, Ph.D. (*Cassell*. 8vo, 2 vols., pp. xxx. + 432; x + 271.) This book has a very great purpose, no less, indeed, than the recall of men of science to a firm belief in the Bible, and it seems to have greatly succeeded in its aim. It has passed through several thousand copies; and now the author has issued a library edition in these two handsome volumes. There are those who set out to defend the Bible, and begin by surrendering all its distinction and its worth. Dr. Kinns is none of these. His ‘theory of inspiration’ is almost too severe for ordinary acceptance

and proof. Yet he seems to make it good; for he has a large and available knowledge of the recent Oriental discoveries, and endless resource in their application. The book is popularly and even profusely illustrated.

1. THE POETICAL WORKS OF LORD BYRON. 2. THE POETICAL WORKS OF ROBERT BURNS. (Oxford: *At the University Press*. Crown 8vo, pp. 924, 634.) The outward aspect of the ordinary editions is surely academically severe; the ‘India paper’ editions are unapproachable in outward and inward charm. But the feature of the Oxford Poets is their completeness. Now, curious and unaccountable as the desire may be, we all desire to have our poets complete. Have not fabulous sums been paid for old editions of Tennyson even, and all because they contain some poems of moderate merit which the poet himself suppressed?

HOW TO READ THE BIBLE. By WALTER F. ADENEY, M.A. (*Clarke*. 12mo, pp. 151.) Reading the Bible is like preaching it: no man can lay down the method to another. Nevertheless the greatest preachers have been voracious readers of books on preaching; and the best Bible readers read all the books on Bible reading that come within their reach. They will read Professor Adeney’s gladly. It is one of the best. For Professor Adeney has made this subject almost his own. And they who read the little book will know not a little about the Bible, and especially how well worth reading the Bible is.

PROTESTANTISM. By EDWARD P. USHER, A.M., LL.B. (*Gay & Bird*. 8vo, pp. 440.) That Christianity is not the Church is Mr. Usher’s argument. And in that argument he says some plain and piercing things that had better make us think. That Christianity *is* the Church—that, he says, is the mistake so many people make, and throw Christianity behind their back, to their own great loss and misery. Is it possible Mr. Usher is right? We all deplore the rejection of Christianity. We feel for those who cast it away as keenly as even Mr. Usher does. Is it possible that the vast defection is due to the creeds and the clericalism of our churches? It is a most earnest, modern book. It is liberal to excess we almost all should say. But what if we ought to be as liberal?

THE PREACHING OF ISLAM. By T. W. ARNOLD, B.A. (*Constable*, 8vo, pp. 388, with maps and a chart.) This is probably the most sympathetic history of Islam that has ever been written from without. It is far too sympathetic for the naked truth to be seen. Nevertheless, with all the risks in view, we think that this was the side to err upon. On the other side, we have had books enough and a few to spare. Besides, we have learned at last (though not from the religion of Mohammed) that the easiest way into the temple of truth is by the door of appreciation. If Mr. Arnold had not appreciated the worth of Islam, he had not been able to write its history. There is no fear of exalting Mohammed above the Christ. And if the professing followers of the Christ have to look upon the followers of Mohammed, and sometimes learn a lesson in sobriety and in truthfulness, it is not the followers of the Christ that lose by that.

But it is not Islam, only the propagation of Islam, that Mr. Arnold writes the history of. And the wonder is all the greater that he finds so much to admire there. For we had popularly supposed that the sword was Islam's only missionary. Indeed the popular histories say so still. But it is not so. Mr. Arnold has clearly shown that it is not so.

The book is of very great importance. And perhaps its most important feature is the extensive and accurate array of authorities it furnishes for every step of its progress.

THE PREACHER'S HOMILETIC COMMENTARY. 1. ST. MATTHEW. By THE REV. W. SUTHERLAND LEWIS, M.A., AND THE REV. HENRY M. BOOTH. (*Funk & Wagnalls*, 8vo, pp. 679.) 2. ST. MARK. By THE REV. HENRY BURN, B.D. (8vo, pp. 673.) 3. ST. LUKE. By THE REV. J. WILLOCK, B.D. (8vo, pp. 646.) 4. ST. JOHN. By THE REV. W. FRANK SCOTT. (8vo, pp. 620.) Of the books of the Bible no man can be more than an editor now. But these men are editors of editors. They do not amend the text or the translation themselves; they do not write the reflections; they search the books that other men have written, and choose their best and print it. The occupation is not reckoned so high as even ordinary editing. But it is not so easy, and therefore not so despicable, as some have been found to call it. For our

own part, we would write the notes on almost any book of Scripture sooner than search the notes which other men have written and be expected to select what's readable. It demands a special faculty indeed. It is a gift; and we are not sure but the Homiletical Commentary-taster is as much 'born not made' as any poet ever was.

These are great volumes in size. And whatever the average quality of their contents may be, there is no doubt that they contain very many things that were both worth saying and were well said. They deal with their passages in a many-sided way, —somewhat after the manner of the Great Text Commentary,—and do not spare either their authors or themselves, if anything can be found and quoted that will make your sermon more acceptable. And there is one great merit that must not be omitted, the books that are quoted from are modern. How often has the 'homiletical help' been a hideous hindrance because the language of every extract was suitable only to the generation that is dead.

1. THE LEISURE HOUR FOR 1896. (*R.T.S.* pp. 812.) 2. THE SUNDAY AT HOME FOR 1896. (pp. 812.) 3. THE BOY'S OWN ANNUAL FOR 1896. (pp. 824.) 4. THE GIRL'S OWN ANNUAL FOR 1896. (pp. 832.) With all the successes that the R.T.S. has won, the greatest successes are its monthly magazines. These four are not all; but they are the best known and the biggest. They are, we fancy, the most successful. In the matter of literature for boys and girls, they are unapproached and probably unapproachable. For always as our taste improves, the *Boy's Own* and the *Girl's Own* are yearly improved to meet it. These two magazines have set an example to all publishers of children's magazines, and, for that matter, of children's books as well. Full of spirit, there is not a mean suggestion or brutal picture from beginning to end. For they have solved the difficulty, and appealed to our boys and girls to make them better. These magazines for the home, by all means, for Christmas presents, for school libraries, or whatever else you will.

THE CHILD, THE WISE MAN, AND THE DEVIL. By COULSON KERNAHAN. (*Bowden*. Fcap. 8vo. pp. 82.) Preaching, like prophecy, does not descend from father to son. It is a

calling; it is the voice of God that calls. And it does not depend on the laying on of hands—not even of the hands of the presbytery. What a sermon is this! He says it may be neither literature nor theology. It may not; but it is preaching, and that is better; for it is of the preacher of the everlasting gospel that it was said: ‘How beautiful upon the mountains are their feet,’ and so fine a thing was said by God of no one otherwise engaged. Mr. Kernahan has not taken advantage of the Clerical Disabilities Act, and if there were a Clerical Abilities Act he would not mind it: he has no recognition except from his fruits. But that will do. For no one will read this ‘sermon out of church’ and lightly speak evil of the Christ again.

GOD'S GREAT SALVATION. BY THE REV. ALEXANDER BROWN. (Aberdeen: *The Author*. Crown 8vo, pp. x. + 287.) By his *Great Day of the Lord*, a study of the Apocalypse that will endure while so much is forgotten around it, Mr. Brown is already well known. This is a study of the Hebrews. The lecture form of its first de-

livery is retained. That is no serious loss to the reader; for the Hebrews, with all its long-linked argument, is capable of division into portions, and brings separate lessons to us as few of the epistles do. But Mr. Brown's great strength, we think, is in the exposition. He has a special gift of that, so that those who cannot hear the living voice, and even those who do not need the practical application, will find this book a rich storehouse of large-minded, scholarly, wholesome exposition.

AMONG THE MENABE. BY THE REV. GEORGE HERBERT SMITH, M.A. (*S.P.C.K.* Fcap. 8vo, pp. 112.) ‘And where are the Menabe?’ Well, it is the first question Mr. Smith answers. They are one of the divisions of the much-divided Sakalava tribe, which covers the western side of Madagascar. Mr. Smith spent thirteen months among the Menabe, not too long for missionary success, but long enough for scientific observation. So it is to the geography, history, and social habits of the people Mr. Smith gives himself in his little book.

What the Bible Teaches about the Human Body.

BY PRINCIPAL THE REV. DAVID BROWN, D.D., LL.D., ABERDEEN.

If there is one thing more than another in which the Religion of the Bible differs from all other Religions, it is in the view which it gives of the *human body*. In many heathen countries the common people believe that the body is a mass of matter which at death becomes part of the dust of the ground, and they themselves are no more. The better races, especially of the Northern regions, believe in an immortality, which they shape according to what they believe will be the perfection of happiness; while in the East it is believed that consummate bliss will consist in absorption into Brahm, which, whatever it may mean, certainly means the extinction of our personal identity. In the schools of Greek philosophy the body was regarded as an encumbrance on the soul,—its cage or prison-house which at death will set the spirit free; for the spirit is the man. In short, wherever heathenism reigns, *life* is either regarded

as at an end altogether, or it will be a life in which the body will have no part. In both these respects the religion of the Bible stands absolutely alone.

If it is asked what the Old Testament teaches on this subject, the question is not easily answered, for its teaching is chiefly indirect. It is there, but it is in the background; for it was reserved for Christ Himself, the Resurrection and the Life, to bring life and immortality to *light*. But we have our Lord's own authority for saying, what devout Israelites might know from their own Scriptures, that the dead are to rise. ‘Now that the dead are raised,’ said He to the Sadducees, who denied the resurrection of the dead, ‘even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto Him’ (Luke xx. 37, 38). And, in the Psalms, have we not clear enough

indications of this? In the 17th Psalm the Psalmist prays to be delivered 'from men of the world, which have their portion in this life,' etc. 'As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness' (vers. 14, 15; see also Ps. xlix. 14, to the end). And in the 23rd Psalm the Psalmist is assured that 'goodness and mercy shall follow him all the days of his life, and that he shall dwell in the house of the Lord for ever.'

Coming to the prophets, under the figure of a bodily resurrection Ezekiel beheld in vision a valley full of dry bones, 'very many, and very dry,' representing the whole house of Israel, supposed to be hopelessly dead, after the Assyrian captivity of the ten tribes, and the Babylonian captivity of the other two tribes. But, being commanded to prophesy over the bones, they came together, the flesh upon them, and skin and sinews, but without life. Then, being commanded to prophesy to the wind (or breath), behold, breath came into them, and they lived and stood up upon their feet, 'an exceeding great army' (Ezek. xxxvii.). Also in the minor prophets, under the same figure of the resurrection of a *dead Church*, devout Jews were made familiar with the resurrection of the dead. Thus (Hos. vi. 1, 2): 'Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. . . . He will revive us, and the third day He will raise us up; and we shall live in His sight.' Again, in xiii. 14: 'I will ransom them from the power of the grave; I will redeem them from death. O death, where are thy plagues? O grave, where is thy destruction? Repentance shall be hid from mine eyes,'—words which the apostle appropriates and enlarges upon rapturously on the actual resurrection of the dead (1 Cor. xv. 58). In a word, the resurrection of the dead in the person of the promised Messiah is expressly predicted in Psalm xvi. Up to verse 10 it is impossible to doubt that David himself is the speaker as well as the author of the psalm, and that he is expatiating on his happiness in having the Lord for his portion. The lines had fallen to him in pleasant places, and he had a goodly heritage. Not only so, but, looking to his future state, he says: 'My flesh shall rest in hope,'—of what? 'For thou wilt not leave my soul in [or "to"] Hades (*εις ᾅδην*); neither wilt Thou suffer Thine Holy One to see corruption' (ver. 10). But

David's flesh did see corruption. We are therefore forced to conclude that, being a prophet, he was now carried beyond himself, and led to say what was true of none, who ever died or would die, save One, Jesus of Nazareth. That this is no forced interpretation of the verse, *but the genuine sense of it*, is certain, if we are to believe the two apostles, Peter and Paul, rather than our modern critics. What said the Apostle Peter when, on the day of Pentecost, being filled with the Holy Ghost, he addressed the wondering multitude in the streets of Jerusalem? 'Brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath, that of the fruit of his body He would raise up one to sit upon his throne, he, *seeing this before*, spake of the resurrection of the Christ [Messiah], that His soul was not left in Hades, nor did His flesh see corruption' (Acts ii. 29–31).

To the same effect, and almost in the same terms, does the other great apostle comment on this same verse of the 16th Psalm in his address to the Jews at Antioch, in Pisidia: 'We bring unto you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that He raised up Jesus. . . . And as concerning that He raised Him up from the dead, now no more to return to corruption, He hath spoken in this wise. . . . He saith also in another psalm, Thou wilt not suffer Thine Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption. But He whom God raised up saw no corruption' (Acts xiii. 32–36). This ought to be decisive, that the 16th Psalm does predict the resurrection of the body, not in the person of David, but of David's Son, the promised Messiah.

Yet, when Christ came, what was the belief on this subject? The Pharisees did believe in the resurrection of the dead as a *doctrine*, but when the apostles began to preach the resurrection of Christ as a *fact*, the Sadducees, who were the ruling party at that time, determined to forbid this teaching, on pain of imprisonment, and, if they persisted in it, to put them to death. 'As they spake to the people, the priests and the captain of the temple and the Sadducees came upon them, being distressed because they taught and preached in Jesus'

(R.V.)—not ‘through Jesus’ (A.V.)—‘the resurrection of the dead’ (Acts iv. 1, 2). They were not preaching a *doctrine*, but a fact; but it was evident to everybody that the one established the other. They must stand or fall together, as the apostle tells the Corinthian Christians (see 1 Cor. xv.).

But it is to our Lord’s own teaching, and that of His apostles, about the resurrection of the body, that I wish especially to call attention in the sequel of this paper; and all the more because the Authorized Version fails to bring out, as the Revised Version does, the emphatic way in which He expressed Himself on the subject. ‘This,’ He says, ‘is the will of Him that sent Me, that of *all* that He hath given Me, I should lose *nothing*, but should *raise it up* at the last day’ (John vi. 39). Yes, what the Father hath given Him is their whole selves,—not their souls, which are precious, but their whole man; for ‘their very dust to Him is dear.’ But in the very next verse (40) the neuter gender is changed to the masculine: ‘And this is the will of Him that sent me, that everyone that seeth the Son and believeth on Him shall have everlasting life, and I will raise *him* up at the last day.’ Again, ‘No man can come to Me, except the Father which hath sent Me draw him: and I will raise *him* up at the last day’ (ver. 44). And once more (ver. 54), ‘Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise *him* up at the last day.’ In a word, in His last, His longest, His most heavenly intercessory prayer, which He offered at the communion table but an hour before His agony in the garden and His betrayal by the traitor, we have these remarkable words: ‘Father, glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, *that whatsoever Thou hast given Him, to them He should give eternal life*’ (John xvii. 1, 2, R.V.). Here the neuter gender and the masculine are combined, as if to mark by emphatic repetition that the eternal *life* which is given to believers is not mere existence, but their whole redeemed selves, body as well as soul.

I come next to the teaching of the apostles. Was it as emphatic on this point as their Master’s? Yes, and they could give us features of the subject which for obvious reasons our Lord could not express. Thus, in the first epistle to the Thessalonians we learn that some of the members of that Church had died, to the grief of their brethren,

who supposed, from what the apostle had taught them about the second coming of their Lord—as if it were at the door, that those deceased brethren would miss seeing Him as soon as themselves. Not so, says the apostle to them; for ‘we would not have you to be ignorant concerning them that are asleep, that ye sorrow not, even as the rest (the heathen) which have no hope. For if we believe that Jesus died and rose again, so them also that sleep in Jesus will God bring with Him’ (1 Thess. iv. 13, 14). Mark the studious change of words now used to express the death of Christ and that of *believers*. Never once is the death of Christ called a *sleep*. If it had been so, those who refused to believe that He had risen again would have been ready to say He had not really died at all; it was only a deep *swoon*, from which He at length awoke. In that case, of course, it was no resurrection from the *dead*. And as the truth of Christianity rests upon the reality of both the *death* and the resurrection of Christ, the use of the word ‘sleep’ is studiously avoided in speaking of His death. Here, accordingly, the apostle warily changes the word—Jesus *died*, but believers *sleep*. Yes, and best of all, they ‘sleep *in Jesus*.’ That is, their bodies do; but that is themselves. This is grandly expressed by the angel who rolled away the stone from the sepulchre to let the Lord go forth from it alive. The women who had come to anoint the body of their dead Lord were terrified at the sight of the angel. But, ‘Fear not *ye*,’ said the angel; ‘for I know that ye seek Jesus, which was crucified. He is not here; for He is risen as He said. Come, see the place where *the Lord lay*’ (Matt. xxviii. 5, 6). Yes, it was Himself who lay there. Mary Magdalene, stands at the tomb weeping, and sees two angels in white clothing sitting, the one at the head, and the other at the feet, where *the body* of Jesus had lain. ‘They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away *my Lord* out of the sepulchre, and I know not where they have laid Him.’ It was His body that lay there; but to Mary it was *her Lord* that lay there. Yes, and He lay in as narrow, and cold, and dark, and repulsive a spot as any of us will have to lie in. And by this He has consecrated and perfumed the very clods of the valley. Beautiful is the way in which God comforted Jacob, when in his old age he had to travel that long journey from Canaan to Egypt in the waggons which Joseph had sent to

bring him. On reaching Beersheba, he seems to have feared it might cost him his life. But God appeared to him in the visions of the night, and said to him: 'Fear not to go down into Egypt; for *I will go down with thee, and will surely bring thee up again*' (Gen. xli. 2-4). But Jacob never came up alive from Egypt; but *his bones* were brought up, and God calls this *himself* ('I will surely bring thee up again'), and a good account of him will be given by Him who said, 'This is the will of Him that sent Me, that of *all that* which He hath given Me I should lose *nothing*, but should raise *it* up at the last day.'

Ye Thessalonian brethren, fear not that your deceased friends will not get a sight of your Lord as soon as yourselves; 'Yes, this we say unto you by the word of the Lord' (a special revelation, as I think—at least, it is nowhere else recorded), 'that we which are alive, that are left unto the coming of the Lord, shall in no wise precede them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord' (1 Thess. iv. 13-17).

So much for the teaching of the apostles about the body, and the resurrection of it.

But what the resurrection-body will be we know only from what the apostle teaches in 1 Cor. xv., and this chiefly negative; but one is glad to get even that, and would fain peer into its full meaning. But two passages which I shall quote seem to throw some light on the subject. 'It is not made manifest what we shall be,' says the beloved disciple; 'but we know that if He shall be made manifest we shall be like Him, for we shall see Him even as he is' (1 John iii. 2, R.V.). Then (Phil. iii. 20, 21), 'We look for the Saviour, the Lord Jesus Christ; who shall fashion the body of our humiliation, that it may be *conformed to the body of His glory*.' Taking these passages together, they seem to me to express something very *positive* as to the glorified *human body* of our Lord, '*even as He is*' on the throne.

Does the reader, in his still moments, sometimes try to realise to himself what that radiant form, 'the body of His glory,' will be like? I confess I

sometimes do. That fine hymn-writer, Ray Palmer, I am sure, did; for thus he sings—

'Jesus, these eyes have never seen
That radiant form of Thine:
The veil of flesh hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.

Yet, though I see Thee not, and still
Must rest in faith alone,
I love Thee, dearest Lord, and will,
Unseen but not unknown.

When death these mortal eyes shall close,
And still this throbbing heart,
The rending veil shall Thee disclose,
All glorious as Thou art.'

But no; he is scarcely right there. It will only be when 'we shall see Him, even as He is,' in 'the body of His glory.' 'To be at home with the Lord at death is enough in the meantime. But the best is yet to come.

In conclusion, what effect, it may be asked, had this new teaching about the *body* upon the converts from heathenism? It produced a delicacy of feeling about the sins of the body utterly unknown before. Thus to the Ephesian Christians the apostle says: 'Let no corrupt communication proceed out of your mouth' (iv. 29), and (v. 1, 2), 'Be ye therefore followers of God, as beloved children, and walk in love. . . . But fornication and all uncleanness, . . . *let it not be once named among you, as becometh saints*,' as if the very naming of them was defiling to the lips of those who uttered them, and the ears of those who heard them. Only those who have read carefully the works of Ovid and Horace and Juvenal do realise the vastness of the change which Christianity produced upon the converts from heathenism. Archbishop Trench, in his charming book on the *Synonyms of the Greek Testament*, calls attention to the remarkable fact that the word for *love* in classical Greek (*ἐρως*) is never used in the Greek Testament, because it conveys the idea of *sensual* love. Instead of this, the word used is (*ἀγάπη*), which means that pure love of God to which we owe our salvation (John iii. 16), and that love of man to man which is the fulfilling of the law (1 Cor. xiii.). This word, as a *noun*, is not found in the Greek classics, though the verb (*ἀγαπάω*) does occur.

This sense of delicacy has continued, and so purified the language of Christendom that in respectable society all defiling language is excluded from social intercourse.

In the burial of the dead there was a great difference between the early Christians and the heathens. I remember reading somewhere that in the third century the plague broke out in Alexandria, sparing neither heathens nor Christians. The Christians, dressed in white, walked in procession, singing hymns, and so buried their dead. The pagans, when any of their family died, fled from the house, leaving their dead unburied; while the Christians went to those heathen houses, brought out the dead, carried them on their backs, and buried them, but in silence.

Even to this day the change produced upon the rude heathen by their conversion to Christianity is strikingly to be seen in the matter of dress. A lady friend of mine went out to Zululand to visit

her sister, the wife of the medical missionary there, and became so much interested in the work of that mission and its progress that she determined to remain and work in it. After some years she came home to see her friends, and meeting her in Edinburgh, I asked her some questions about the mission. 'Do the women go naked, or do they dress?' 'The heathen women go stark naked, but when they become Christians they clothe themselves'; and she added, 'even the heathen women are learning to put on some covering.'

But of all the effects of the teaching of Christianity about the *human body*, the most remarkable is the building of hospitals and infirmaries for the sick and dying,—sometimes at enormous cost,—and providing them with the best medical officers and appliances, and this in all parts of Christendom—a thing all but unknown till Christianity leavened civilised nations on this subject.

Sermonettes on the Golden Texts.

BY THE REV. G. M. MACKIE, M.A., BEYROUT, SYRIA.

Strength and Weakness.

'Wherefore let him that thinketh he standeth take heed lest he fall,'—1 COR. X. 12.

I. THE DEFINITION OF STANDING.—It means the opposite of everything that leans or receives external support. It is independence of surrounding circumstances, the power to dispense with them and overcome them. No greater mistake can be made than for one who is really supported to fancy himself independent. Such was the mistake of the Highland chieftain who, in the duel, threw aside his shield, thinking he could make his sword do double service after the manner of his Saxon adversary. The mistake led to his defeat and death. The power to stand must come either from within or from without. The former alone avails in the evil day. Confusion is here calamitous. Hence the plain warning: 'Let him that thinketh he standeth take heed lest he fall.'

II. THE DANGERS.—The points here emphasized are the possibility of falling and the importance of watchfulness. We are not warned against stand-

ing, but against the dangers that always attend it. We are expected to stand, but only in the right place, and in the right way. An illustration from the sea will help us to understand this distinction. When the Board of Trade investigates a case of shipwreck, no one *asks whether* or not fire burns and water drowns, whether rocks do harm to iron plates, or collisions are attended with danger. The question is simply as to how the fire broke out, whether the ship was in a seaworthy condition, why the vessel struck upon a certain rock, or which ship neglected the rule of the road. The vessel is not expected to suffer shipwreck. When she puts out to sea, perhaps to feel for the first time the pulsation of the great deep, every provision is made for a safe and successful voyage. The sailing orders are received and understood, and arrival at the desired haven is fully anticipated. It is an inspiring sight to look out upon such a wonderful creation of engineering art gliding swiftly seaward in the deepening darkness, with the signal lights in their proper places and the electric illumination flashing from every port.

But there are subtle currents to be allowed for : mist may come down and cut off the view, the very compass may be diverted, the officer may leave the bridge and seek the shelter of the funnel, too close an approach may be made in rounding a dangerous headland. How many are the possibilities of disaster ! And as the Board of Trade, before giving to a candidate the certificate of master or officer, examines the resources of his seamanship, and asks what he would do under certain conditions of threatened collision, shifted cargo, dragged anchor, sprung mast, gaining leak, discovered fire, etc. The man who is best acquainted with the dangers of the sea will know best how to avoid them and overcome them. The thought of danger can only be dismissed after having been fully entertained. The danger becomes impossible only after being considered possible. The best guarantee for its absence is the recognition of its presence. So upon the sea of life. With such an element, ignorance brings no bliss to those responsible, and therefore it is never folly to seek the true wisdom.

This Golden Text is chosen in connexion with the life of Solomon, as teaching the great lesson to be learnt from a life that was characterised by special wisdom. Solomon might well have considered himself secure : yet how unmistakable was his failure. The height had been so conspicuous, and the fall was correspondingly complete. And the Bible not only declares the fact—it is no Book of hero-worship—but it also explains how it occurred. It gives us the three sadly familiar steps : evil entertained, evil loved, evil obeyed. First, outside influences, that should never have been so near, turned away his heart. Then the heart of its own accord went out towards the evil ; then, lastly, the sin was enthroned and established and sanctified in the high place built for it.

Similar sequences may be traced in the selfishness that made Lot a citizen of Sodom. The indecision by which Peter came to deny his Master, and the loving leniency by which 'even Barnabas was carried away.'

III. THE DUTY.—Is it possible to stand ? It must be. The gospel stands by its power to make us stand. Without this, the path of Revelation is no more to us than the orbit of Jupiter. There must be abiding victory over evil, and the possession of true sainthood. Christ was lifted up that He might draw all men unto Himself.

So supreme and satisfying was this victory, that the Lord Jesus, possessing it and moving towards the power of conferring it on others, was found impervious to the affronting temptation of the world's kingdoms and their glory.

IV. THE ONLY WAY.—How may I stand ? *Stand having your loins girt.* The sweeping skirt might give dignity to repose, but it was an enemy to action. On the long march, or in the hour of intense effort, it had to be drawn up under the tightened belt. Expect action. Life must have exercise ; energy, direction ; and endowment, discipline. Salvation is not alone for self. There is a Cross to bear, and beyond that a joy is set before you : to avoid the first is to forfeit the second. *Stand, having done all.* This implies the discovery that all is needed. That discovery had not surely come in the heart that said to Jesus, 'Which is the greatest commandment ?' It was as much as to say, 'I only want to know, for when I know I shall accept, and when I accept, I shall easily obey.' When the discovery comes, it tells us that the problem is rather one of power, and the weakness is in the will. The question is not about a thought, but about a Person : not merely a clear idea, but a complete Deliverer. - 'Who shall deliver me from the body of this death ?'

If ye do these things, ye shall never fall. But whom, in this picture of the saint, does St. Peter see supported by faith and transformed by love, whose heart has been made a dwelling-place for the things of the new kingdom ? How little of the old self is left ! It is a new creature that thus walks without falling. There is now independence, but it is all to the praise of His grace. There is standing, but it is in the liberty wherewith Christ hath made you free. *Made strong* indeed, but utter frailty is the only constitution that the healing power can work upon. The Graces stand and walk and live securely in the Palace Beautiful, but the sentry that guards the door by night and day is Weakness.

THEREFORE STAND.

The Privations of Self-Pleasing.

'The drunkard and the glutton shall come to poverty ; and drowsiness shall clothe a man with rags.'—PROV. xxiii. 2.

WE are familiar with the phrase, 'the pleasures of sin.' The expression is not only the excuse of its

slaves, but also the admission of the Bible. Sin is credited with a certain power to give pleasure. The power to please is not in itself sinful. Pleasure is not essentially at war with piety. But we can speak still more familiarly of *the privations of sin*. The condemnation in this Golden Text turns upon the fact that sin fails on its own lines, in the power to please. Its promises are not kept, for the pleasures turn to pains. The gains to loss, the liberty to bondage. As the Lord Jesus did not disdain to sit at the table of publicans and sinners, so the gospel of surrender to the will of God can enter the lists with lawlessness, and allow itself to be tested by the same standard—the power to please. If the one commends itself by the pleasure it brings, the liberty it announces, the fellowship it creates, so also does the other. All that makes the one an incentive to the will, a gratification to the heart, an expansion to the life, the same is offered by the other also, but of superior quality and in larger measure. It is no ideal of dreamy conjecture, no far-away vision of things glorified within the veil, but it is a simple fact of to-day that asks only the proof of personal experiment. It was this assurance that the Lord Jesus gave when He said: ‘I am the Door; by Me, if any man enter in, he shall be saved, and shall go in and out and find pasture.’ So St. Paul writes to the Philippians: ‘My God shall supply all your need, according to His riches in glory in Christ Jesus.’

And so, in this passage in the Book of Proverbs, dealing with the gross indulgence of the bodily appetites, the decision is founded on what it gives and does, and to what it finally leads.

The protest against intemperance is—

I. AN APPEAL TO SELF.—This is the chief interest that in the condition described is held precious. Such gross indulgence is one of the lowest forms of selfishness. It is also one of the strangest. The glory of Nineveh and Babylon could make kings lunatic and turn sons into parricides. There was the temptation of dominion over others. But alcohol has a prouder position, for it reaches the same result without giving anything. It makes a man the bond-slave of his own body. The drunkard thinks to find life uplifted and invigorated by the power to which he commits himself, but the well-known result of intemperate habit is a tyrannical craving, that increases in intensity as the system becomes less and less able to bear it. The drunkard’s body becomes a

gnawing and clamorous kennel of desires that can only be satisfied by drunkenness, delirium, and death. Every town has its pathetic examples of the moral and physical havoc wrought in a life once capable of noble things. The horizon of life closes in so bleak and dark around him. And what a wealth of love and hope and patient ministry he drags with him to his grave! It is one of the saddest experiences in business and professional life, when a begging call or written appeal of abject want or shameless shuffling is received from one who was once master and benefactor. Something, perhaps, still survives of the gracious manner of speech and the distinction of style in writing—reminders of the old days of prosperity and social respect, and family happiness. It is a shame to refuse, and yet it is cruel to give. The saying has proved true: ‘He has come to poverty; he is clothed with rags.’

II. AN APPEAL IN CONNEXION WITH GOD AND MAN.—The Bible represents the drunkard and glutton not only as selfish individually, but as an unnatural son towards his parents. He has found something more precious than his love to those at home. In the law of Moses, the disobedient son found worthy of death is described in terms that explain the unnatural conduct. It was the lawlessness of the drunkard and glutton. This was one of the most shameful names that intense hatred could throw at the Lord Jesus.

A drunkard’s heart was a grave of all the family affections, and their happy unselfish ministries; it was a living tomb in which the names of loved ones were regretfully laid away, and gradually forgotten.

And in the same passage from which the text is taken, the exhortation urges the wise son not only to cause no sorrow to his father and mother, but also to keep himself all the day long in the fear of God.

And such has always been the plea on behalf of temperance, it concerns not only the health of the body, but also the happiness of the home, and the prosperity of the soul. Its first appeal is to the calamities of self, its second and mightiest is to the claims of others who should be dearer than self.

The reader of Dante shudders at the vivid description in the *Inferno* of the last feeble controversy of a lost soul with Satan. The poor debased human heart that has so often yielded and rallied, and groaned and given way again, is

finally entered by the Spirit of Evil, to be henceforth his alone and his for ever. What a retrospect of hopes and fears, of escape and thralldom the soul must pass through that is meant to live, but prefers to perish. How many defeats must be accepted before the soul can say to its enemy, 'Come and reign over me.' Who would not think well before beginning such a career; who that has entered upon it would not instantly turn, and at any cost fight his way back to liberty and true happiness.

'Hark, the Herald Angels sing.'

'Behold, I bring you good tidings of great joy which shall be to all people.'—LUKE II. 10.

I. The Gospel of the Incarnation is good BECAUSE IT IS TRUE. It tells a truth about God and about man. 'He was in the world,' that was God's doing; 'and the world knew Him not,' that was man's doing. It told of love and mercy on the one hand, and of estrangement and blindness of heart on the other. These two facts tell us why Christ came into this world.

II. And it is good because it is A GOSPEL OF GREAT JOY. The joy was found in the discovery of God's wonderful love. 'God so loved the world that He gave'; the wise worshipper on his way to the manger will find the star standing over that great truth. Christ was a gift. That is the joy of Christmas, and the inspiration of all its loving ministries.

Who asked or induced Him to come into this world? Let the manger tell us. There was no room for Him in the inn. This absence of welcome was the whole title of the invitation. Oh, when you think of that Life on earth begun in a manger, and ended in a borrowed grave, and when you recollect what heavenly glory He laid aside in order to accomplish His task, it is then that the heart fills with joy, a joy that is none the less sweet because it is so near to sorrow.

Sometimes things are not with us as we would like them to be. We have not been dealt with as we feel we have deserved; but what are these disappointments and humiliations compared with what took place at Bethlehem. Our rights, our human rights, have perhaps been turned aside; but He laid aside heavenly glory. How this makes our rough places smooth, and changes our mountains into a plain.

III. The celebration of the Nativity.

We cannot now do homage like the wise men in the visible Presence of the Lord Jesus. But He said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'

And so for His sake the routine of life is broken up. The tide of brotherly feeling rises above the ordinary water-mark. Estranged friends are made to think at the same time of what was done for them in Christ's reconciling life. In the great social world it is remembered how One who was rich for our sakes became poor. And so love to Christ turns especially to those whom Christ treated with especial regard—the poor, the bereaved, the sick, the sinful, and those that have no helper. At this time the children come forward, for they were pre-eminently His when He was on earth. They know that there is nothing more pleasing to Him in glory than the offering of a young heart given to him in the sweet early days, and given to Him for ever.

And to those farther on in life it has its happy meanings: joys of hallowed memory, of faces that seem to return and voices that are heard again as the season comes round. There is the glad reminder also of other meanings: the new birth in our own hearts when we turned from dead works to serve the living God, and of the time coming when the visible Presence will be restored and those who are with Him will be found like Him.

And so to-day, among masters and servants, old and young, rich and poor, the Son of God is again making Himself the Son of Man, drawing the families of the earth together in the bonds of brotherly love.

Far and wide, by land and sea, in many climates, and among many nations, the Church of Christ is clothing herself with the beautiful garments of love and mercy and fellowship, because Christ is in her midst.

To look upon the world with Christ's eyes, to see men as those for whom Christ died, will always compel us to love even where love is not expected or understood. It teaches us to see a son of Abraham, even in unlikely circumstances; to recognise a daughter of Israel, though she be bowed down by infirmities; and where men may grudge to Lazarus the space on the pavement to hear the flutter of the angels' wings.

How differently men reach the birthplace of

Christ; how differently they are affected by the tidings. Some arrive in peace, like those dusty travellers from the East, after a long journey over the desert, after much anxious search. There is a special reward; they rejoice 'with exceeding great joy.' It is with others as with the shepherds—an instantaneous illumination, an instant decision, an irrepressible testimony.

With others the thoughts suggested are a great deep, and further thought discloses still greater depths. And these debates filled the heart of Mary, the one that had most cause to rejoice in the privilege of possession. Every type is needed.

'The Lord knoweth them that are His.
He is able to keep what is committed unto Him.'

The Purpose of Revelation.

'Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty of man.'—ECCLES. xii. 13.

I. THIS IS THE LAST WORD OF THE PREACHER. —It is very simple and sufficient, very compact and comprehensive. Casket after casket of moral and spiritual truth has been opened, like those brightly-painted boxes from the far East that please and puzzle the children, until this at last is found,—the innermost enclosure and vital centre of all. Within this, form becomes substance and body passes into spirit. Inquiry can be pushed no further. It is the conclusion of the whole matter.

The trunk-line with its many branches here reaches the terminus. Through this main centre all messages of the moral telephone must pass. Here the technical terms of religious creeds and philosophical systems find a solvent, and return to the simple speech of men. It is the blood which our schools of medicine, after much searching, accept again as the residence of life. *Fear God and keep His commandments.* As a summary, it may be compared to the prospect spread before the traveller who looks down from the lofty hill of Hermon. Standing on the ruins of the sun-worshippers' temple, he looks eastward towards the home of Abraham and the land of exile: to the south he sees the plain of Esdraelon, the Lake of Galilee and the hills beyond it; to the west the Great Sea lies before him, the highway by which influences have gone abroad to make the earth beautiful and holy. It is a glimpse over the field

of Revelation. Such is this last word of the preacher; the summary of all his teaching. It is the seal that guards the whole alabaster box and preserves the perfume; it is like the innermost fold enwrapping the costly gifts at Bethlehem.

But it is a summary; and to find a meaning in it one must bring a meaning to it. What do I know of God? What do I wish to know of God? What is the fear of God? What are His commandments? How can I keep them? The value of this Golden Text will depend very much on the answer given to these questions.

II. IT IS MEANT TO BE REMEMBERED.—In the sermon that is preached and the Bible lesson that is taught much is forgotten almost as soon as heard. Usually, however, something arrests attention and remains in the memory, entering into the life and forming part of it. This remembered truth with which the hearer is blessed and the teacher satisfied will not be the same for all. There will rather be great diversity here, for the discovered affinity means that secret springs of the past life have been touched. Thus, when strangers went to worship in Mr. Spurgeon's church, it was often remarked afterwards that the preacher seemed to know that there was one present who had come from the ends of the earth to hear his words. The visitor seemed to find himself personally addressed. At some part of the service a word of rebuke, sympathy, or illumination was uttered that the visitor felt to be the word he was waiting for. So in the study of these Golden Texts and the reading of the selected passages for the last year's course, many things have been taught and quite forgotten; others are dimly retained; something is laid up for ever. It is hoped that the outcome of all has been towards one healthy, victorious, spiritual result—to fear God and keep His commandments.

The most familiar study of the Bible will always deepen our awe and adoration towards God, He is our Heavenly Father, and after the great gift of His only begotten Son, we know that He is willing to give every gift less costly than that is for our good. But He remains the Lord of all, and His ways are above our ways, and though His will be in the way of our welfare, it is still His will.

However familiar we grow with the history of His dealings with His people, we shall never forget that equally in His claims upon our obedience He cannot be mocked. As we learn what His commands call us to, and how they need purity of

heart for their perfect keeping, we learn that the knowledge of them is not merely in memory but in the daily life.

For this we find ourselves quite unequal; we have to lament our blindness, indolence, rebellion, delay, and hardness of heart. We discover that God must keep us if we are to keep His com-

mandments. And God will only keep what is committed unto Him. And we can love Him because He first loved us. His commandments are not grievous, for He sends with them the grace that can enable us to keep them. 'Be thou faithful unto death, and I will give thee a crown of life.'

New Books for Young People.

Society for Promoting Christian Knowledge.

THE books that are published by the S.P.C.K. are as distinctly English as were the pictures of the late George du Maurier. Their very binding is English. And it has the charm of the rich warm English rural life, so that when they lie upon the table they suggest thoughts of comfort and contentment.

Even the books that belong to the nursery carry this unmistakeable charm along with them. Here are three: First, *Nursery Rhymes and Fables*, collected and illustrated by Walter J. Morgan, in which the collecting is nothing, the illustrating everything, for it is full of character which even the colouring does not smother. Next, *Friendly Joey*, by Mrs. Molesworth, also illustrated by W. J. Morgan; but here the literature is something as well as the illustrations, quite inimitable indeed for the little folk, as Mrs. Molesworth always is. And third, a *Scripture Picture Book*, full of realistic pictures, and large type, and strong binding for much use.

Rising in stature, we reach *Punch, Judy, and Toby*, two good children and a bad, whose history has been recorded by M. Bramston; and M. Bramston has actually made bad Toby the most delightful of the three. *A Little Lass and Lad* and *Whispering Tongues* are up the ladder a good long way, stories for the age when boys, and yet more, girls, can scarcely be supplied with books, for all that uncles and aunts and Christmas and birth-days can do.

And if it were not that we have four handsome volumes to come yet, we might be tempted to say we had reached the top of the ladder with *Smith's Weakness*, by G. Manville Fenn, and *His Level Best*, by F. B. Forester. It is hard to tell for what

age they are meant. But there is a nondescript age that most boys and all girls pass through, and no doubt these two are sent for that. They are stirring enough, besides, and not too terribly techy.

Then come the four. Three are of the sea. The salt breeze blows from them. *Jack Beresford's Yarn*, by Harry Collingwood, and *Jack at Sea*, by George Manville Fenn, are surely attractive enough by their titles. But they are no less attractive in outward form and inward interest—not to be trusted in the hands of the boy whose passion for the sea must not be encouraged; but altogether suitable for the boy who has still to learn the important fact that Britannia rules the waves.

The Romance of the Sea, by Fred. Whympers, is the biggest book of the three, but we dare not say the best. Most instructive it certainly is, for it tells of all the wonders that are witnessed (and some that rarely are) by those that go down to the sea in ships. But then it is not a tale, and the cry is all for tales since the Public Libraries Act was passed.

One volume remains, *The Temptation of Ernest Ellerby*, by F. Lethbridge Farmer, just a good, sound, sensible, domestic story for the winter evening and the warm fireside.

James Nisbet & Co. Limited.

It was Butler, was it not, who taught us to say that probability is the guide of life? It may be so—of grown-up life. But boys have not yet heard of Bishop Butler, and not yet learned to appreciate probabilities. When Gordon Stables writes a book about *The Pearl Divers*, he throws probability to the wind and gathers all the enterprising little boys to his bosom.

Nor has J. Macdonald Oxley more respect for

Butler, or less for boys, when he writes *On the World's Roof*. Not that the world's roof, being the sides of the Himalaya Mountains, is itself so impossible to reach. But there are adventures as you reach it; wonderful animals to encounter, and not less wonderful priests and men. And all these things are highly improbable and delightful.

And even when you come to history itself, probability, as the Bohemians say, is scarcely in it. For it is not by probability that we are guided in our appreciation of *The Tudor Queens and Princesses*, of whom Sarah Tytler writes so learnedly and yet so pleasantly. It is by certainty, of course. Sarah Tytler has to get at the facts and persuade us that there is no probability about it, but that all these ladies lived and moved and had their being just in the way she describes them. And so we call it history, and take to it cheerfully, since it is offered to us in a most beautifully bound volume, a Christmas prize, and not a mere school-book by any means.

And so is it also with *Half Hours on the Quarter-Deck*, the first volume of Messrs. Nisbet's 'Half Hour Library' that has reached us. 'Half Hours on the Quarter-Deck,' and the great seamen whose march was o'er the ocean wave, by our side, whose faces we can look into as they are pictured for us here, whose gallant deeds we hear recorded by one who knows them intimately.

But the last two volumes of Messrs. Nisbet's list are fine old-fashioned stories. One of them has the title of *Good Luck*, a bold title, seeing that poor old Grannie had so much ill luck to pass through before the good luck came. But title here or title there, Grannie is a most adorable old lady, whose friendship we all should be proud of.

Only Susan; but what a blessing she became in that house and home! 'Only Susan,' but she had a personality, and it made its way, silently enough but surely. 'Only Susan,' and she had much to bear, but she was greatly blessed in the latter end. Emma Marshall has given us one of the very best stories of the season.

Blackie & Son.

Two volumes more of the 'School and Home Library'—*The Rifle Rangers*, by Captain Mayne Reid; and Lord Macaulay's *Essays on English History*.

Oliphant Anderson & Ferrier.

Messrs. Oliphant Anderson & Ferrier are forward this season before all the rest with tales from history. Here are three already. *Aleph the Chaldean*, by Dr. E. F. Burr, preserves the colour and the very aroma of the Alexandria of the times of Jesus. It is more than a tale: it is a history. For history is, after all, less a matter of facts and figures than of thoughts and actions; less a study of kings and courtiers than of the religious or irreligious life of everyday men and women. *Aleph the Chaldean* is history in its most attractive form; and it gives the power of seeing history in the making.

Waldtraut, from the German of M. Rudiger, by Sophy G. Colvin, is not so ancient a history as *Aleph the Chaldean*, for it carries us back only to the beginning of the fifteenth century. But it has the historical instinct as clearly and pleasantly stamped upon it. The style, indeed, is more pervasively antique than in the other. And the tone is quite as good. This is the excellence of both these books. It is the truth they give us, truth that is great and memorable, but it is 'truth embodied in a tale, to enter in at lowly doors.'

Nearer still, and homelier, is *The Duke's Ward*, a romance of Old Kent, by Dora M. Jones. It is old, but it is English; and the men and the women, especially the young men and maidens, are our own kith and kin, and more to us than all the rest. Then this book is most artistically illustrated by Ida Lovering. The illustrations have a charm of their own, and rise clean over the heads of the ordinary drawings we find in books of this kind.

W. P. Nimmo, Hay, & Mitchell.

Three small books for boys, whose very titles tell all that can be told about them. *Burke's Chum*, a story of Thistleton School, by Mrs. G. Forsyth Grant; *The Thornes of Thurston*, by Lucie E. Jackson; *In the Cradle of the North Wind*, by Bessie Marchant.

Contributions and Comments.

Matthew v. 14.

It has long been noticed that the words 'a city set on a hill' may have been suggested by Safed, which lies on higher ground than any other city in Galilee. Is it not possible that the preceding clause, 'ye are the light of the world,' which seems to stand quite by itself, may also have contained an allusion to this city or its neighbourhood? If Buhl (*Géographie des alten Palästinas*, p. 235) and Neubauer (*Géographie du Talmud*, p. 227) are right in identifying the *Tsephath* of the Jerusalem Talmud with *Safed*, this mountain city was one of the places at which the appearance of the new moon was indicated by a fiery signal. By day no place was so conspicuous an object in the landscape, and by night (at certain seasons) it was a source of light, of light directly associated with worship, for a considerable part of that portion of Galilee with which our Lord had most to do. Is it not then possible, if not probable, that the juxtaposition of the two images may be accounted for in this way? It may be added that in the Lewis Syriac they are connected by a copulative conjunction: 'Ye are the light of the world. And a city built on a hill cannot be hid.'

W. TAYLOR SMITH.

Exeter.

The Semitic and the Greek Gospels.

III. SEMITIC ASSONANCES.

THE best proof that our present Greek Gospels rest on the good foundation of a Semitic Gospel is given, when, by retranslating the Greek into Semitic, we meet with *Assonances*, which, as is generally known, were and are much favoured in the East. I may be allowed to put together several examples, some of them recently noticed, others recognised long ago; some may seem pretty sure, others doubtful. I shall try to be as brief as possible.

Matt. iii. 9, from these STONES CHILDREN,
אֲבָנִים, *abanim*, *banim*, in
Hebrew, not in Aramaic.

„ x. 30, the very HAIRS . . . NUMBERED,
מִנֵּי, *mene*, *manyen*, pointed

out by Mrs. Gibson; see A. S. Lewis, *A Translation of the Four Gospels* (Macmillan, 1894), p. xv.

Matt. xi. 17, not DANCE, not MOURN, דָּנְסָתָן, *raqqedton*, *arqedton*; noticed in the Syriac versions by Th. Zahn; see A. S. Lewis, some pages, etc. (1896), p. xii.

„ xi. 29, I am MEEK, and ye shall find REST, נִיחָא, *nīchā*, *njāchā*, thus in the Peshito, and, still better, in the Lewis-Codex נִיחָכֹן, *enīchkon* = I shall give you rest; Nestle, *ibid.* p. xii.

Mark viii. 32, In the Lewis-Codex, Peter to Jesus; 'as if he PITIED him: be it FAR,' חָס, *chās*, *chas*. An almost identical example in the *Histoire de Mar Yabalaha, de trois autres patriarches*, éditée par Bedjan, 1895, pp. 407, 408, to a Christian martyr, חֹס עַל חַיִּיךְ, *chos al chajaik* = spare thy life, whereupon he answers: חָס לִי *chas li*, far be it from me; Nestle, *ibid.* p. xiii.

Luke vii. 41, 42, to owe, to love, חָב, *chāb* and *chabb*, noticed by Lagarde to Rom. xiii. 8 . . . 'owe no man . . . save to love.' St. Paul, even in writing Greek, would have had the Semitic assonances in his ear and mind. Compare with the same apostle the frequent combination of ἐλπίς and ὑπομονή, סִבָּר and סוּבָר, *sabbar* and *saubar*, from the same root, or his combination of *boasting* and *foolishness*, i.e. הִתְהַלֵּל and הִתְהַלֵּל, *hithallel* and *hitholel* (1 Cor. xi. 12); Nestle, *Philologica sacra*, p. 50.

This observation on the influence of the mother-tongue, when writing in a foreign dialect, was put forward in perhaps the most interesting way by Daniel Heinsius in his *Aristarchus sacer* (Lugd. Bat. 1567) in reference to the Gospel of John.

Si quis ex me quærat—he writes—quanam

lingua scripserit Evangelista noster; Hellenistica scripsisse dicam. Si quis, qua conceperit quæ scripsit, Syriacam fuisse dicam. Quare ad allusiones non quæ extant, sed quas animo conceperat, eundum est. Neque enim æque atque has amat Oriens. Statim initio dicitur: σκοτία αὐτὸ οὐ κατέλαβεν (John i. 6). Quod si Chaldaice aut Syriace efferas, suavissimam allusionem, quam nec Græca nec Hellenistica admittit lingua, protinus agnosces. Nam τὸ קבל cabbel est καταλαμβάνειν: קבל cabal autem est τὸ σκοτός.

Thus far Heinsius. It is most interesting, that two hundred years after Heinsius, when the Evangeliarium Hierosolymitanum came to light, the dialect of which comes almost nearest to that of Jesus and His Galilean disciples, it showed at this very place (John i. 6) קבלא qibla for σκοτός, while the common Syriac Bible had כֶּשְׁחָ, *cheshoka*. For καταλαμβάνειν, it is true, the Evangeliarium has דבאק, *dabaq*, the Peshito דַּרַּךְ, *darak*, not קבֶּל, *qabbel*. On *qibla*=σκοτός, see Lagarde, *Mittheilungen* iv. 336.

Some more assonances of a more doubtful character put forward by Heinsius may be found in the book just mentioned. As it seems completely forgotten by our commentators, I may be the more justified for calling attention to it. The Fourth Gospel betrays in more than one passage that its author was well versed in Semitic. Only in the Fourth Gospel we have 'Cephas, Messias, ἀπὸ Καρνωτου (codd. Sinaiticus and Bezae).

E. NESTLE.

P.S.—1. In the *Academy* of October 24, Mr. W. Taylor Smith has pointed out, since the above was written, another assonance in the Syriac versions, viz. Matt. v. 14-16, where the Lewis Codex, Curetonian, and Peshito render the three words φῶς, καίω, λάμπω by five forms of one and the same root. For καίειν the Palestinian Syriac uses a root of its own.

2. Professor Marshall, who, in the November number of THE EXPOSITORY TIMES, objects to my combination of θέλοντα δανίσασθαι in Matt. v. 42 with נָשָׂה, is quite right in saying that this verb is not used in our Hebrew text for *borrow*; but it is translated by the Septuagint, as well as by Theodotion, with ὀφείλω to *owe* (Isa. xxiv. 2, Jer. xv. 10, Ps. lxxxviii. [lxxxix.] 23); borrowing and owing are not far off from each other. As to the general question, whether the original Gospel was Hebrew or

Aramaic, I feel, *a priori*, much more inclined to suppose that it was Aramaic; but we must keep the possibilities open, not to run into a deadlock.

E. N.

Ulm.

Have we in 1 Sam. ii. 22 a Valid Witness to the Existence of the Mosaic Tabernacle in the Days of Eli?

PROFESSOR PEAKE, in THE EXPOSITORY TIMES for June, condemns the latter part of 1 Sam. ii. 22 as spurious, and severely censures Dr. Baxter for the use which he has made of it in his *Sanctuary and Sacrifice*. The passage has an important bearing on a great critical question. Professor Peake quotes Dr. Baxter as affirming, 'If this one verse stands, Wellhausen's whole position is annihilated.' It is the occurrence in the Hebrew text of the expression Ohel Moed—translated in the A.V., 'Tabernacle of the Congregation,' and more correctly in the R.V., 'Tent of Meeting'—that now makes this verse an object of such interest. Wellhausen's contention is that in the Books of Judges and Samuel the Mosaic tabernacle is not once mentioned. In his *History of Israel* he thus refers to the verse before us: 'The single passage in which the name Ohel Moed occurs (1 Sam. ii. 22) is badly attested, and, from its contents, open to suspicion' (p. 41). So far, however, from being badly attested, it has all critical testimonies in its favour, with the exception of the Vatican manuscript of the Septuagint. Wellhausen, in a note, adds a proof of the above statement: 'The passage does not occur in the LXX; and everywhere else in 1 Sam. i.-iii. the Sanctuary of Shiloh is called *hekal*, that is to say, certainly not a tent.' On p. 43, Wellhausen makes the still more emphatic declaration: 'The name Ohel Moed occurs absolutely nowhere in the Books of Judges, Samuel, and Kings (apart from the interpolation in 1 Sam. ii. 22b).'

The affirmation that the words in question do not occur in the LXX is too strong. The Codex Alexandrinus has them. Even if we were quite sure that the Vatican manuscript has preserved the true reading of the LXX, this would be a very inadequate ground for concluding that the original

Hebrew text must, like it, have omitted the statement that Eli's sons 'lay with the women that did service at the door of the tent of meeting.' It is far easier to account for the omission of these words than it is to account for their addition, on the theory of intentional alteration. In Dr. Driver's notes on the Hebrew text of the Books of Samuel, he informs us that 'in the fragment of a Targum, published by Lagarde (*Prophète Chaldaïce*, 1872, p. xiv), from the margin of the Cod. Reuchl., there appears an endeavour to palliate the sin of Eli's sons as described in the existing Hebrew text (*delayed* the women's offerings).' The translators of the Greek version may have felt the same reluctance to publish to the heathen world the whole disgraceful truth regarding these priests of the Lord. We can explain the omission here as illustrating a tendency which is notoriously manifest in the Septuagint. Speaking of this Greek version long ago, Lightfoot had said: 'Even a blear eye may see clearly enough that it was hammered out and dressed with more caution than conscience, more craft than sincerity: (1) that, as much as might be, the holy books might remain free from any reproach or cavilling of the *heathen*; (2) that they might soften some things which might be injurious to the Jewish nation either as to their peace or reputation,' etc.

Subsequent investigation has only confirmed the judgment of Lightfoot thus expressed. And have we not in the passage before us, as it stands in the Hebrew text, a likely occasion for Jewish translators, in whom such motives were influential, to suppress the Hebrew verity, and thus hide the shame of their religion and race from the Gentile world? Dr. Samuel Davidson once characterised as preposterous the attempt to correct the present Hebrew text by the Seventy. In the particular case before us, it would seem particularly preposterous to do so. Even Josephus (*Antiq.* v. 10. 1) can be cited as a witness for retaining the words that Wellhausen rejects as a later gloss. They do not look like a gloss. And as little are we justified in relegating to the region of pure fiction the related words in Ex. xxviii. 8: 'And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women which served at the door of the tent of meeting.' Such brief, dry, simple, suggestive words, assuming, as they do, a usage not elsewhere authorised or explained, bespeak the narration of

a fact, and not a fable invented to commend a forged code of laws.

But Wellhausen argues that the sanctuary in Shiloh of which we read in 1 Sam. i.-iii. was certainly not a tent, because it is called a *hekal* in Chron. i. 9, iii. 3. He might have added that it is called a house, too, in Chron. iii. 15. But in Ps. xxvii. 4, 5, 6, we find the names 'house' and 'temple' and 'tent' all applied to what obviously was to the Psalmist one and the same sanctuary. In 2 Sam. xii. 20, 'the house of the Lord' into which David came was certainly a tent. The house of the Lord spoken of in Josh. vi. 24 was (at least to the redactor) identical with the tent of meeting which, according to Josh. xviii. 1, was set up in Shiloh. It should not, therefore, surprise us to find the same structure in 1 Sam. i.-iii. designated the temple (i. 9), the tent of meeting (ii. 22), and the house of the Lord (iii. 15).

In affirming that 'the name Ohel Moed occurs absolutely nowhere in Kings,' Wellhausen contradicts 1 Kings viii. 4, which expressly declares that the tent of meeting (Ohel Moed) was brought into the temple of Solomon before its dedication. Here, again, he would form a text to suit his theory by removing the obnoxious statement as an interpolation by a later hand (*History*, p. 43).

That there were attached to the Mosaic tabernacle at Shiloh annexes for dwelling in, and for keeping what was required for the service of the sanctuary, is a reasonable, a necessary supposition. The whole complex of structures would naturally be comprehended under the one designation of the temple or house of the Lord (cf. Köhler, *Lehrbuch der Bib. Geschichte*, ii. pp. 12, 13, note). According to the Talmud and Maimonides, as Lightfoot (*Works*, 1684, vol. i. p. 2060) relates, there was built at Shiloh a house of stone for the tabernacle, but it was not roofed over with anything save the curtains with which it was covered from the beginning.

I must refrain from touching on other points on which I feel tempted to write. Notwithstanding all the objections made by the higher critics against the historicity of the Mosaic tabernacle,—which objections I have taken pains to weigh duly,—I can read without a shadow of doubt the words of the New Testament: 'Our fathers had the tabernacle of the testimony in the wilderness, even as He appointed who spake unto Moses, that

he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations' (Acts vii. 44, 45). May I venture to call attention to a comprehensive article in the *Presbyterian and Reformed Review* for January 1894 on 'Critical Views respecting the Mosaic Tabernacle,' by Professor W. H. Green of Princeton, written with his usual fairness and ability?

DUNLOP MOORE.

Pittsburgh, Pa., U.S.A.

Was Astruc a Bad Man?

IN THE EXPOSITORY TIMES for October Professor A. R. S. Kennedy says: 'In the *Presbyterian and Reformed Review* for Jan. 1892, Professor Osgood has attempted, on the evidence of the malicious and mendacious gossip of the period, to make out that Jean Astruc was a rake and villain of the deepest dye!' 'The malicious and mendacious gossip' must be that of Sismondi, Michelet, Martin, Marais, d'Argenson, de Luynes, Hénault, Grimm, Buvat, Bolingbroke, Duclos, Aïssé, Chansonnier Historique, Lescure, etc., for these are the authorities quoted. To these Professor Kennedy opposes Astruc's autobiography, contained on a single page, and Lorry's eulogy. Until the united testimony of the highest authorities on Astruc's age is disproved, Astruc will be known as a very able and learned man, and also, as Grimm says, a bad man. For, with a devoted wife and grown up children, he became the paramour of the most notorious woman in Paris, and so remained for nineteen years, covering the time of his writings on the Bible. By her will Astruc was the sole legatee of her large property, to the heartless exclusion of her only child—her poor but famous son, d'Alembert.

HOWARD OSGOOD.

Rochester, N. Y.

'Know no Despair!'

THERE is one little phrase in Luke vi. 35 which our A.V. altogether obscures, and so hinders us from knowing words of our Lord, which breathe all the graciousness and hope of His gospel. We

read: 'Do good, and lend, hoping for nothing again,'—a kind of counsel of despair very alien from Christ's ordinary method of speaking. In the R.V., however, the words run: 'Love your enemies, and do them good, and lend, never despairing,' and the original word (*ἀπελπίζοντες*) only used here in the New Testament is a strong one, meaning 'Do not throw away your hope after your money'—a mood in which many charitable men too often help their friends. 'There,' they say, 'is the money you ask, but I've no confidence in your making much of it.' Now, Christ would have us deal very differently with those whom we thus aid. Our responsibility for the money does not cease when we have made a loan of it. We must endeavour to encourage, guide, and help those that have sought aid at our hands. The gift or loan is not enough, we must stand by them with a brother's love.

But the R.V. margin gives a well-supported reading that carries us even further, 'despairing of no man.' Ah! there is a word fresh from the heart of Christ. Without any external evidence of MSS. I should believe He had spoken that saying. He despaired of no man. Nor must we, His disciples, despair of any. For no man are we permitted to cease to strive and pray and love, that he may be won into the kingdom of God. Is not the whole spirit of that divinely hopeful message of 'goodwill towards men' enshrined in this short phrase?

G. CURRIE MARTIN.

Reigate, Surrey.

James iv. 4-6.

IN the November number of THE EXPOSITORY TIMES, Mr. Selbie, writing of M. Bruston's interpretation of Jas. iv. 4-6, says (p. 77) that the only real objection to the acceptance is that the words are nowhere found in the Old Testament which St. James quotes. Is not the exact thought and very nearly the words found in Hos. iii. 1? 'A woman beloved of her friend and an adulteress, even as the Lord loveth the children of Israel.'

ARCH. HENDERSON.

Crieff.

Misused Scripture Texts.

'No man can say that Jesus is the Lord, but by the Holy Ghost.'—1 COR. xii. 3.

It is a favourite practice to quote this saying as affirming that every true confession of Jesus on the part of man is prompted by the Spirit of God. Taken by itself, it would indeed seem to convey such a statement. But, read in its context, its meaning at once becomes altered. St. Paul is beginning to remove the ignorance under which the Corinthians laboured with respect to spiritual gifts. That he has the gift of prophecy, afterwards handled so largely, already uppermost in his mind appears from the primary canon he lays down. 'I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.' He is speaking, therefore, of prophetic utterance, and giving a test of its divine origin—that it witnesses to Jesus. It is a similar thought to that of St. John: 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God' (1 John iv. 1-3. R.V.). We might paraphrase St. Paul's similar touchstone thus: 'No man speaking by the Spirit of God calleth Jesus accursed, and no man can acknowledge Jesus as Lord by any other spirit than the Holy Ghost.' M. D.

Melchizedek.

I VENTURE to think that Professor Sayce makes more of my 'slip' than is called for. A 'slip' is a 'slip,' and, *ex vi termini*, cannot prove greater ignorance in one person than in another. If 'all scholars' make them, then it is evident, on Professor Sayce's principles, that they are all unacquainted with the subjects on which they write; and the amount of ignorance in learned works must be greater than is commonly supposed. I was just as fully aware that *sharru dannu* was what I ought to have written, as Professor Sayce was that he ought to have written *Kudur-Mabug*, when he wrote actually *Kudur-Lagamar* on p. 164, l. 16, of his *Monuments*; and if my slip is a proof of ignorance in me, his slip is equally a proof of

ignorance in him. I may add that I was not before aware that critics regarded a slip as the 'worst of crimes.'

Professor Sayce's objection to the 'standard (and recent)' *Lexicon*, written in German, which I had quoted, and which he does not deny is rightly so described, in favour of a 'standard (and recent)' *Lexicon*, written in English, appears to me to be somewhat trifling. I am aware that the functions of the diviner and the enchanter are often combined; but this does not appear to me to show that a word meaning properly *enchantment* could also mean *prophecy* or *oracle*. However, any further discussion of this point is now superfluous. Since I last wrote, two other Assyriologists, both of high repute, have published their renderings of the passage in which this word occurs, viz. Winckler, in vol. v. part ii. of Schrader's *Keilinschriftliche Bibliothek*, and Hommel, in the November number of THE EXPOSITORY TIMES. Neither of these scholars recognises either *oracle* or *prophecy* at all: Winckler renders *the mighty arm of the king*;¹ and Hommel, with Zimmern and (so far as I know) all other Assyriologists, except Professor Sayce, who have written on the subject, *the arm of the mighty king*. It is not, therefore, against critics that Professor Sayce must defend his rendering, *oracle* or *prophecy*, but against his fellow Assyriologists. The passage, also, which Professor Sayce pointed to as containing the mention of a god 'Salim' is rendered by Winckler² (it is not referred to by Hommel) almost exactly as it is rendered by Zimmern and Mr. Pinches (without any mention of such a god), whose version was quoted by me in THE EXPOSITORY TIMES, July, p. 480.

My further remarks may be brief. Professor Sayce protests against being 'made the subject of "critical" inferences and assumptions.' But if he assigns a given passage to a particular author, or to a particular age, he ought surely to show that it is consistent with the historical conditions of the age in question, which in the case in question I must own he does not appear to me to have done. He further pronounces me to be in error

¹ As numbered by Winckler, 179, l. 9; 180, l. 27; 181, ll. 14, 33.

² No. 183, ll. 14-7. Winckler's translation of the Tel el-Amarna Tablets is now complete. It is stated in an introductory note that an English edition (by J. P. Metcalf), under the title, *The Tel-el-Amarna Letters*, is appearing at the same time; but I have not yet seen this.

... has been introduced into the *Moum...*

'We may conjecture that *Abdi-khiba* was the first of them [the Kassite kings] who planted his power so firmly in Palestine as to be remembered in the proverbial lore of the country, and to have introduced that Babylonian culture of which the Tel el-Amarna tablets have given us such abundant evidence.'

Professor Sayce demurs to 'hair-splitting' criticism; but if he can distinguish between this statement and mine, he must be better practised in that delicate art than I am. It is true, Sargon of Akkad (B.C. 3800) claims to have subjugated Canaan—though Hommel,¹ by the way, questions this claim altogether, and believes the expedition spoken of to be a reflex of the later expeditions of Sargon, the contemporary of Isaiah; but a conquest of this kind does not necessarily bring with it the introduction of the conqueror's civilisation; and even if it did, we have here Professor Sayce's own statement that the Babylonian culture, to which the Tel el-Amarna letters bear witness—and this is all with which we are at present concerned—was introduced by the Kassite kings; and these (according to his own chronology)² did not begin to reign till B.C. 1786, and could not therefore have set foot in Palestine till more than five hundred years after the age of Abraham (who is contemporary, *ex hypothesi*, with Khammurabi, B.C. 2320). In conclusion, I only hope that readers of THE EXPOSITORY TIMES will place my letters side by side with Professor Sayce's; for I am sure that they cannot then fail to see how weak his position is, and how imperfectly he has met my arguments.

I may now turn for a few moments to Professor Hommel's contribution to the discussion. His letter is an interesting and suggestive one; but as he so decidedly supports the important point in my contention, viz. that *sharru dannu* denotes a human monarch and not a god, I do not feel under the necessity of debating further what human monarch is intended by it. It is true, I do not see why the 'mighty king' spoken of by Rib-Adda of Gebal should necessarily be the same as the 'mighty king' mentioned by Abdi-khiba; and it still seems to me that the context in the letters

of the latter (especially the protestation that he has not been disloyal to Amenôphis³) supports the view that there, at least, the Egyptian king is meant: but this is a question which has no bearing upon the present controversy, and belongs naturally to Assyriologists to settle.

The conjecture that Abdi-khiba was of Hittite descent is an ingenious one; but unless it receives further corroboration, it remains a slender basis upon which to construct historical inferences respecting either Gen. x. 15 or Gen. xxiii. It may well be that the true explanation of the connexion of the Hittites with Canaan has not yet been found; but Gen. xxiii., it must not be forgotten, relates to a period nine hundred years⁴ before the date of Abdi-khiba.

As regards Professor Hommel's two last paragraphs, they have the undoubted merit of not leading the reader astray by confusing fact with conjecture: the hypothetical basis of the argument stated in them must be apparent to all. Of course, in the statement that Melchizedek was both priest and king, there is not any difficulty: the entire point at issue is whether or not the statement is confirmed by the inscriptions. And if the confirmation is to be of any value, it must surely be more direct, and rest upon more positive data, than the correspondences conjectured by Professor Hommel. Certainly, it would not surprise me if an inscription should be found illustrating more directly the narrative of Gen. xiv.; nor would such an inscription embarrass me: for what I have been maintaining is, not that the narrative is unhistorical, but that inscriptions at present known have not demonstrated it to be historical.⁵

S. R. DRIVER.

Oxford.

P.S.—Professor Hommel's standpoint, it ought to be clearly understood, differs materially from that of Professor Sayce. Professor Hommel is a

¹ 102 (= Winckler, 179), ll. 5-8, 14-15.

² According to Hommel (who believes that the two earliest dynasties in the dynastic list of the Babylonian kings have been accidentally transposed) five hundred years (c. 1900 B.C.), *Gesch. Bab. und Ass.* p. 169 ff.

³ Scheil in the *Revue Biblique*, Oct. 1896, p. 600 f., publishes a short inscription in which Khammurabi promises rewards to Sin-idiunam, king of Larsa, for his valour 'in the day of the defeat of *Ku-dur-la-ukh-ga-mar*.' But here, as in the inscription published previously by Mr. Pinches, Khammurabi (= Amraphel) and Chedorlaomer appear as foes, not as allies (as in Gen. xiv.).

¹ *Gesch. Bab. und Ass.* p. 306.

² *Patriarchal Palestine*, pp. xii, xiii.

critic: he has expressly stated that he agrees with Wellhausen's analysis of the Pentateuch; he recommends most strongly (*aufs dringendste*) 'to every student of theology' Kautzsch and Socin's edition of *Genesis*, in which the different sources are distinguished typographically. On the subject of dates, he considers that the greater part of J goes back 'not in words, but in substance,' to the times before David, that E arose about B.C. 700, and that P was composed (on the basis of older materials) during the Exile, and was combined with the other Pentateuchal sources after the return.¹ In view of this date of P, he considers that the 'main problem for science' which arises is the inquiry what elements in it are historical and what are non-historical;² the point on which he differs from critics such as Wellhausen and Stade, is that he considers they have been too apt to dismiss statements of P without duly inquiring whether there is any evidence which may be adduced in their favour. Hommel, as it seems to me, states the problem of the Priest's Code very justly; and there is nothing in his position inconsistent with the principles that I have advocated myself.

On Gen. xiv., also, Professor Hommel's position differs from Professor Sayce's. Professor Hommel has often expressed himself on the subject of Gen. xiv., most recently, I believe (apart from his present letter), in *Die Aula*, Aug. 7, 1895. His position (unless I have misunderstood him) is this: the historical character of the narrative in Gen. xiv. has been unnecessarily questioned by some critics: it rests, to all appearance, upon trustworthy data; it may, therefore, be used for the purpose of supplementing the information derived from Babylonian sources, and illustrating further the Babylonian power over Palestine at an early date. This, again, is a consistent and intelligible position. But Professor Sayce goes a great deal beyond it. He maintains that the inscriptions *demonstrate the historical character* of the narrative of Gen. xiv., and signally refute the critics (in-

cluding even those who have not denied it). This is the position which I have come forward to combat; nor, I submit, has Professor Sayce succeeded as yet in showing it to be defensible.³

S. R. D.

The Aim of the Prolegomena.

THE attention of Professor Wellhausen having been called to the recent controversy in THE EXPOSITORY TIMES between Professor Peake and Dr. Baxter, the following note has been received by the Rev. J. A. Selbie, Maryculter, who has sent it to us for publication:—

'Ich glaube etwas sehr überflüssiges zu thun, indem ich Ihnen bestätige dass Professor Peake den Sinn meiner *Prolegomena* richtig wiedergegeben hat und Dr. Baxter nicht. Die Absicht Baxter's ist nicht mich zu verstehen sondern mich zu widerlegen. Er kann dabei auf einen Kreis von Lesern rechnen, die mich verabscheuen und ihre Hände niemals durch Berührung eines Buches von mir besudeln, die nicht wünschen mich kennen zu lernen, sondern mich vernichtet zu sehen. Schade dass ich in der gegenwärtigen Zeit nicht mehr verbrannt werden kann! Die Wahrheit würde freilich nicht mit verbrennen. Ich ermächtige Sie zum Abdruck dieser Erklärung im deutschen Wortlaut.—Hochachtungsvoll,

'PROFESSOR J. WELLHAUSEN.'

'Göttingen, 13th Nov. 1896.'

We subjoin a translation of the above:—

'I feel that I am doing what is quite superfluous in stating that Professor Peake has correctly interpreted the aim of my *Prolegomena*, and that Dr. Baxter has not. Baxter's object is not to understand but to refute me. In this endeavour he can count upon a circle of readers who detest me, and never soil their hands with any book of mine; who have no wish to learn to know me, but would gladly see me crushed. What a pity that in the present age I can no longer be burned at the stake! In any case, the truth would not be burned with me.

'If you send this for publication, which you have my authority to do, I have to ask you to give the German original.'

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¹ *Neue Kirchliche Zeitschrift*, 1890, pp. 62–66.

² *Die Vorsemitischen Kulterren*, 1882, p. 58 (cf. p. 74).

³ Professor Sayce's statement (in the *Contemporary Review* for November) that Professor Nöldeke 'resolved the princes mentioned in Gen. xiv. into etymological myths' is incorrect and misleading. The names of the four kings from the East (which are those on which the monuments have now thrown light) are just those which he did not reject as unhistorical, saying merely (what was quite true in 1869) that 'we do not know whence the narrator derived them.'

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

NOTHING that we have ever published has been so favourably received and so often reprinted in other journals as the two articles by the Rev. Thomas Adamson, B.D., on 'The Spirit of Power.' Now we are glad to say, in answer to many correspondents, that Mr. Adamson has revised these articles and sent them to press for separate publication. By the time this issue is in our readers' hands, the little book should be ready.

Those who have read the articles know that they touch the central doctrine of living Christianity at its very source. Wild theories of the Spirit's presence and power are generally due to wild exegesis of the opening chapters of the Acts. Mr. Adamson has examined these chapters. His examination seems to us to be thorough and reliable. From the positions he establishes it is possible to go forward, framing a full doctrine of the Spirit, living a far fuller life in the Spirit. Messrs. T. & T. Clark have undertaken to publish the little book in a form and a price which will make it suitable for a New Year present. We have no higher wish for our friends than that they should begin the new year in the possession of the Spirit of Power.

In his new Commentary on St. Luke, Dr. Plummer has made a discovery. We are suspicious of

new discoveries in the Gospels. But this is a genuine discovery, a discovery of great importance, a discovery that will stand. Dr. Plummer has discovered that a most valuable assistance to the interpretation of the Gospels has been lying to everyone's hand, and no one has dreamt of using it.

The best discoveries of modern days are rediscoveries of things that were known long ago. Long ago—well, as long ago as 1847—a quarto volume was published by subscription in Dundee. It was described on its title-page in black and red letters, 'A Collation of the Sacred Scriptures.' The author was Charles Roger. In that quarto volume Mr. Roger, who introduced himself to his readers as the 'Author of the Genealogical and Historical Trees of the Kings of Scotland,' stated that in the year 1812 he had accidentally fallen in with the translation of the Bible printed in 1549, and 'was struck forcibly with the variation from the present Authorized Version.' Thereupon 'I soon procured more of the translations, and generally found, where a passage in the one was dark, some of the other versions served to explain it; and, upon reflexion, it occurred to me that collating the different translations was better than trusting to one individual, however well he might understand the Hebrew tongue, as it is generally admitted

that the Hebrew idiom admits of being translated into English by a number of words very different in their signification.'

Mr. Roger seems to speak as if the Authorized Version had been made by 'one individual,' and as if the whole Bible had been written in Hebrew. But what he did is better than what he says. For he gathered the difficult verses throughout the Bible, and across his broad page he printed a variety of translations of each.

This is the discovery which Dr. Plummer has rediscovered. And he has greatly improved upon it. For he has a greater variety of versions at his call, and a different scholarship at his command. So when Dr. Plummer reaches the difficult passages in the Gospel according to St. Luke, he is not content to give the Latin renderings of the difficult words he finds there, but adds the far more interesting and far more important renderings of the different English versions.

At the office of the *Christian Commonwealth*, Dr. Maclaren, of Manchester, has published a new volume of sermons under the title of *Triumphant Certainties*. The title of the volume is the title of the first three sermons that are found in it. And the texts of these three sermons, it is scarcely necessary to say, are taken from the First Epistle of St. John. 'John closes his letter with a series of triumphant certainties, which he considers as certified to every Christian by his own experience, "We know that whosoever is born of God sinneth not"; "We know that we are of God"; and "We know that the Son of God is come." These three certainties are found in the fifth chapter of the Epistle, the eighteenth, nineteenth, and twentieth verses.

Of the three triumphant certainties with which John closes his Epistle, the third is a mere commonplace amongst us now, 'We know that the Son of God is come.' The second, 'We know

that we are of God,' is openly unchallenged if we avow it, though it may be secretly disallowed. The first, that 'Whosoever is born of God sinneth not,' is unhesitatingly and well-nigh universally denied—or, at the least, and in Dr. Maclaren's gentle language, it is 'laid up upon the shelf where the unintelligible things are getting covered over with dust.'

But Dr. Maclaren thinks that this first certainty may be made intelligible, and then triumphantly ours. So he gives the first sermon of his new volume to explain it, asking and answering three plain questions as he goes. First of all he asks the question, Of whom is the apostle speaking here? And after pointing out that the Revised Version reads more accurately, 'whosoever is *begotten* of God,' he answers the question by recalling the conversation which Jesus held with Nicodemus, and which John has himself recorded. 'Except a man be born again, he cannot see the kingdom of God.' There is the root of all that this epistle is full of. It is the conception of a regeneration, a being born again. To the man who was groping in the midst of mere legal conceptions of righteousness, the work of his own hands, Jesus laid down this principle—there must be the entrance into every human nature of a new life before there is any vision, any possession of, any entrance into that region in which the will of God is King. It is of him who has received this new life in him that John says, 'he sinneth not.' Thus far Dr. Maclaren very plainly, and we surely all agree with him.

We agree with him also when he adds that this new life 'is mediated and received by us through our faith.' Remember the prologue of the Gospel, he says, where, as a great musician will hint all his subsequent themes in his overture, John gathers up in one all the main threads and points of his teaching. There he says, 'As many as received Him, to them gave He power to become the sons of God.' Long years afterwards (the note of time is Dr. Maclaren's own), when an old man

in Ephesus, he writes down in this last chapter of his First Epistle the same truth which he there set blazing in the forefront of his Gospel, when he says, in the very first verse of the chapter, 'Whosoever *believeth* that Jesus is the Christ is born of God.' On condition, then, of a man's faith in Jesus Christ, there is communicated to him a new life direct from God, kindred with the Divine; and this new life dwells in him and works in him precisely in the measure of his personal faith. That is Dr. Maclaren's position, and with that we all agree.

Then Dr. Maclaren proceeds to his third point. He says that the new divine life which is the result of this new birth exists along with the old nature, which it has to coerce and subdue, sometimes to crucify, and always to govern. For the divine life, like the physical life, has to pass through stages. It has its infancy, youth, and manhood. It has to grow, fighting its way as it grows, till the old nature in which it is planted is purged and hallowed. And this growth demands effort, strenuous and continuous diligence, that the new life may itself grow stronger, its antagonist weaker. Whereupon 'there may be indefinite approximation to the entire suppression or sanctification of the old man; and whatsoever is born of God manifests its divine kindred in this, that sooner or later it overcomes the world.'

But Dr. Maclaren sees very well that 'sooner or later' will not do. 'Whosoever *is begotten of God* sinneth not,'—it is not 'whosoever has been begotten of God these many years.' 'Whosoever is begotten of God *sinneth* not,'—it is not, whosoever is begotten of God will not sin in the long indefinite future. Therefore Dr. Maclaren repeats his question, 'Of whom is the apostle speaking here?' and, being ready for it now, gives a short and unmistakable answer. It is not the whole man who is begotten of God that sinneth not. It is the man in so far as he is so begotten; in so far, that is to say, as the divine life has its abode within him and asserts itself in his life. It is the divine life itself indeed, of which he is the recipient,

for in another part of this same chapter the apostle substitutes '*whatsoever*' for '*whosoever*,' as if he would have us mark that the thing which he declares to be victorious and sinless is not so much the person as the power that is lodged in the person. That is Dr. Maclaren's answer to his first question.

And if that answer will stand, the other two questions are easily asked and answered. The one is, 'What is asserted about this divine life?' And its answer is, that it sins not. Whereupon it is seen that sin is sin, and needs no exegesis of the apologetic sort to make it acceptable. When it is said that whosoever is born of God sinneth not, it is precisely the same kind of sin that is meant as when it is said in the verse that almost immediately precedes this, 'If any man see his brother sinning a sin not unto death.' That question is easily asked and answered. And the other just as easily, What is the ground of John's assertion about him that is born of God? Our Authorized Version answers, Because 'he that is begotten of God keepeth himself.' But the Revised Version gives a very different and the only possible answer: because 'He that is begotten of God keepeth him.' Observe the capital letter. In the first clause, 'he that is begotten of God' is the Christian man; but in the second clause, 'He that is begotten of God' is Christ the Saviour. So it is not the believer that keeps himself—it is the only-begotten Son of the Father that keeps him. And if 'whosoever is born of God sinneth not,' it is because round his weakness is cast the strong defence of the Elder Brother's hand.

In Bishop Dahle's *Life after Death*, of which a translation has just been published by Messrs. T. & T. Clark, there is a very fair and very *English* discussion of the subject of Prayer for the Dead. The whole work is characterised by fairness and by fitness for English readers. And, if we may judge by this volume, the scholars of Norway have all the instincts of the best scholarship, and are thoroughly acquainted with English theology.

Prayer for the dead, says Bishop Dahle, is very natural. It is very natural that we should wish to commend our dear ones to the loving kindness of God even after they are gone. We have been so accustomed to pray for them whilst they lived, that it is not easy to stop the habit the moment that they die. It is not strange, therefore, that we should find the early Church offering prayer for the dead, that we should be able to trace the custom back even to the second century.

But if the dear ones dead could be prayed for, they must be surely in some distress. So prayer for the dead helped forward the doctrine of purgatory. And purgatory once received, prayer for the dead became a great necessity. They hold together, these two, and can never be long kept separate.

Nevertheless, the reformers rejected the doctrine of purgatory, but did not wholly forbid intercession for the dead. For they knew the practice was older, and it seemed so much more harmless. Said Luther in his great *Confession*, 'Since Scripture does not say anything about prayer for the dead, I do not consider it a sin if a man in his private devotions prays in terms like these: Dear Lord, if it is the case that this soul can be helped, then do Thou graciously, etc., and when this has been done once or twice, let that suffice.' Later reformers more definitely disapproved of the custom, especially in the Lutheran Church. But the Anglican Church still retained the practice, and even the encouragement. For the Anglican Service-Book of 1549 contains both a general prayer for those who had died in faith, and a special prayer for each individual at his burial, 'Grant unto this Thy servant that the sins which he committed in this world be not imputed to him.' In the present Anglican Service-Book, which dates from 1662, that petition is not found, but the practice has lingered on. Thorndike, Barrow, and Ussher have expressed their approval of prayer for the dead. And the great Dr. Johnson used to pray

for his deceased friends thus, 'O Lord, if I may do so, I commend to Thy paternal love my father and my brother.'

So the practice of praying for the dead is very old and very natural. Nevertheless, Bishop Dahle finds no Scripture authority for it, and finds it highly dangerous. The only possible prayer for the dead is prayer for their spiritual development (*N.B.*, adds Bishop Dahle in a parenthesis, 'not for their *purification*'). And even such a prayer had better be avoided, for 'our knowledge regarding this development is so meagre that we cannot easily pray for it with that confidence and assurance of being heard which a true prayer demands.' A general commendation of the dead to God's mercy—yes, that is possible; but not even for such a commendation is it possible to find a rational ground or a valid Scripture argument.

If our Lord had not Himself declared that there was one subject of which He was ignorant, few of us would have found it difficult to ascribe to Him omniscience. That declaration being there, one subject being unmistakably beyond His ken, other items may be found to go along with it. But these would not have been made so much of, and would not have carried any serious or persistent value, if that declaration had not been there. 'Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son.' If Jesus had not said that, we could easily have called Him omniscient.

But the author of the latest work on the Person of Christ calls Him omniscient still. *The Principle of the Incarnation* is a substantial volume, just published by Messrs Longmans. The author is the Rev. H. C. Powell, M.A., of Oriel College, Oxford, Rector of Wylde, and formerly Provost of Inverness Cathedral. The book was written at the suggestion of the Bishop of Salisbury. It has received the encouragement, and in some degree

the revision, not of Dr. Wordsworth only, but also of Dr. Ellicott, Dr. Mayor, and Dr. Bright. It carries therefore a kind of *nihil obstat* on its title page. And it calls our Lord omniscient still.

Now any man can get rid of an inconvenient text, as any person can quote one for his purpose. But it is not likely that Mr. Powell would adopt the ancient method of perverting the sense, or the modern method of denying the authenticity. It is not likely that these scholars would have 'encouraged' him if he did. He finds the text in question in two of the Gospels, and he quotes it accurately from both. In Matt. xxiv. 36, the Revised Version gives it, 'But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.' And in Mark xiii. 32, 'But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.' And although Mr. Powell believes that the words 'neither the Son' are insufficiently attested in St. Matthew,—insufficiently to found any argument upon them,—there is no question that they are universally found in St. Mark, so he makes no capital out of that. But he takes this title 'the Son' apart, and he earnestly asks what it means.

Now this title 'the Son' is not the same as the simple pronoun 'I.' There is no instance in which we can change 'the Son' into 'I' without a change in the meaning. And in this very place, as the saying is recorded by St. Mark, our Lord passes from the first person, in which he has just been speaking, and, with a manifest intention, adopts the third. So Mr. Powell claims, and he seems to claim it fairly, that when our Lord says He knows not that day nor hour, He does not say so simply in respect of His personality, but in respect of some position in which He stands, some office He has come to fill.

Is that office, then, the same as elsewhere He expresses by the title 'Son of God'? Or is it the office of the 'Son of Man'? Says Mr. Powell, it

is quite distinct from both. In the title 'Son of God,' the emphasis is laid on the Godhead; in the title 'Son of Man,' it is equally laid on the Manhood. But in the simple title 'the Son,' our Lord takes a place between these two; He speaks in His character as the *one Mediator between God and men*.

So then, this much a careful examination of the title seems to give us. When Jesus declared that 'of that day and that hour knoweth no one, neither the Son,' He did not express unqualified personal ignorance as the personal pronoun would have conveyed. He affirmed this ignorance of the *Mediator* between God and men. He asserted it of Himself in some function of His mediatorial office, whether as Revealer, Reconciler, or Great High Priest, or King.

But where is the gain from it all? By the last word of this saying the Son is sharply distinguished from the Father. 'Neither the Son, but the Father,' these are the words of St. Mark. And St. Matthew is yet more emphatic, 'Neither the Son, but the Father only.' Is not the Son, who is thus distinguished from the Father, God manifest in the flesh? Is it not solely and wholly just our Lord and Saviour Jesus Christ?

It depends, says Mr. Powell, on what 'the Father' means. And he seems to have no difficulty in proving that 'the Father' here does not mean the Father as distinguished from the Son, but that it means the whole Trinity of Father, Son, and Holy Ghost. Distinct from 'My Father,' 'the Father' is used elsewhere as plainly expressive of the Trinity. 'The time cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.' Can the meaning be that henceforth worship will be confined to the First Person in the Trinity? Is the meaning not rather this, that true spiritual worship shall henceforth be offered to God, now revealed as Triune,—Father, Son, and Holy Ghost,—and as standing towards men in all the blessed relation of Father-

hood? Again, when Jesus says that no one knoweth the Son but the Father, does He deliberately exclude the Holy Ghost? Or finally, when St. Paul says (1 Cor. viii. 6), that 'to us there is but one God, the Father, and one Lord Jesus Christ,' does he not first of all under the name 'Father' include Jesus Christ as God, and then, as a second object of thought, mention Him as Incarnate and in a special sense our Lord?

If these things are so, Mr. Powell claims the liberty to take the expression 'the Father' here as denoting the Triune God, and we do not seem able to refuse it. So, then, our Lord is distinguishing Himself as Incarnate Son, as Man, from the Triune God, with whom as God He is one.

And the addition of the word 'only' in St. Matthew seems to emphasise the contrast. Therefore it was not as God, but as Man, that He was ignorant of the day and the hour. And, as we have seen already, it was as Man in respect of that great function of His Manhood, His mediatorial office. In short, the knowledge of the actual day and hour of the Final Judgment was not part of the *revelation* which, as the Son, He was commissioned to make; therefore the knowledge of this particular had not been communicated to His human mind. Humanly, He did not know it, though as one with the Father He knew it divinely and eternally, after that manner of knowing from which human knowing stands quite apart, the knowing which belongs to none but God.

The Basis of Morals.

A COLLEGE ADDRESS.

BY PROFESSOR THE REV. GEORGE G. FINDLAY, B.A., HEADINGLEY COLLEGE, LEEDS.

To search through all I felt or saw,
The springs of life, the depths of awe,
And reach the law within the law.

'THERE are two things,' says Immanuel Kant, 'that fill the mind with ever new and increasing admiration and awe the oftener and the more steadily they are contemplated—the *starry heavens above* and the *moral law within*. The former reflexion begins from the place I occupy in the external world of sense, and enlarges my connexion therein to a boundless extent with worlds upon worlds and systems upon systems, and carries me into the limitless times of their periodic motion. The second consideration has its starting-point in my invisible self, my personality, and exhibits me in a world of thought which is truly infinite, and with which I find myself to be in a universal and necessary connexion, no less than with those other visible worlds of space. The former view, of a countless multitude of worlds, annihilates my importance as an animal creature, which, after it has been for a short time provided with vital power, one knows not how, must again

give back the matter of which it was formed to the planet it inhabits—that planet a mere speck in the universe. The second view, on the contrary, infinitely elevates my worth as an intelligence, since the moral law reveals in my personality a life transcending my animal nature and even the whole sensible world. For this inward law assigns to my existence a destination that is not restricted to the conditions and limits of the present life, but that reaches into the infinite.'

These lofty words of Kant indicate the greatness of the subject before us, and the point of view from which we approach it. It is a subject of vital and urgent interest. Never since the days of Socrates has ethical controversy been so radical; never have the assumptions upon which everyday morals rest been so daringly challenged as they are by our contemporaries. This restless and widespread criticism is due to the concurrent action of several causes. In part it is the effect of the vast progress of natural science in recent times—a progress too rapid for the general development of the human mind. We have not had time as yet to digest our splendid discoveries in the realm of

matter. Meanwhile we are bewildered by their novelty; and the minds of modern thinkers are dominated and saturated by materialistic ideas. It is no wonder if the leaders of this triumphant march imagined for a while that the universe of knowledge was at their feet, that the frontiers of physical science might be indefinitely extended, that like new Titans they would storm heaven itself and wrest its last secrets from the human spirit. Another cause of moral unsettlement is the rise of Socialism, undoubtedly the most pregnant fact of the half-century now closing. This democratic upheaval is the natural consequence of the development of Christian morals and the popularisation of the instruments of knowledge. The multitude has become enfranchised and audible. The loud, insistent cries of the disinherited awaken misgiving in their brethren, and excite a not unreasonable questioning of the basis of a system that appears to have worked out for many such ill results. A third cause of the disquiet we find in the decay of religion in Europe during the last two centuries—a decadence not prevalent in the British races, but lamentably so in the cultivated nations of France, Germany, and Italy, and due to conditions internal to the Church herself rather than, as many assume, to the advance of secular knowledge and political liberty. These and other conditions of our time are preparing a moral crisis in our Christian civilisation. They are giving birth to momentous conflicts, in which the young men now entering on the field of life will be called to take their part.

The question concerning the basis of morals may be put in two different ways—subjectively or objectively. We may ask, What is there in man that constitutes him moral? what do we mean by morality as an attribute of human nature? Or, on the other hand, What ground is there for morality in the nature of things, in the order and frame of the universe around and above us? The answer to the first question constitutes what is called *psychological ethics*; the second belongs to *metaphysical ethics*. The former method, that commonly pursued by British philosophers, addresses itself to our daily usage and self-acquaintance; the latter leads up to the first principles of knowledge, to those primary concepts and fundamental necessities of thought that lie behind our ordinary thinking and govern our mental operations unawares, and which form the subject-matter of the

highest and ultimate philosophy. We set out upon the former line of inquiry, asking ourselves what are the facts concerning our ethical constitution, and how are we to interpret them? what has our moral nature to say for itself? But we shall find that those facts point us beyond ourselves. The human conscience is not self-sufficient nor self-explaining. We cannot realise the scope of our own faculties without recognising the existence of a Supreme and Holy Being, in whom humanity has its root. For the microcosm is a mirror of the macrocosm. The psychological question pushed far enough in any direction passes, beyond arrest, into the metaphysical. We cannot stop at subjective phenomena and shut ourselves up within the world of self. When you find a reasoner repudiating metaphysics and pouring scorn upon it, his ridicule usually conceals some particularly bad and shallow piece of metaphysics of his own. We are metaphysicians whether we will or no. The soul cannot conceive of itself without some corresponding conception of the world and God.

But to begin with our moral powers as we exert them day by day. Take the words *good and bad, right and wrong, duty, conscience, the purpose of life*,—terms which cover generally the moral phenomena,—and ask yourself what you mean by those expressions? what is in your mind when you use them? You call A of your acquaintance a thoroughly ‘good’ man; B has done a ‘worthy and good,’ C a ‘mean and evil,’ deed; Jesus Christ said, ‘None is good but one, that is God’: what do these adjectives signify? Is it that the persons or actions referred to produce certain agreeable or disagreeable effects upon yourself or others? Or do you in so judging impute an intrinsic personal quality to them? The latter is certainly the case. There is no distinction clearer to our minds, none more frequently made or more indispensable in practice, than that which holds between *the pleasant*, or *agreeable*, and *the morally good*. They frequently coincide in the same person or act; and we may anticipate, as a matter of faith, that they will ultimately coincide to a perfect degree, that good people will be altogether pleasant, and right conduct full of ease and joyousness; but this is one of the things that we see not yet. The pleasurable and the good are as completely distinct as any ideas of the soul can be; and no sane mind confounds them in experience, any more than it confounds the ripeness of a fruit

with its sweetness, or the harmony of a musical note with the pleasure it conveys. We mean by the term 'good,' applied to a person, the excellence of the person himself as such, or the worthiness of his conduct as the conduct of a human person. While a good horse, good weather, a good ship, a good picture, is so called in virtue of its use or pleasingness, and in accordance with some standard outside the object, a *good man* is such in and by himself, and according to the make of his own being. Personal worth is, for us, the sovereign and standard worth. As Kant says, 'Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a good will.' Virtue and character, apart from all conditions of fortune and degrees of sensible happiness, are the objects to which we pay unbounded homage. These are the objects that, in our serious hours, we covet supremely for ourselves and for our fellows.

By what is *right* in action or disposition, or *righteous* in character, I suppose we mean the morally good generalised and reduced to a rule. Sometimes, indeed, the good appears to be a larger category than the right, and the good man is placed on a higher level than the merely righteous. But that is only because the finer forms of goodness escape our definition; they refuse to be expressly detailed and prescribed. But the right, as commonly conceived, must be capable of definite inculcation; it is formulated in verbal rules such as the Ten Commandments, the increasing adequacy of such rules being a chief sign of moral development. But we are aware, at the same time, of an absolute law of right that is beyond all codes and definitions, demanding from us an infinite goodness, and urging us on to what the apostle calls 'a perfect man, the measure of the stature of the fulness of Christ.' Thus we rise above moral formulæ to the ideal standard of life, towards which we must be forever striving. Than this righteousness there is nothing more complete or more divine.

In identifying the morally good with the right, however, and in conceiving the right as matter of general rule, it comes to be seen that goodness is no mere individual quality. Virtue is a common human excellence; it belongs to a realm of persons possessing a like nature and associated by a universal law. The knowledge and practice of right are interests of the community; they are

incumbent on personal beings in contact with each other. They form the basis of human intercourse, the corner-stone of every commonwealth, the understanding that makes social life possible. When a man does any wrong, he sins against his kind as well as against his own soul—his act injures humanity itself. Righteousness, or Moral Order, is, in fact, the foundation and precondition of society.

This brings us to the grand word *duty*, which is a name for the right and good as it is demanded from ourselves. Duty is morality in action; it is the ethical law coming out of the cloudy abstract, and taking hold of a man's understanding and will and saying, 'Thou shalt.' It is one thing to see the right and to reverence it, but quite another to say, 'I have got to do it.' Now, it is just here, at this practical point, that moral worth begins. 'There is nothing unconditionally good,' says Kant, 'but a *good will*.' While scientific knowledge always has its value as pure knowledge, ethical knowledge, without the desire to actualise it, serves only to reveal the worthlessness of its possessor. 'Ye say, We see,' exclaimed Jesus to the Pharisees, —'your sin remaineth.' His keen perception and æsthetic admiration of the good in conduct makes the non-doer the more culpable and contemptible. There is no misery like that of the man who 'knows the right and yet the wrong pursues,' who 'with his mind serves the law of God, but with his flesh the law of sin.'

Now, duty implies several things. It implies *freedom of the will*. Without freedom there is no will, no rational activity. 'The will,' says Kant, 'is a kind of causality belonging to living beings in so far as they are rational; and freedom is the attribute of such causality, in virtue of which alone it is efficient and undetermined by foreign causes, just as physical necessity is the attribute marking the causality of irrational beings, which are determined to activity by foreign causes.' It is useless either for theologians or materialists to fly in the face of facts; it is idle for them to deny human liberty, assumed as that is in every personal action, because they cannot reconcile it with their notion of the sovereignty of God on the one hand, or with the continuity of natural causation upon the other. Jeremy Bentham declared that 'the word *ought* ought to be banished'; but neither he nor we can get rid of this imperious, and often most uncomfortable, idea. It belongs to the make

of the human mind. A young man under a deep religious impression feels that he *ought* to go to China as a missionary: he knows, moreover, that he *must* take ship to get there; and that, to preach to the people, he *must* learn the Chinese language. The two requirements are utterly different—the *ought* of moral necessity and the *must* of physical or intellectual necessity. I am bound to love my neighbour: I am bound to think that two straight lines cannot enclose a space. No sort of analysis or explanation can ever reduce the one necessity to terms of the other, or translate the constraint of personal obligation into the compulsion of impersonal force. The 'ought,' in cases of clear duty, is unconditional; outward difficulties or remonstrances, even the terrors of death, weigh as nothing against it; it rests only upon one contingency, that of the individual will—the ultimate mystery within us each. The 'must' of natural law, on the other hand, leaves us no alternative: it laughs at our freedom, and enforces instant and unvarying submission. It forbids peremptorily my counting two and two as five, or lifting with my arm a ton weight. But, within the range of personal competence, we are self-directing as we are self-conscious beings, each one of us a burning focus of reflexion and energy, each the author of his own action and the shaper of his own destiny, each invested with the tremendous power of saying in word and deed, to God and man, 'I will' or 'I will not.'

Son of immortal seed, high-destined man,
 Know thy dread gift,—a creature, yet a cause!
 Each mind is its own centre, and it draws
 Home to itself, and moulds in its thought's span,
 All outward things, the vassals of its will,
 Aided by heaven, by earth unthwarted still.

Freedom of will is the crown set upon our heads, as men made in the image of the Most High God—a burning crown it may prove, a crushing crown; but we cannot decline it. Our royalty is limited and perverted in countless ways, but it is inalienable while thought and being last. And with freedom comes *responsibility*, which loses all meaning upon the necessitarian hypothesis. Duty, Freedom, Responsibility, Personality—these are ideas inseparable from each other: their unity makes up our moral being.

A further principal consideration about duty is this: it involves what we have already called in speaking of 'the right,' a *realm of persons*, a kingdom of related wills. Obligation, synonymous with duty, signifies the bond which links us morally to other beings. Life is a network of mutual duty, a continuous moral tissue, the mystic fabric woven in the loom of time for the wearing of eternity, with all men, of all races and generations, past and present and to come, for its weavers. Duty is our heritage as rational and related creatures—our heritage and our bequest. We are units in an ethical system, a vast connexion of persons—all 'neighbours,' as Jesus understood it. All of us have a moral property in each, and each in all. While duty, then, appeals to freedom, and thus gives us with our responsibility a sense of our individual worth and of the grandeur of our being, at the same time duty subjects us to a boundless world of our fellow-beings; it yokes our freedom to a thousand exacting tasks, and constrains us by love to serve each other. Thus duty unfolds to us the moral universe in which we move and live.

(To be concluded.)

Requests and Replies.

In the translation of the New Testament into current English, which you reviewed some time ago, I find the rather startling assertion that Paul and his friends, Aquila and Priscilla, were by profession 'landscape painters' (Acts xviii. 3). Will you kindly say how this translation arises, and what foundation there is for it?—N. P. of M.

As an addition to the answer of Professor Ramsay, in the last number of THE EXPOSITORY TIMES, I may be permitted to refer to a little article

of mine in the (American) *Journal of Biblical Literature*, 1892, p. 206, on 'St. Paul's Handicraft.' I mentioned there that in the Latin form of the legend on the Finding of the Cross (A. Holder, *Inventio sanctae Crucis*, 1889, p. 6), it is said: *Paulus qui ante templum sedebat exercebat artem SCAENOGRAPHIAM*, i.e. scene-painting. I explained the last word, just as Professor Ramsay does, as a confusion with *σκηνογραφία*. In the Greek

versions of the same legend, St. Paul is called *ἱμαντοτόμος* or *σκυτοτόμος*, and in the Syriac version of Acts xviii. 3, ܐܠܠܝܐ, which is nothing but the Latin *lorarius*. Chrysostom, too, calls St. Paul in several places *σκυτοτόμος*. I asked in my article whether all who thus designated St. Paul read *ἡνιοποιός* in Acts xviii., instead of *σκηνοποιός*, and whether they preserved perhaps the true reading. I am not aware that anyone has hitherto explained the riddle, how the Syriac version of Acts, Chrysostom, and the Greek legends came to make a *ἱμαντοτόμος*, *σκυτοτόμος* or *lorarius* of St. Paul. I should be very glad to learn what an archæologist like Professor Ramsay thinks on this matter.

EB. NESTLE.

Ulm.

In what sense do the works of the blessed dead follow them (Rev. xiv. 13)?—J. R. J.

The good works which we have done in the body will follow us and be reckoned to us.

D. BROWN.

Aberdeen.

In our workshop the question, 'Who was Cain's wife?' has been brought forward, and I could not answer it. What is the answer on the lines of Sir W. Dawson's teaching?—A Working Man.

The inquiry of your correspondent is one which I think you could answer much better than I. According to Genesis, Adam's wife had to be a part of himself, because no helpmeet for him could be found among animals his contemporaries; and there is a lesson intended in this against brutalising ourselves by base habits or by base theories of human origin which existed in ancient as well as in modern times.

In accordance with this, the wives of Adam's sons must have been their sisters, unless we can assume a multiple origin for man, for which we have no warrant either natural or scriptural. In point of fact, as you know, evolutionists are puzzled, without assuming absolute creation, to produce even a single pair of human beings.

It is likely that laws and customs for the prevention of too close intermarriages arose only when men had multiplied in the earth and divided into distinct clans. Even then there were exceptions, as in the case of the patriarchs, who, probably on religious grounds, desired to select wives from

their near relations, and of the royal families of Egypt, in which marriages of brothers and sisters seem to have been not infrequent.

J. W. M. DAWSON.

Montreal.

As I have taken *The Expository Times* from the commencement, and am deeply interested in the many inquiries as to difficult passages of Scripture month by month, would it be troubling you too much to inquire of any of your critical expositors, who may have noticed the point, as to whether the fasting of Moses was ever repeated? As ordinarily understood, he fasted *once* only; but in Deut. ix. 18, 25, the expression, 'As at the first,' seems clearly to indicate that there was a second fasting corresponding to that detailed in Ex. xxxiv.—W. H. I.

The question raised by your correspondent as to whether Moses *fasted* once or twice is very clearly answered by the author of Deuteronomy. According to him, that is, according to the tradition which he followed, Moses fasted during *both* the periods of forty days and forty nights which he spent on the Mount; see ix. 9 for the first period, when he received the tables for the first time, and ix. 18, 25, x. 10 (all of which clearly refer to the same incident) for the second period, when Moses interceded for the people and received the new set of tables.

When we compare the narrative in Deuteronomy with the parallel account in Exodus, we find that in the latter Moses is represented as fasting only during the second of the above periods (Ex. xxxiv. 28).

Now your correspondent appears to have little sympathy with the analysis of the Pentateuch narratives, so let us say simply that the fact of Moses having fasted during the first of the two periods is passed over in silence at Ex. xxiv. 18.

If he cares to hear the explanation of a humble disciple of the maligned race of critics, then I would say that the author of the above chapters of Deuteronomy is here, in his historical retrospect, closely following the details of the prophetic narrative (JE), which, as it now stands in Ex. xxiv., ends very abruptly at v. 18 of that chapter—so abruptly that I feel sure, had we the original JE before us, we should find the missing fact of Moses' fasting duly recorded. Thus does criticism help to repel the charge that might be made against the author of Deuteronomy of taking liberties with the history.

A. R. S. KENNEDY.

Edinburgh.

Now that the University of St. Andrews has discontinued admission to the B.D. degree on the part of non-residents, is there any Divinity degree in the United Kingdom open to Nonconformists by examination without residence?—F. F. B.

I BELIEVE that I am correct in stating that there is now no 'Divinity degree in the United Kingdom open to Nonconformists by examination without residence.' I do not know of any, and numerous correspondents in writing to me about the St. Andrews degree have stated that it was their only avenue to such a degree. As this is a subject of considerable interest to many, might I add to my reply three brief notes?

1. Many seem to be under the impression that the *University of St. Andrews* is responsible for the discontinuance of admission to the B.D. degree of candidates such as those referred to, for the 'withdrawal of the privilege,' as some express it, formerly accorded. This is not the case. The change was made not by the University, but by the Commissioners under the Universities (Scotland) Act, 1889. Against Ordinance, No. 63 (General, No. 25), by which the degree of Bachelor of Divinity is now regulated, the University made emphatic representations to the Commissioners in the interests of Nonconformist and colonial colleges, by whom the arrangements previously in force had been esteemed a valuable aid and stimulus in their work.

2. I believe it to be the case that outside of the University of Scotland, there is no Divinity degree in the United Kingdom attainable by Nonconformists even *with residence* as well as an examination.

3. As in any University of Scotland the B.D. degree can be (after examination) obtained (1) by any graduate of such University who has completed a theological course in an institution or college recognised by the University Court; or (2) by any graduate of a recognised University, who, having attended *two* winter sessions (each from the end of October to the end of March) at the University at which he proposes to graduate in Divinity, the rest of his theological course being taken in a recognised college or institution,—it seems to me worthy of consideration by Nonconformists whether they should not encourage their students to take the Arts course of a Scottish University before entering on their own theological curriculum, or endeavour so to arrange the latter that two of the comparatively short sessions of a Scottish University should be included in it.

ALEXANDER STEWART.

St. Mary's College, St. Andrews,
11th Dec. 1896.

What book or books give the best discussion of the Second Advent and related questions? What I want is a full discussion of the whole question, and a statement of the generally accepted position of scholars to-day, if there is such a position.—John Q. Adams.

Clifton Springs, New York, U.S.A.

Our correspondent will probably find this subject as fully and as satisfactorily discussed in Bishop Dahle's *Life after Death* (which has just been published in an English translation by T. & T. Clark, 10s. 6d.) as anywhere else. EDITOR.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART I.

THE INTERNATIONAL CRITICAL COMMENTARY. ST. LUKE. BY THE REV. ALFRED PLUMMER, D.D. (*T. & T. Clark*. 8vo, pp. lxxxviii + 590.) The portion of the New Testament which has been most neglected by commentators is the first three Gospels. Just consider, apart from serials, where can you find a modern commentary of any calibre on Matthew, Mark, or

Luke? There are little books, mostly meant for little people. But, as Mr. Augustine Birrell says, 'it is men and women that bear the burden of life and the heat of the day,' and where are the single commentaries on these first and fundamental books which you and I can rest upon?

If it was a chance, then, it was a happy one, that out of the three earliest volumes of the 'Critical

Commentary' gave us two on the Synoptic Gospels. Dr. Gould's *Mark* was a trifle brief for the taste of some. Dr. Plummer's *Luke* is full and rich. The volume is indeed the largest yet issued in that series. The temptation must have been strong to make it two. Nevertheless, its space is used to the uttermost; so skilfully indeed that, numerous as the pages are, their number is a feeble indication of the wealth of matter the book contains. So the fulness of Dr. Plummer will reconcile us to the brevity of Dr. Gould.

Next to its fulness, the most outstanding feature of Dr. Plummer's *St. Luke* is its variety. It is outside the scope of the series to indulge us with 'homiletical outlines.' But, with that insignificant exception, all the round of exposition is here. The text is scanned, the translation scrutinised, history, geography, archæology are all called in to make the meaning clearer. And besides the fact of Dr. Plummer's great discovery, of which some mention has been elsewhere made, there seems no side of the subject neglected, no corner of the great fruitful field unharvested. For it is manifest that to enthusiasm in the work and large experience, Dr. Plummer adds the control of a most magnificent library.

In short, this seems to be the edition of *St. Luke* we have waited for so long. It will take its place without disparagement beside Dr. Driver's *Deuteronomy* and Dr. Sanday's *Romans*. These works have made the name of the 'Critical Commentary' a household word; not in our country only, even on the Continent also. Where they have gone Dr. Plummer will follow, and we dare predict as favourable a reception.

LIFE AFTER DEATH. BY BISHOP LARS NIELSEN DAHLE. Translated by the Rev. John Beveridge, M.A., B.D. (*T. & T. Clark*. 8vo, pp. xii+445.) This, says Mr. Beveridge, is the first book of supreme theological moment that has been translated from Norse into English. It will not be the last. For this book is of very exceptional interest to English readers. It touches them far more easily, and presses them far more closely, than most of the German books do, that are so freely translated. It appeals to a far wider audience also: to the English scholar assuredly, for it is the work of a ripe scholar and fine original mind; but not to the English scholar alone, to the English people as irresistibly, wherever there

are those who rejoice in a reverent and penetrating exposition of the Biblical doctrine of the life to come. This work will give the theology of Norway a name in our midst, and open the door for other books to enter.

We have mentioned German theology. Perhaps the most striking resemblance to the typical volume of German theology lies in the dauntless courage with which Bishop Dahle undertakes the exposition of his subject in all its length and breadth. Perhaps the most arresting difference is found in the absence of all the signs of labour. Half of the typical German book you mentally throw into small type, if it is not so presented already; Dahle's book all stands unhesitatingly in fair, large, comfortable character; you would not miss one sentence.

It may be that the interest of the subject has something to do with the interest of this book; for it is the one subject of most absorbing and universal interest, and will continue so to be. But, on the other hand, we have tried books that professed such headings as we find here, even 'Death,' 'Immortality,' and 'The Intermediate State,' but still more 'The Conversion of the Jews,' 'Antichrist,' 'The Millennial Kingdom,' and 'The Last Conflict,' and found them barren as the ribbed sea sand. So, in addition to the subject, there must be the handling of it. And we cannot doubt that Bishop Dahle's victory is won because he stands on the 'Impregnable Rock of Holy Scripture,' and employs the surest weapons of modern theological science.

THE HOPE OF ISRAEL. BY F. H. WOODS, B.D. (*T. & T. Clark*. Crown 8vo, pp. 218.) As Mr. Woods went on with his articles in THE EXPOSITORY TIMES on 'Hebrew Prophecy and Modern Criticism,' the wish was often expressed that he would publish them afterwards in book form. He has done that now. The book is a convenient and attractive one. And the subject being the keenest controverted in our day, being indeed the one subject which has passed into feverish interest and unrest, and Mr. Woods being a master on both sides of it, this volume should have a wide and thankful welcome. Mr. Woods is a master on both sides. He has the critical problem at his finger ends; he has the law of God and the law of Christ written in his heart. There is no other book we recall in which the critical

position is so clearly and candidly laid down; there is no other in which the truth as it is in Jesus comes so triumphantly out of it.

THE GOSPEL OF ST. MARK. By J. C. DU BOISSON, B.A. (Oxford: *At the Clarendon Press.* 8vo, pp. 72.) In this pamphlet, the Ellerton Essay for 1896, the clearest statement will be found of what modern English scholarship believes about the Gospel according to St. Mark. The priority of St. Mark is here, the recognition (but only the recognition) of the 'Urmarcus,' and even the 'Editor's hand.' It is a piece of careful moderate personal work.

FLORA OF SYRIA, PALESTINE, AND SINAI. By THE REV. GEORGE E. POST, M.A., M.D., D.D.S. (Beyrout: *From the Author.*) Professor Post is acknowledged to be the first living authority on the flora of the Holy Land; and as this is the ripest and fullest fruit of his knowledge, what further need be said? It is a handsome, closely-printed volume. The whole matter is in it, the very best and the very latest that can be said on each species, from the cedar that is in Lebanon to the hyssop that groweth out of the wall. It is not directly and intentionally an account of the plants of the Bible; but it is needless to say that the plants of the Bible are everywhere throughout it, and receive their most reliable interpretation. Again, it is not a book for consecutive reading; it is a student's manual or a botanist's guide. Nevertheless, even the preacher who knows how to use a book may find all he needs in this one, the information that may be relied upon, clearly and immediately expressed. It is a monument to the author's scientific attainments; it is a monument also to his courage and perseverance, for few men would have attempted to carry such a book through the press in Syria, fewer still would have succeeded so triumphantly.

ORIGIN AND DEVELOPMENT OF THE NICENE THEOLOGY. By HUGH M. SCOTT, D.D. (Chicago: *At the Theological Seminary Press.* 8vo, pp. ix+390.) Under the above apparently irrelevant title Professor Scott offers the most trenchant criticism of the Ritschlian theology that we have yet received in English. It is not solely its knowledge and its penetration that make it so damaging. It is, along with these, its singular

lucidity and popularity. Dr. Scott has hit upon a method so peculiarly happy for his end that one is moved to sympathy at once. He chooses the theology of the Nicene-Creed, and step by step, as he describes its rise and influence, he brings the theology of the school of Ritschl into contact with it. Whereupon the very clearness of the contact shows that it is not contact alone, but conflict almost throughout.

Yet Professor Scott is not a simple antagonist. The good in Ritschlianism he is not ignorant of. The good it has done he gladly acknowledges. Above all, he is thoroughly alive to the new prominence it has given to aspects of the truth that were forgotten, the new life it has awakened in doctrines that seemed to have gone to corruption. He is not an uncompromising antagonist. But he sees that at the heart of it Ritschlianism is a denial of the miraculous, and he makes us all see that with unforgettable clearness.

BOSWELL'S LIFE OF JOHNSON. EDITED BY AUGUSTINE BIRRELL. (*Constable.* Fcap. 8vo, 6 vols. 2s. each net.) 'The number of persons who have never read Boswell's *Life of Johnson*, and who yet are capable of enjoying it to the tips of their fingers, is enormous, and yearly increases. To get hold of these people, to thrust Boswell into their hands, to obtrude him upon their notice, and thus to capture their intelligence and engage their interest, is the work of the missionary of letters, who does not need to encumber himself with the commentators, but only to do all that he can to circulate the original text in the most convenient and attractive form.'

In that way Mr. Augustine Birrell gives a reason for the present edition. You see there is an edition of Boswell in existence, Dr. Birkbeck Hill being the editor, which cannot be superseded as a commentator's edition in this generation at least. So Mr. Birrell does not attempt to come after. But he says truly and wisely that *before* Dr. Birkbeck Hill there is room—room for Boswell himself. And his sole endeavour is to put Boswell into our hands. For 'in the first instance, at all events, the book is the thing. Leave Boswell alone to tell his own tale, to make his own impression. This once done, the commentators will march in through the breach Boswell has made.'

Mr. Birrell's Notes are therefore few and far between. And the few there are do not always

claim originality. But whether they are his or another's, they are well able to take their place beside Malone or Birkbeck Hill or any other.

But Boswell is the thing. And the publishers have conspired with this editor to give us Boswell attractively. Six volumes of most convenient shape and modern binding, with white paper and uncut edges, with a photogravure to every volume, and a fabulously insignificant price—that is the latest Boswell, and for the enormous number of persons who are capable of enjoying Boswell to their finger-tips it is undoubtedly the best.

THE HEBREW MONARCHY. BY ANDREW WOOD, M.A. (*Eyre & Spottiswoode*. 8vo, pp. 775.) 'The object of this important Commentary is unique. It is to exhibit the history of the Hebrew Monarchy in a connected narrative, with everything necessary for its elucidation.'

Those are the first two sentences of the Introduction, and they are the well-considered words of the late Dean of Canterbury. They are not an offensive exaggeration. It may be that *you* will not find everything here that you think necessary for the elucidation of the Historical Books of the Bible, though the Dean of Canterbury found it. For it may be that you need more help in elucidation than he did. But after you have studied a few pages of this Commentary, you will feel bound to confess that the claim which the Dean has made is neither offensive nor very unreasonable. In the first place, the Notes are surprisingly numerous, the type being exceedingly small, and the space being greedily occupied. In the next, they are skilfully chosen and tersely expressed. Further, their range of material is wide, all the things we usually find in a Dictionary of the Bible being gathered into the service, with not a few that we should not expect to find there. Again, the Indexes are so excellent that if you do not find the explanation under the verse you are studying, you will easily discover it under another. Last of all, the author is evidently fit for his work. He is conservative in criticism, but he is a scholar. He has read the commentaries on his books, and he has read his books themselves.

NEW LIGHT ON THE BIBLE AND THE HOLY LAND. BY BASIL T. A. EVETTS, M.A. (*Cassell*. 8vo, pp. xxvi+469.) This volume was published in 1892, but it was published at an

extravagant price, and it failed to reach its audience. It is now issued at a third the original price, yet in all respects the book is the same. So it is now as marvellously cheap as then it was unfortunately dear. For it is an able book, modern and reliable, well written and well published. It is not too late; let it find its audience still. They will scarcely suffer from the delay, they will certainly enjoy the perusal.

SEVEN TIMES AROUND JERICHO. BY THE REV. L. A. BANKS, D.D. (*Funk & Wagnalls*. Crown 8vo, pp. 134.) The modern Jericho is the city of the drunkard. No doubt there are Rahabs in it also, without the outlook and the end. But the Jericho of Dr. Banks is the city of the drunkard and the 'saloon-keeper.' And he thinks the Sabbath-day has come, and we are on our last march round it. God grant it may be so indeed!

HEROES OF FAITH. BY B. J. JENKINS, B.D. (*Funk & Wagnalls*. 8vo, pp. vii+56.) The eleventh chapter of the Epistle to the Hebrews is the subject of the volume. First there is a word-for-word translation of the Greek; next there are notes that explain some of the Greek words; then there is a short history of the heroes named in the chapter; further, there are geographical and literary notes; and finally, there is a very brief Grammar of New Testament Greek. Professor Thayer writes an Introduction to the whole, and gives it as his belief that a person may master the Greek New Testament in a few months,—well, gain mastery enough to find it a new stimulus and help. And these are the persons for whom, and that is the purpose for which, this book is written.

CHRIST'S TRUMPET-CALL TO THE MINISTRY. BY DANIEL S. GREGORY, D.D., LL.D. (*Funk & Wagnalls*. Crown 8vo, pp. 365.) Dr. Gregory is keenly conscious of the difference between Christ's command when he said, 'Go ye into all the world and preach the gospel to every creature,' and our present obedience to it. He sees that we do not understand the command, we do not accept it as a command, we do everything but try to fulfil it. He is convinced that popular preaching at present is heading straight the other way. So it is a Trumpet-Call, and it is sent to you and me.

MESSENGERS, WATCHMEN, AND STEWARDS. BY A. F. W. INGRAM, M.A. (*Gardner*. Fcap. 8vo, pp. 63.) Three sermons to preachers, who need sermons so much, and so rarely hear them. Three sermons to preachers, and not a word of how to be good preachers, every word of how to be good. Three sermons to make us afraid, our nearest approach to the prophet's vision, till we too cry out, 'I am undone.' Three sermons to lead us to the self-surprise of 'Here am I, send me.'

THE CROSS IN MODERN LIFE. BY THE REV. J. G. GREENHOUGH, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. xii + 316.) We have more here than a volume of sermons; we have a volume of extempore prayer. We have a volume of thoughtful living sermons, and a volume, or what would easily make a volume, of unpremeditated earnest prayer. Nothing is more distasteful than prayers that are spoken that they may be printed. These prayers were spoken all unconscious of the pen that wrote them down, and so they are true and natural. The sermons ring true also. Even those that were delivered on the grandest occasions (and they were all delivered on 'occasions' of some kind, for they were all delivered during Mr. Greenhough's year of Presidency of the Baptist Union)—even they have the ring of reality, even they are lifted beyond all temporary occasion by the pressure of the message they are charged with.

LUTHER'S PRIMARY WORKS. EDITED BY HENRY WACE, D.D. AND C. A. BUCHHEIM, Ph.D. (*Hodder & Stoughton*. Crown 8vo, pp. xvi + 492.) It is an extraordinary and discreditable thing that Luther's primary works, even his Catechisms, are still unknown in England. But now there is accessible in a very faithful translation not only the Catechisms, but also the Address to the Nobility, the Treatises on Christian Liberty, and on the Babylonish Captivity, and the Ninety-five Theses. The translations have been done and revised by many skilful hands, a most earnest endeavour being used to make them at once accurate and intelligible. Then the volume is completed by two essays, one from Dr. Wace's pen on the 'Primary Principles of Luther's Life and Teaching,' the other by Dr. Buchheim on the

'Political Course of the Reformation in Germany, from 1517 to 1546.'

All this makes a somewhat bulky volume, but it is good matter throughout. The translations are manifestly wrought with utmost care; the essays are the fruit of special knowledge. And was there ever a time when Luther more needed to be known in England?

THE CURE OF SOULS. BY JOHN WATSON, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. x + 244.) If the adjective had not become offensive, we should call this a smart book. What shall we call it, then? It is a preacher's thoughts on preaching—on the whole range and round of the preacher's person and work. It is practical and minute to an unexpected degree, even the minister's wife receiving some share of its attention. It is most assuredly in earnest; it has learned in suffering what it gives in song. But, after all, the predominating note is its cleverness. The stories are clever, and cleverly told; the epigrams are clever also. The most serious passages are suddenly seized with a desire to laugh, and just escape an explosion. And even the sentences that seem stupid leave an uncomfortable feeling that they are not so stupid as they seem.

WHY BE A CHRISTIAN? BY MARCUS DODS. (*Hodder & Stoughton*. pp. 140.) It is usually put the other way: Why *not* be a Christian? But this is the right way. Ask the reasons that prevent, and you never come to an end. Give the reason that compels, and you have gained your end and saved a soul. Dr. Dods has gathered four separate papers into his little volume; all excellent reading.

FROM THE GARDEN TO THE CROSS. BY A. B. CAMERON, M.A., D.D. (*Isbister*. Crown 8vo, p. 348.) In how many different ways may the Passion of our Lord be studied; in how many different ways has it been studied and presented already. This is neither a criticism nor a commentary, it is neither a history nor a homily. A student of the Gospel and a lover of the Saviour has set down here in pleasant words the story of the Passion as he has woven it out of the Gospels, and the meaning the story expresses to him. Is it for the young or for the old, for study

or for devotion? It is for both. There are no surprises of arrangement or exegesis, startling you as with a gust of wind and leaving as little as the wind behind them. Yet there is full knowledge of the subject and of its literature. It is reading that gives food to the understanding and quiet rest to the soul.

GLEANINGS IN THE GOSPELS. BY THE REV. HENRY BURTON, M.A. (*Kelly*. Crown 8vo, pp. 304.) A scribe, well instructed and modern, brings these things out of his treasury. A similar volume to this Archbishop Trench called *Studies in the Gospels*, and we took to it gladly. This volume is quite worthy of the comparison.

Frederick Field, M.A., B.D.

BY THE REV. JOHN HENRY BURN, B.D., RECTOR OF DEER, EXAMINING CHAPLAIN
TO THE BISHOP OF ABERDEEN.

I.

THE world in general is often marvellously ignorant about its greatest and most valuable workers. Especially is this the case in the domain of scholarship, for solid learning is of a modest and retiring disposition. Could a poll be taken of the readers of THE EXPOSITORY TIMES, a very large proportion of them might have to confess that the name which heads this paper is to them no more than a *nominis umbra*. Yet it may be doubted whether Great Britain has produced, during the century now closing, a Biblical scholar superior to the late Dr. Frederick Field.

As I write, a fine photograph of the man—pronounced ‘a speaking likeness’ by his surviving sister—lies before me. Massive forehead, keen shrewd eyes with beetling brows, large firm mouth and chin—power is stamped on every feature, every line. Lavater would have rejoiced to see such a signal testimony to the truth of his theory, for Dr. Field’s physiognomy proclaims him just what his physician and friend Sir Frederick Bateman declared him to be—‘an intellectual giant’; and one can quite believe that Professor Robertson Smith was guilty of no exaggeration in asserting that he was ‘unquestionably the most learned man in the Old Testament Company of Revisers.’ That he was far more than *merely* a ‘learned man’ we shall see as we proceed.

He was born 20th July 1801 in a house in Newgate Street, London, where his father practised as a surgeon, as *his* father before and his eldest son after him. Through his grandmother he was descended from Oliver Cromwell, as to which circumstance he remarks in an autobio-

graphical sketch prefixed to one of his latest works: *Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχόμεαι εἶναι*. At an early age he was sent to Christ’s Hospital, of which his father was medical officer. There he remained till his eighteenth year, when he proceeded to Trinity College, Cambridge, where he was elected scholar in 1820. A letter, addressed to him during his first term by his father,—whose memory he cherished to the end of his life with the utmost veneration,—testifies to the carefulness and piety of the home atmosphere. ‘You are aware,’ he observes, ‘that my motives for sending you to Cambridge were to give you every opportunity of improving your classical and mathematical attainments, so as to give you every possible advantage in your future pursuits in life, whatsoever they may be. To accomplish these purposes, industry and steady application to your studies are essentially necessary. Economy in your habits of life and a due sense of religious obligation will be a means of preventing you from being seduced by those temptations and allurements which will inevitably consume your time, dissipate your attention, and destroy those hopes of success which my experience of your past conduct have given me, I think, just cause to expect.’ Mr. Field’s academical career proved one of the most brilliant on record. He could not, indeed, lay claim to a double or treble First-Class, for the mathematical was the only Tripos in existence at the time; but, besides graduating in 1823 as tenth wrangler, he achieved the unique distinction of carrying off in the same year the Chancellor’s gold medal for classics and the Tyrwhitt Hebrew

scholarship. His brother, Barron Field, afterwards Governor of Gibraltar, in a letter of congratulation, remarks, with justice: 'I look upon you as the scholar of the family. You may aspire to the first learned rank in your country.' The following year he again entered the lists, and was elected to a Trinity fellowship in company with three distinguished contemporaries—T. B. Macaulay, G. B. Airy, and H. Malden. Then for fifteen years he led the useful but comparatively uneventful life of a college don. Half a century later, the following remarkable testimony reached him from the scholarly Bishop Christopher Wordsworth. 'I remember being examined by you when I was an undergraduate at Trinity, and ever since that time I have been under obligations to you for much profit derived from your example and from your learned writings. In many respects—may I take the liberty of saying it?—you have been the Jerome of the Church of England and of the nineteenth century; and though I could not venture to mention myself with his younger Episcopal contemporary, St. Augustine, yet I may claim at least the resemblance of looking on you with the affectionate veneration with which the Bishop of Hippo regarded the venerable Presbyter of Bethlehem.' Still later, when an octogenarian, he received from Prebendary Humphry, one of the New Testament Revisers, a letter containing this pleasant allusion to their former intercourse: 'How often I have wished to see again the kind friend who in my undergraduate days used to take me out for a constitutional before hall, and have me to his rooms afterwards!' What is further known respecting these fifteen years may be given in the words of Dr. Aldis Wright, who as secretary of the Old Testament Revision Company was in frequent communication with Dr. Field towards the end of his life. 'Owing in all probability to the infirmity of deafness, which seems to have shown itself at an early period, he took no part in the public tuition of the college, but he read with private pupils, and among these was an exceedingly shy undergraduate of Trinity, whom he never identified until some three or four years before his death with the late Professor Maurice. In 1828 he was ordained by the Bishop of Lincoln, and was appointed by the college to the office of junior dean. From this time he appears to have devoted himself more exclusively to theological learning, and in 1839 his studies bore fruit in an edition of

Chrysostom's *Homilies on St. Matthew*, the text being corrected by the authority of ancient manuscripts and versions, and illustrated by notes, *non modico sudore ac sumptu*, as he modestly describes it.'

Shortly after his ordination he began to combine pastoral work with his tutorial duties, conducting divine service on Sundays in various churches near Cambridge. For a few years he held the college living of Over, from which he was able to ride in to Cambridge pretty frequently. His diary for 1833 records an incident which happened on one of those occasions, and evidently left a deep impression on his mind. 'Soon after leaving Chesterford I had a most wonderful escape, being thrown from my horse, shying; but kept hold of reins, and came to the ground almost without touching it, and rose without feeling the slightest symptom of pain. Rode on, full of gratitude to my Almighty Preserver, and resolved to devote the life which He has graciously spared to His service and glory, forsaking all carnal dependencies, objects, and indulgences. I am ashamed that I have delayed this record so long, but now I repeat it in the most solemn manner, beseeching Him to give me grace to bear in mind this wonderful escape, and to consider it both as a warning and an encouragement. And may I so retain the grateful and devout feelings which arise out of it, as to require no repetition of the hazard to freshen them up.' In 1839 he bade farewell to his *alma mater*, and took up his residence in the parish of Great Saxham, which he left three years later for the rectory of Reepham, in Norfolk. Here he laboured assiduously for 21 years for the glory of God and the welfare of the flock committed to his care.

Some idea of his zeal and earnestness may be gathered from a prayer for New Year's Day found among his papers: 'I pray that God would put it into the hearts of the rich to do something this year for the improvement of the condition and character of the poor, not only on political, but on Christian principles, so that honour may redound from the act itself, as well as from the effects of it, to the Great Shepherd of the sheep. I pray that that portion of the Church which is established in this kingdom may have cause to remember this year as a favourable one to its prosperity; that such a reformation may be initiated, or at least considered of, in the temporalities and government of it, as may give to its ministers greater favour

with the people and increased advantage for the prosecution of their holy labours. Lord, I am unworthy to intrude my poor thoughts and prayers upon these matters into the council-chamber of Thy providence, but Thou hatest indifference and lack of interest, even in those who have no possibility of contributing anything beyond their hearty *desires*. Such is *nearly* my condition, but *not quite*. My exertions are as a unit among many thousands; but such as they are I devote them to Thy glory, and to the attainment of these general objects which I have here set down. But as to what remains to be thought of at this affecting season—the personal concerns of the most unworthy of Thy servants—in these my unit is everything, and sums up the whole account. Here I have not only to wish and pray, but to resolve and act. And may God give me grace so to do, that I may be able at the close of this year to look back to the progress which I have made towards the end of my course with less bitter and compunctious feelings than I now experience.’ The following sentences from another of his New Year’s Day prayers, prove how heartfelt was his sense of ministerial duty and responsibility: ‘I pray that I may meet with increased and still increasing success in my pastoral labours. A full church, an attentive congregation, an orderly and well-managed school, if possible a few additional communicants—let these be some of the improvements which I shall be able to record at the end of this year, if God should spare me to minister so long among this people. And as means towards this desirable result, I pray that I may be aided and strengthened with all physical powers and inward grace: enabled to write plain and powerful discourses, to deliver them with earnestness, to second them with such pastoral discourse as may be suitable in private, rightly to divide the Word of God and minister His holy Sacraments, through Jesus Christ, my gracious Master and Lord.’

One wishes it were possible to quote these prayers *in extenso*, so truly spiritual and deeply edifying is every sentence they contain; but there is so much else to say about this remarkable man, that one further extract must suffice: ‘I pray that I may be very moderate in my expenses this year: not illiberal or too solicitous about money matters; but endeavouring, by wise economy, to get a larger fund for charitable expenses. I pray also that I may be able to find suitable objects

(and to *seek* them too) on which to bestow my funds in the best manner. And, whatever I give, may I give as unto Christ; a small portion of what is all His by right, and what is not likely to benefit me in any other way than by thus making to myself friends who may hereafter receive me into everlasting habitations.’ If there is one thing which arrests attention more than another in looking through Dr. Field’s papers, it is the testimony they afford of his large-handed generosity, coupled with personal self-denial. Books, of course, he had to buy: they were his stock-in-trade, so to speak, not so much a luxury as a necessity; without them he could not have produced the valuable works with which he has enriched the literature of the Christian Church. But they were his sole extravagance; in every other department his expenditure was reduced to the lowest limit consistent with his position, in order that he might have it in his power to assist deserving objects with princely liberality. His usual donation in such cases was £100. Nor did he forget the Divine injunction as to secrecy. In his account-books, the trifling items of his ordinary expenses—seldom exceeding thirty shillings a week—are set down in plain figures; but these large benefactions are only indicated by the symbols of the Greek alphabet, which would convey no meaning to the uninitiated. The income of his living never exceeded £800, and he spent large sums from time to time in the parish, among other things restoring the chancel of Reepham Church and building a school at his own cost; yet so frugally did he live, that the gross residue of his estate, which he left to three Church societies in England, amounted (after deduction of various handsome legacies) to over £16,000.

Something may here be said about Dr. Field’s pulpit ministrations. In 1878 he presented his friends with a privately-printed volume containing thirty-two sermons. The title-page bears the appropriate inscription, so fully in keeping with the earnestness and modesty of his character: ΜΗΠΩΣ ΑΛΛΟΙΣ ΚΗΡΥΞΑΣ ΑΥΤΟΣ ΑΔΟΚΙΜΟΣ ΓΕΝΩΜΑΙ. The discourses are such as none but a scholar could have written, yet they are evidently addressed not to scholars but to the unlearned and simple-minded—to such people, in fact, as he had to minister to in his rural parish. He confines himself to practical themes, which he enlivens with homely illustrations, and enforces by an amazing

wealth of apt quotation from Scripture. As a specimen of his style, may be cited a passage from a sermon on 2 Kings iv. 8-10, where he 'preaches' the doctrine regarding the use of money which he was himself accustomed to 'practise.' 'Those were simple times and simple manners, when all that was required to make the new-built chamber fit for immediate occupation was "a bed, and a table, and a stool, and a candlestick." But, in truth, *how few are the real necessities of life!* If we would only separate our natural wants from those which are merely artificial, which custom or fashion, self-indulgent habits, or the weak desire of vying with our neighbours in matters of expense, impose on us, we should find that we could be just as happy, as healthy in body, and as easy in mind, *without* the far larger proportion of those things which we are accustomed to consider as indispensable. Our forefathers did without them, our poorer neighbours do without them; and so might we. We would not cut down all styles of living to the same rigid and inflexible scale; we would not cut down any to so low a scale as that

which was once considered suitable entertainment for a prophet of the Lord. But we would have all Christians, whatever be their station or condition, to remember that there is such a virtue as frugality; and that it is one which is especially becoming in the followers of Him, who "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." Them that are rich among us we would further exhort, "that they do good, that they be rich in good works, ready to distribute, willing to communicate." Spend less on yourselves and on your families, that you may have the more to give to him that needeth: dispense with some article of vanity or luxury, that you may be able, like the good Shunammite, to "minister to the necessities of the saints." And to our poorer brethren we would say: The meanest of you all is as well lodged as this holy man of God; and better lodged than Another, who "had not where to lay His head." And after all, "godliness with contentment" is the greatest gain, and "a meek and quiet spirit" the most becoming adornment.'

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN viii. 12.

'Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life' (R.V.).

EXPOSITION.

'*Again therefore Jesus spake unto them.*'—The day after the feast, if the preceding paragraph be genuine; if it be spurious, then the last and great day of feast, though this is by no means certain.—WHITELAW.

'*Unto them.*'—Not to the multitude of the pilgrims, but rather to the representatives of the Jewish party at Jerusalem.—WESTCOTT.

'*I am the light of the world.*'—An allusion either to the two golden candelabra which were lighted on the first day of the feast (whether on the other days is uncertain) in the forecourt of the women, where also the treasury was situated, and

of which the radiance was so brilliant that it illuminated all Jerusalem, or to the fiery pillar which guided the Israelites in the desert as the rock furnished them with drink.—WHITELAW.

'*Of the world.*'—There is the suggestion of the figure of the wilderness applied to the world—'wherein there is no way.' Christ is the way, because He is the Light. We, though sinners, have access through Him to the Father by a new and living way which He has consecrated for us through the veil, that is to say, His flesh. Without Him men are fugitives, wanderers, Cains. He is the complete revelation of the will of God to man.—REITH.

'*He that followeth Me.*'—This expression refers not, as some have thought, to the torch dance which took place in the court, but to the wandering of Israel in the wilderness. They arose, advanced, stopped, encamped at the signal of the fiery cloud. With such a guide the travellers knew no darkness. In like manner is the natural

darkness of human life dispersed for the man who has received Jesus into his heart, and who, at every step which he has to take, begins by looking to Him and seeking in Him the revelation of holiness, that only substantial truth.—GODET.

'*Shall not walk in the darkness.*'—The negative is very strong. This use of 'darkness' for moral evil is peculiar to St. John; see on i. 5, where we have light and life (ver. 4) closely connected, while darkness is opposed to both.—PLUMMER.

'*Shall have the light of life.*'—Not only shall look upon, or regard from a distance, but receive so that it becomes his own, a part of his true self. Comp. iv. 14, vi. 57. The Pauline phrase 'in Christ,' or, conversely, 'Christ in me,' expresses the fundamental thought.—WESTCOTT.

'*The light of life.*'—The light which both springs from life and issues in life; of which life is the essential principle and the necessary result.—WESTCOTT.

Those who have entered into living fellowship with the living One awake from all death-slumber and darkness, 'walk in the light, as He is in the light'; 'become light in the Lord'; 'being made manifest are light'; being with the Lord, become torch-bearers to the rest; and, more than all, are themselves 'the light of the world.'—REYNOLDS.

METHOD OF TREATMENT.

By the Rev. J. G. Greenhough, M.A.

1. The greatness of the saying.

There are only two possible conclusions to which we can come concerning such words as these. They are either the words of self-deluded egotism, or of divinity. Hence the men who listened to them were filled either with indignation or with reverential awe. The speaker must either be a blasphemer or the Son of God. There can be no middle course. To trust Him at all men must trust Him altogether; if they reverence Him as man, they must worship Him as God. We must make our choice. But we are sure He knew what He was saying, and had divine right to say it.

2. He *Himself* was the light.

Not so much His words and moral teaching as His person, and all He was, and did, and suffered. His very incarnation is the world's light. The fact that God could dwell in human form glorifies

humanity, invests it with dignity, and teaches us the capabilities of our nature.

3. He is *still* the Light of the world.

Through all the centuries since these words were spoken He has been its light. Wherever there has been progress, wherever men have emerged from superstition and brutality into knowledge and humanity, it has been where they followed Him, however imperfectly. The only hope for the future of the world is in Him. His light shining into men's hearts can teach them reverence, purity, and love. His spirit can prevent liberty from degenerating into licence, science into materialism, and increase of wealth from bringing increase of corruption.

4. He is the *only* Light of life.

If His light is taken away, there is in the highest things mystery and darkness, where the human mind gropes in vain. God is hidden in darkness. We do not know if He cares for us, or if our prayers are in vain. Death is the most terrible of facts. Love is a cheat, for we only love to lose; life's discipline a weariness, and suffering without meaning, for we are only trained for extinction. But a great light shines upon us from one who is ever in the light where all mysteries are plain. It pervades our lives, and gives new meaning to every duty. It transfigures suffering and death itself. There can be no despair where the light of the world shines.

ILLUSTRATIONS.

At the close of the first day of the Feast of Tabernacles there was the ceremony of the lighting of the lamps. Four great golden candlesticks, each having four golden bowls, were fixed to the temple wall in the court of the women; and when the dusk shut down, with various song and service, the huge lamps were lighted. Forth into the darkness gathering round the temple, and shadowing the streets of the city, and flinging its pall upon the leafy booths, thickly covering the hills outside the city walls, in which the people dwelt during the feast, shot the steady rays of those immense golden lamps. This ceremony was significant of that mystic pillar of cloud by day, of fire by night, which went before the Hebrews in the wilderness, and was at once their guide and guard. Just now, Jesus was teaching in this court of the women, where was also the treasury of the temple. He was wont to turn what lay before His eyes into the means of spiritual instruction. There can be little doubt that our scripture drew its significance from this great ceremony.—W. HOYT.

ONE of the greatest observers of human things says: 'Where there is sun there is thought.' All physiology goes

to confirm this. Where is the shady side of deep valleys, there is cretinism. Where are cellars and the unsunned sides of narrow streets, there is the degeneracy and weakness of the human race; mind and body equally degenerating. Put the pale withering plant and human being into the sun, and, if not too far gone, each will recover heart and spirit. In France there are hospitals where they trust almost entirely to light for the cure of disease. Surely there is here an earthly analogue to a spiritual fact, namely, that only by the beams of the Sun of Righteousness can the evil growths in humanity be stayed, and the good ones be fostered.—W. G. HORDER.

WHEN the sun rose this morning, it found the world here. It did not make the world. It did not fling forth on its earliest ray this solid globe, which was not, and would not have been but for the sun's rising. What did it do? It found the world in darkness, torpid, and heavy, and asleep, with powers all wrapped up in sluggishness; with life that was hardly better or more alive than death. The sun found this great, sleeping world and woke it. It quickened every slow and sluggish faculty. It called to the dull streams and said 'Be quick'; to the dull birds and bade them sing; to the dull fields and made them grow; to the dull men and bade them talk, and think, and work. It did not sweep a dead world off and set a live world in its place. It did not start another set of processes unlike those which had been sluggishly moving in the darkness. It poured strength into the essential processes which belonged to the very nature of the earth which it illuminated.—P. BROOKS.

WE turn as from the light, and find
Our spectral shapes before us thrown,
As they who leave the sun behind
Walk in the shadows of themselves alone.

And scarce by will or strength of ours
We set our faces to the day;
Weak, wavering, blind, the Eternal Powers
Alone can turn us from ourselves away.

O Love Divine!—whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us because we turn from Thee!

All souls that struggle and aspire,
All hearts of prayer by Thee are lit;
And, dim or clear, Thy tongues of fire
On dusty tribes and twilight centuries sit.

Shine, light of God! make broad thy scope
To all who sin and suffer; more
And better than we dare to hope;
With Heaven's compassion make our longings poor!
WHITTIER.

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Recent Foreign Theology.

Dr. Zöckler on Recent Criticism of 'The Acts.'

THE volume of theological essays¹ recently published in honour of the semi-jubilee of Dr. Hermann Cremer contains an important article on 'The Acts of the Apostles as a subject of Higher and Lower Criticism,' by Dr. OTTO ZÖCKLER, the author of the Commentary on the Acts in the *Kurgefasster Commentar*. The article abounds in suggestive critical comments on ancient and modern theories of the 'Sources' of this book; but its main purpose is to show—with especial reference to the researches of Professor Blass—that the problems in *lower* criticism which present themselves to the student of the text of 'The Acts' should be faced and, if possible, solved before the *higher* critic ventures to declare that it is impossible, on internal grounds, to suppose that the book was the work of a single author.

Zöckler admits that the existence of the 'we-sections' in the Acts is sufficient to justify the supposition that the book in its present form may be a compilation from two or more earlier works. The arguments adduced in support of this hypothesis must, therefore, be carefully weighed, for the unity of the book cannot be maintained if this involves the acceptance of Baur's suggestion that the use of 'we' instead of 'they' is only a rhetorical device of the author; this part of Baur's theory is now, however, rejected by most of his disciples, because the freshness of the narrative in the 'we-sections' gives an unbiassed reader the impression that the historian was an eye-witness of the events he so graphically describes.

The theory of composite authorship was advocated by the majority of critics who wrote before 1850 'with moderation and on grounds of historic possibility and probability,' the chief dispute being as to the identification of the author of Part ii. (chs. xiii.-xxviii.) which contains the 'we-sections.' The most influential of the opponents of Luke's claims were Schleiermacher, who suggested Timothy, and Schwanbeck, who argued in favour of Silas;

but neither of these hypotheses was accepted by the critics of the Tübingen school (e.g. Overbeck and Zeller) who flourished in the period 1850 to 1890; indeed, amongst those who protested against the unity of the book were some who held most firmly that Luke must have been the prime author of the 'we-sections,' and some (e.g. Wendt) who included several of the earlier chapters amongst the writings of Luke.

Zöckler contrasts the moderation of these writers with the 'boldness' of their latest successors, who during the years 1890-1895 have critically analysed the Book of Acts, and constructed theories which claim to account for the origin of the various sections into which their diverse hypotheses divide it. 'There are six of them, an average of one a year.' The six critics referred to are Van Manen, Sorof, Feine, Spitta, Clemen, and Jüngst, and they to a large extent answer each other. Jüngst, the latest of them, aptly describes as 'too artificial' the theory of Clemen, which requires four sources and three editors; Spitta is content with two sources and one editor, Source A being remarkable for its internal probability or the absence of miracles, whilst Source B abounds in such narratives; but against Spitta's clever attempt to trace through the whole book the interwoven strands of these two supposed sources, Zöckler forcefully urges the argument from language, and shows that Luke's well-known peculiarities of diction and style are found in both sources alike. Jüngst endeavours, by means of a careful lexical analysis, to discriminate between the two sources and the interpolations of an editor; but Zöckler gives good reasons for pronouncing this argument—always untrustworthy by itself—to be in this case inconclusive. Hence Clemen is amply justified when he retorts that the theory of Jüngst is 'too artificial.'

For the purpose of this essay it is not needful to refer at length to the views of such critics as Joh. Weiss and Holtzmann, whose attitude towards these recent hypotheses is described as one of 'cautious reserve,' nor to Hilgenfeld, who is recognised as one of the ablest defenders of the view which he advocated twenty years ago in his *Einleitung in das Neue Testament*, that the original source of the first part of the Acts is a Petrine and Judaistic work which the writer to Theophilus

¹ *Greifswalder Studien*. Theologische Abhandlungen Hermann Cremer zum 25 jährigen Professorenjubiläum dargebracht. Gütersloh: C. Bertelsmann. 6 Mk.

revised. But the theory of Professor Blass demands and receives a more thorough consideration; for if it be established, it renders all these fantastic attempts at analysis superfluous and untenable.

In Zöckler's opinion Blass has shown that the Acts is not a compilation of the work of several authors writing from different points of view, but that Luke himself wrote out his own work twice; the first draft represented by Codex Bezae being less complete, but in parts more exact and circumstantial, whilst the copy represented by the texts of the older uncial manuscripts often abbreviates and summarises, though in parts it is more elegant in style. Zöckler, however, differs from Blass in thinking that the 'we-sections' may have had a separate existence as Luke's own report of his experience as a companion of Paul. Reference is made to some of the objections urged against the theory of Blass, though a fuller discussion of the views of Professor Ramsay would have been welcome. On some of the main questions still at issue, Zöckler's judgment is as follows:—

There is only one thoroughly satisfactory explanation of the many peculiarities which distinguish the β -text (Western) of the Acts from the α -text (Eastern); the Western text is not the result of the arbitrary inclusion of later glosses, but in age and importance ranks not far behind the Eastern recension, and in spite of the corrupt and fragmentary condition of the manuscripts which represent it, must be regarded as one of the oldest historical memorials of Christianity.

To the arguments adduced by Blass to prove the originality of the β -text another might be added, which would show the impossibility of tracing the variations of the β -text to any definite tendency of the writer. Cremer and Resch have suggested a Judaising tendency, but not a few of the peculiarities might with greater probability be ascribed to Gentile influences, whilst many more have no connexion with this controversy at all. Chase has endeavoured to prove that there is a Syriac element in the β -text, and with him Rendel Harris is in partial agreement; but the alleged Syriacisms do not clearly appear to be such. Moreover, it is only the Philoxenian-Syriac version to which the β -text is supposed to conform; nor are we told how Cyprian and Augustine came under this Syriacising influence. Ramsay's hypothesis that the β -text is a revision made in Asia Minor

explains only the accuracy of the geographical references to Paul's labours in those regions; whereas examples which are proportionately even more numerous and striking might be given of the writer's most exact acquaintance with the localities in Palestine, Macedonia, Greece, and Rome.

All the problems involved in this essay are not yet solved. Many of the various readings of the β -text cited by Blass in his Commentary must be discussed in greater detail; but especially do we need a searching inquiry into the relation of the Western text of the Acts to the Western text of St. Luke's Gospel, and indeed of all the Gospels. Such an inquiry would not in Zöckler's judgment be likely to overthrow the theory of Blass, though it might lead to its modification in some details.

J. G. TASKER.

Handsworth College.

Dalman's Aramaic Reading- Lessons.¹

THIS will be found to be an exceedingly useful supplement to the same author's *Grammatik d. jüd.-paläst. Aramäisch*, or to Strack's *Abriss*, formerly noticed in these pages. Its appearance is very opportune while we hear so much discussion about the *Muttersprache* of Jesus. The reading-lessons include specimens of the Judæan (chosen for the most part from the Targum of Onkelos and the Targum to the Prophets) and the Galilean dialect (from the Midrashim and the Palestinian Talmud), while the later mixed dialect is exhibited in selections from the Jerusalem Targums to the Pentateuch and the Prophets, and from the Targum to Canticles. A passage from the Babylonian Talmud is given to illustrate the characteristic deviations of the Aramaic spoken by the Jews in Babylon. Even the subject-matter of these specimens enhances the value of the work, whose utility is completed by an Aramaic-German vocabulary of the words that occur in the lessons.

J. A. SELBIE.

¹ *Aramäische Dialektproben*. Lesestücke mit Wörterverzeichnis von Professor G. Dalman. Leipzig: J. C. Hinrichs; London: Williams & Norgate, 1896. M. 1. 80.

Nestle's Supplement to Tischendorf.¹

THE title, which we have quoted in full below, will sufficiently indicate the nature of this new work by Dr. Nestle. It is intended as a supplement to O. de Gebhardt's edition of Tischendorf, and contains a complete collation throughout the whole New Testament of the readings of Cod. D. In view of the importance attached to this MS. by Blass and others, it is a great boon to have its readings rendered so accessible. It is needless to say that the task could have been undertaken by no one more competent than Dr. Nestle. The value of the work is greatly enhanced by the addition of the Agrapha of Jesus, fragments of lost gospels (such as that of St. Peter), and the alleged correspondence between Abgarus of Edessa and Jesus. The little book is sure of a welcome from all students of the New Testament.

J. A. SELBIE.

Among the Periodicals.

The Beast of the Apocalypse.

IN THE EXPOSITORY TIMES for October we gave an account of a paper by Professor BRUSTON on 'The Four Empires of Daniel,' which appeared in the July number of the *Revue de Théologie*. This has since been separately published along with some studies in the Apocalypse, the results of which, by the courtesy of the author, we are now able to submit to our readers.

The Beast is, of course, identified with the Roman empire, or rather the Roman emperor *in abstracto*, although Bruston admits that the older generation of Protestants were not without excuse in tracing a reference to the Papacy. In the head 'smitten unto death' he refuses to find an allusion to Nero, of whose return from a supposed concealment among the Parthians there is said to have been a widely-cherished expectation. As he points out, it is not the head that is healed but the beast (*ἀνρὼν* not *ἀνρῆς* in Rev. xiii. 3), *i.e.* the Roman empire. Moreover, the text speaks of the

past, not of the *future*, 'His death-stroke *was* healed and the whole earth *wondered*.' There is more plausibility in the interpretation of Düsterdieck and B. Weiss that the healing refers to the reconstitution of the empire by Vespasian after the death of Nero and the troublous times of Galba, Otho, and Vitellius. But still better, according to Bruston, is it to understand the mortal wound of *the assassination of Julius Cæsar*, the real founder of the Roman dominion, and to refer the healing of this wound to *the re-establishment of the empire by Augustus*. The other three 'kings who are fallen' (Rev. xvii. 10) are Tiberius, Caligula, and Claudius. The sixth is Nero, under whom the Apocalypse was written.

As to the *number* of the Beast, Bruston cannot see his way to assent to the view of Reuss, Farrar, and a great many other exegetes, that the numerical equivalent 666 is to be derived from נרון קסר, *Neron Kesar*. He sees a deeper element of mystery than that. As *Rome* itself is mystically called *Babylon*, a similar mystical name must be found for its abstract head, *Cæsar*. Or, as he puts it, Rome : Babylon :: Cæsar : X. This X he believes to be the name of the founder of the Babylonian empire, the Nimrod of Gen. x. 8-10. The name Nimrod, indeed, is numerically equal to only 294, but by the addition of the almost universally employed 'son of . . .', we get the requisite number. In Genesis Nimrod is called the *son of Cush*. Thus we obtain—

$$\begin{array}{rcl} \text{נמרד} & = & 50 + 40 + 200 + 4 = 294 \\ \text{בן} & = & 2 + 50 + = 52 \\ \text{כש}^2 & = & 20 + 300 + = 320 \\ & & \hline & & 666 \end{array}$$

The Atonement.

The *Revue de Théologie* for September contains a most interesting and elaborate disquisition by M. BERTRAND, entitled 'De la nature de l'Expiation.' A distinction is drawn at the outset between merely bearing the penalty of wrong-doing (the *passive* side) and a free acceptance of, and acquiescing in, the punishment on the part of the sufferer (the *active* side). If the obtaining of God's pardon for our sins demands this twofold reparation, all history and experience prove that the task is beyond human power to accomplish. On the other hand, the gospel proclaims that Jesus

¹ *Novi Testamenti Graeci supplementum editionibus de Gebhardt-Tischendorfianis*, accommodavit E. Nestle. Insunt Cod. Cantab. collatio, Evangeliorum deperditorum fragmenta, Dicta Salvatoris Agrapha, alia. (B. Tauchnitz: Lipsiae; Williams & Norgate, London, 1896.)

² The medial נ in כש is not essential to the name.

of Nazareth has accomplished it for us. In Gethsemane and on Calvary the Son of Man bore the terrible penalty of our disobedience, and in our name gave His assent to the divine condemnation of our sins. And not merely at these critical points — 'His whole life was a passion.'

The paper deals fully with such objections as that God demands nothing more from sinful man than true repentance. This contention is declared to be contrary to the New Testament and to the moral instincts of man. Conscience refuses to rest content with a mere *subjective*, apart from an *objective* reparation. 'The moral instinct,' says Guizot, 'insists upon *suffering* in order to atone for a fault.' Striking illustrations of the working of this principle have been cited by Vinet from the numerous instances in which undetected criminals have given themselves up to justice. But this *material* as well as *moral* suffering which the human conscience demands, is provided on the Cross of Calvary. Again, the spectacle of the sufferings of Jesus is well fitted to awaken man from illusions as to the trifling demerit of sin. When the child of an earthly father has done wrong, the father will sometimes, at least, consider it advisable to inflict punishment, even although the child may be sincerely sorry for his fault. In like manner, the Heavenly Father, before according pardon to guilty men, obtained from their Divine substitute an objective reparation, in order thereby to mark His holy indignation against sin side by side with His infinite love to sinners.

But what of the difficulty so often started, that it gives no satisfaction to the conscience when the innocent suffers for the guilty? This objection, strangely enough, is often urged most strongly by men who admit that a law of solidarity reigns in the material universe, whereby the innocent frequently suffer for the guilty, whereby vicarious merit or demerit affects the destiny alike of nations and of individuals. But what is the doctrine of the Atonement above stated but an application of this same law to the religious sphere? The truth is, there are infinitely more serious difficulties to be faced in vindicating the reign of the law of solidarity in the former sphere than in the latter. The real difficulty is to conceive how an innocent person can feel himself responsible for the faults of another. At this point M. Bertrand is careful to explain that he does not hold the ancient and once orthodox theory that Christ in

His passion suffered the torments of the damned and personally bore the wrath of God. The latter notion is both psychologically and morally impossible. As to the difficulty stated above, its point is materially blunted by observing how the father or the mother of an unworthy son will blush for his degradation as if it were their own, and by noting the terms in which the Old Testament prophets humble themselves before God *for the sins of the people* (cf. Lam. iii. 42; Dan. ix. 1-20; Ex. xxxii. 31-32). What they did for a *nation* Christ has done for *the world*. Louis XIV. once wrote: 'L'État c'est moi,' Jesus cries from His cross: 'L'Humanité c'est moi.'

A final objection is that the theory of substitution implies that offenders escape punishment, whereas expiation to be real ought to be personal. Any force which this objection possesses is removed by the above consideration that humanity is really summed up in Jesus Christ, and by noting further that Jesus does not set His people free from suffering for their sins, but teaches them the right spirit in which to endure such suffering. The expiation objectively accomplished by Him must be reproduced and realised subjectively in us.

The International Commentary.

The *Th. Tijdschrift* has duly chronicled the appearance of the successive volumes of this series, and given a careful review of each of them. In the current number, Dr. VAN MANEN passes under review Sanday-Headlam's *Romans* and Gould's *Mark*. He has much to say in favour of both, particularly of the former, whose arrangement of material is convenient, while the 'Excursus' it contains on such points as the meaning of *δικαίος* are specially commended as models of clearness and conciseness, and as deserving of the attention not only of those who are engaged in the study of this epistle, but of students of the Pauline writings in general. The whole is pronounced to be, from many points of view, an excellent work, which may be classed amongst the best commentaries of recent times, and which has added materially to our knowledge of the Epistle to the Romans. A word of praise is bestowed, also, upon the independence of the exegesis, which owns not the yoke of dogmatic theology, but sets before it as its sole aim to make the letter historically intelligible, which is supposed to have been written *cir.* 58 A.D. by Paul

to the Christian community at Rome. It will startle some to hear that the strength, as well as the weakness, of the book consists in the fact that its authors occupy substantially the standpoint of the Tübingen school. What is meant by this is apparently that they accept the same great epistles as genuine which the Tübingen school accepted. Van Manen looks upon it as a serious defect that much more space and attention are not bestowed upon the question of the genuineness and the unity of Romans. Even with this serious drawback he considers that the commentary has reached the level of the best German works of a similar kind; but for this defect he seems to imply that it would have materially surpassed them. It may be doubted if the majority of English readers will agree on this point with the Dutch theologian.

A still more eulogistic review of the *Romans* commentary appears in the *Theol. Literaturzeitung* of 7th November 1896. The writer is Dr. C. Clemen, himself well known for his studies on the Pauline Epistles. He is thoroughly discriminating in his treatment of the book. He is, of course, doubtful about the destination of chap. xvi. being Rome, and he does not always agree with the exegesis; but on some very important questions in the latter department he is at one with Sanday and Headlam. We may instance the reference of the doxology in Rom. ix. 5 to *Christ*, not to *God*, which is approved of by Clemen, as well as the explanation of the phrase *δικαιοσύνη Θεοῦ*, and the discussion of the relation of chap. iv. to the Epistle of St. James. Alike for the methods and the matter of the commentary he expresses the warmest admiration. 'I desire to emphasise the fact that even where one does not agree with it, one can always learn from it. . . . The variety of its contents makes this commentary on the Romans the fullest of the series hitherto published, while the trustworthiness of its exegetical conclusions makes it one of the best in existence. . . .

'I trust that in Germany also it will receive the attention and recognition it unquestionably deserves. If the other volumes of the series maintain the same high level, the undertaking will become of *international* importance in a wider sense than that intended by the editors, not only for Great Britain and North America, but for all the Christian nations of the world.'

A Cruz Interpretum.

In the *Zeitsch. f. alttest. Wissensch.* (1896, Heft ii. p. 297 f.), Dr. PEISER discusses the meaning of Ps. xii. 7. Our Authorized Version reads: 'The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.' The Revised Version adopts precisely the same rendering, except that for 'a furnace of earth' it substitutes 'a furnace on the earth.' The exact point of either of these expressions it is not easy to discover. The reading of the Massoretic text is *בְּסֶפֶר צָרוּף בַּעֲלִיל לְאָרֶץ*, which the Septuagint reproduces by *ἀργύριον πεπυρωμένον, δοκίμιον τῇ γῇ*. The *δοκίμιον*, as Peiser remarks, shows, at least, that whatever the Septuagint translators may have read for *בַּעֲלִיל*, they did not take *ב* as a preposition. Jerome rendered the last words *separatum a terra*, which indicates that the traditional Hebrew text of his day, in place of *בַּעֲלִיל*, read a word derived from a root meaning to *separate*. Such a word is *בְּרִיל* = *tin*, or base metal found mixed with silver. We may then conclude, with tolerable certainty, that the original text was *בְּסֶפֶר צָרוּף בְּרִיל*, 'silver purged from tin' (cf. Is. i. 25). This leaves the final word *לְאָרֶץ* still unaccounted for. But the *parallelismus membrorum* seems to demand here a substantive answering to *silver* in the previous member, and going along with the following *מִזְקָה שֶׁבַעֲתִים*. Hence Peiser has no hesitation in changing *לְאָרֶץ* into *הָרָצָה* = *gold*. The whole verse would thus read: 'The words of the Lord are pure words, as silver purged from tin, as gold purified seven times.'

Luther's Grave.

In the course of recent operations connected with the restoring of the Schlosskirche at Wittenberg, a considerable amount of feeling was aroused in Germany by a proposal to open the tombs of Melancthon and Luther. The carrying out of this intention was ultimately prevented by the direct interference of the Emperor. Dr. KÖSTLIN, who contributed to the discussion at the time, has a short paper in the current number of *Studien u. Kritiken*, which raises a question of even greater moment, a question in which all Protestant Christendom has an interest, namely, whether the ashes of Luther really rest in the Schlosskirche at all. It has been repeatedly alleged that during

the war of Schmalkald the body of the reformer was removed by his friends to a secret spot, whence it was never retransported to Wittenberg. The object of the removal is found naturally enough in a desire to save the remains from possible insult at the hands of the enemy. Köstlin finds the earliest trace of such a belief in an oration by a Professor Neumann of Wittenberg (1707), who refers to it as *vetus opinio et quasi per manus tradita*. Neumann does not indeed appear to have shared the opinion, and Köstlin is able to cite an earlier authority, a Wittenberg theologian of 1602, who thanks God for the providence which in 1547 secured 'ut Lutheri sepulchrum et cadaver intacta prorsus et inviolata manerent.' The origin of the story is difficult to trace, but it will be a

a relief to many to be assured that it is no cenotaph, but the real tomb of the German reformer that is shown at Wittenberg.

Systematic Theology.

We have to call the attention of readers to the issue of the third 'Abtheilung' of the *Theol. Jahresbericht*. This contains a list, with brief notices, of the works in Systematic Theology which appeared during the year 1895. Like its predecessors in the same series, it may be safely commended for that completeness and correctness which will make it invaluable for reference.

J. A. SELBIE.

Maryculter.

The Doctrinal Significance of the Revised Version.

BY THE REV. GEORGE MILLIGAN, B.D., CAPUTH.

THIRD PAPER.

WHEN we pass to passages in the Revised Version bearing on the doctrine of the Holy Spirit, we cannot but join in the widely-expressed regret that the Revisers did not see their way to adopt the uniform rendering of 'Spirit' for the Greek πνεῦμα, but in numerous passages have retained the archaic word 'Ghost.' For not only is the word now meaningless, except in the sense of disembodied spirit, but its use obscures the vital relation between the spirit of man and the Spirit of God. That, yielding to the demands of the context, the Revisers have made the change in certain passages,—such as Luke ii. 25-27, 'the Holy Spirit was upon him . . . it had been revealed unto him by the Holy Spirit . . . he came in the Spirit'; or iv. 1, 'Jesus, full of the Holy Spirit . . . was led by the Spirit'; or 1 Cor. xii. 3, 4, 'and no man can say, Jesus is Lord, but in the Holy Spirit. . . . There are diversities of gifts, but the same Spirit,'—only makes us wish the more that it had been consistently maintained.

Moreover, had this been done, it might have been found more possible to preserve the important distinction between πνεῦμα with and without the definite article. In the first case, it would seem always to point to the personal Spirit; in the second, to mark rather one of His manifestations

or operations.¹ English idiom would in any case have made this distinction very difficult to observe; but while we cannot speak of 'in Holy Ghost,' still less of 'in Ghost,' we might have grown accustomed to 'in Holy Spirit' and 'in Spirit.'² As, however, this distinction is not made in the Revised Version, it lies beyond our present scope to dwell upon it further,³ and we must pass to another point, the well-known designation of the Holy Spirit, ὁ παράκλητος. Here again, contrary to expectation, the translation 'Comforter' has retained its place in the text; but the margin at least supplies us with the more exact rendering 'Advocate,' in the active sense of one who helps or pleads in our behalf. An important aspect of the Spirit's work, otherwise apt to be lost sight of, is in this way brought before us; while none can now

¹ See Westcott, *Commentary on St. John*, vii. 39.

² A similar distinction between νόμος, abstract law, and ὁ νόμος, its embodiment in Mosaic law, has been largely observed throughout such passages as Rom. ii. 12, iii. 19 sq., iv. 13 sq., vii. 1 sq., Gal. iii. 10 sq., though, unfortunately, the amended translation is often relegated to the margin. Where no correction has been made, as in Rom. ii. 25, 27 (second occurrence); iii. 21; iv. 14; Gal. iii. 11, 18, 21, 23, the meaning correspondingly suffers.

³ Its theological significance will be found discussed by Professor Milligan, *The Ascension and Heavenly Priesthood of our Lord*, p. 204 sq.

miss the connexion established between the work of the Spirit and the work of our Lord. It is He who Himself is 'an Advocate with the Father, Jesus Christ the righteous' (1 John ii. 1), who promises that He will 'pray the Father, and He shall give you another Advocate, that He may be with you for ever, *even* the Spirit of truth' (John xiv. 16). The personality of this Spirit gains, too, new emphasis from the use of masculine pronouns in Rom. viii. 16 and 26, and Eph. iv. 30; the wide range of His influence, by the omission of the words 'unto Him' in John iii. 34, by which in the Authorized Version the reference is limited to the Son; and His continual ministry, by the correct translation of the present tense in 1 Thess. iv. 8, 'God, who giveth His Holy Spirit unto you.'

The doctrine of the Sacraments may next demand our attention, and here again the variations in the rendering of familiar texts, though they may appear at first of no great importance, involve far-reaching truths. Thus Baptism is no longer represented as 'in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19), as if there were a kind of sacred charm in the mere words; but it is baptism 'into the name,'—as the expression, according to the common scriptural use, of the whole character of God, the sum of the whole Christian revelation. The knowledge of God as Father, the spiritual birthright of Sonship, the power and advocacy of the Spirit,—all these privileges belong to those who in the divinely-appointed rite are incorporated into the divine Name (cf. Acts viii. 16, xix. 5).¹

In the case of the Lord's Supper, the well-known description in 1 Cor. xi. furnishes us with an alteration which at once arrests our attention. In verse 27 the Revisers, following the best-supported Greek text, substitute 'or' for 'and'—'Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily.' It is hardly necessary to say that not the slightest additional support is thereby given to the Romish practice of administering the sacrament to the laity only in one kind; the utmost that St. Paul's language implies in this direction is that the one part of the

sacrament might possibly be received without the other. But, taking a wider view of the verse, the Revisers' emendation serves to emphasise, what we are otherwise prepared for, that the two parts of the rite have a distinct meaning. The Bread—that is, the Body of Christ—recalls more particularly His glorified Humanity, for it is noteworthy that our Lord says nothing over the Bread, directly connecting it with the thought of an offering for sin;² whereas with the Cup—that is, His Blood—He definitely connects His atoning work. It is the 'Blood of the covenant, which is shed for many unto remission of sins' (Matt. xxvi. 28). 'We are not first purified from our sins, and then incorporated into Christ. When we have been brought, just as we are, into the communion of His Body, then we are in a position to receive the cleansing action of His once outpoured Blood.'³

If a bias against Rome influenced, as is sometimes alleged, the authorised rendering of 1 Cor. xi. 27, an undue bias in favour of Calvinistic doctrine has been found in certain other passages. The charge is, we believe, to a large extent an unjust one; for in most of the renderings so cited the translators of 1611 appear simply to have followed older authorities.⁴ But, in any case, the Revisers have been careful to remove all cause of complaint. Thus the obnoxious word 'given' has been removed from Matt. xx. 23, into which it had found its way through the Genevan Version; 'foreordained' and 'in whom' disappear from the margins of Rom. iii. 25 and v. 12 respectively; 'if they shall fall away' (καὶ παραπεσόντας) in Heb. vi. 6 gets its true aorist force, 'and *then* fell away,' while the marginal, 'the while,' makes it clear that it is only so long as men go on crucifying to themselves the Son of God that renewal is impossible; and, most important perhaps of all, the rendering in Heb. x. 38, 'If *any* man draw back' (the italics were first introduced in 1638),—a rendering supposed to be conceived in the interests of the doctrine of final perseverance,—gives place to, 'And if he shrink back.'

² In 1 Cor. xi. 24 the word κλάμενον, "broken," disappears according to the best reading; while in 1 Cor. x. 16, 17 the breaking of *the bread* is clearly the participation of the many in the one *living* Body (cf. Dr. Hort's *Life*, vol. ii. p. 213).

³ Mason, *The Faith of the Gospel*, p. 305.

⁴ See an article by Archdeacon Farrar on 'Fidelity and Bias in Versions of the Bible' in *The Expositor*, 2nd ser., iii. p. 280.

¹ As an example of a change so slight as to be apt to pass unremarked, and yet full of significance, we may point to the omission of the 'of' before 'the Spirit' in John iii. 5, whereby 'water' and 'the Spirit' are shown to be, not two independent mediating agencies, but essentially connected. See Ellicott, *On the Revision of the English Testament*, p. 75, note 1.

The freedom, indeed, of man's will, and the need of a definite exercise of it in the realisation of the offered blessings, both obtain fresh prominence in the Revised Version. The word for 'conversion,' for example, is always properly rendered actively instead of passively, and the popular error of men's being merely passive instruments in the hands of God thereby exploded. 'Except ye turn' is our Lord's warning to His disciples (not 'Except ye be converted'), and become as little children, ye shall in no wise enter into the kingdom of heaven' (Matt. xviii. 3).¹

In St. John's Gospel, again, its proper force is given to the Greek word for 'will' (*θέλειν*), which, as rendered in the Authorized Version, seems often simply to mark the future. 'Wouldest thou,' that is, hast thou the will, the desire to 'be made whole?' is the full force of Jesus' question to the impotent man at Bethesda (v. 6). To the twelve at Capernaum He says, 'Would ye also go away?' (vi. 67, 'Numquid vultis?' Vulg.). While more pointedly still, 'If any man will do His will' becomes 'If any man willeth to do His will, he shall know of the teaching, whether it be of God or whether I speak from Myself' (vii. 17); the whole force of the argument lying 'in the moral harmony of the man's purpose with the divine law so far as this law is known or felt.'² In the same connexion the force of the reflexive pronoun in chs. v. 42 ('love of God in yourselves'), vi. 53 ('life in yourselves'), and xvii. 19 ('that they themselves also may be sanctified'), ought not to be missed as bringing out that the appropriation of the life of Christ on the part of believers, 'so far from extinguishing their individuality, responsibility, and freedom, rather brings these prominently forward as characteristics especially distinguishing them.'³ Regarded indeed together, all believers form a single great abstract unity, which God has given to Christ. 'Whatsoever Thou has given Him' (*πάν ὃ δέδωκας αὐτῷ*),—neuter-singular, so strange at first sight when applied to a company of men, but which gives place at once to the masculine-plural, when the thought passes to the individuals on whom in His turn the Son bestows His gift,—'to them He

should give eternal life' (*δώσῃ αὐτοῖς ζωὴν αἰώνιον*, John xvii. 2; cf. v. 24).⁴

Therefore, too, it is that in Christ we have not only 'redemption' as a general gift, as in Authorized Version, but 'our redemption,' the redemption which meets our individual needs (Eph. i. 7); and again when the Lord comes, 'Who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts,' the promise is, 'Then shall each man have his praise from God'—a much more personal promise than 'Then shall every man have praise of God' (1 Cor. iv. 5).

The word 'manifest' in this last passage introduces us to yet another line of doctrinal truth, which the Revised Version helps to make clear. Christ's coming again⁵ is represented by all the apostolic writers as far more than an appearing. It is a manifestation, a showing forth of Himself openly to the world as He actually is (Col. iii. 4; 1 Pet. v. 4; 1 John ii. 28); while the result of such manifestation in like manner is that men too 'shall be made manifest' (2 Cor. v. 10). All outward disguises by which they have deceived themselves or the world will be stripped from them. They will be shown in their inmost being, and consequently on this showing the appropriate reward or punishment will immediately and necessarily follow. Those whose life has been 'hid with Christ in God' shall then 'also with Him be manifested in glory' (Col. iii. 4); 'and then too shall be revealed the lawless one, whom the Lord Jesus . . . shall bring to nought by the manifestation of His coming' (2 Thess. ii. 8).⁶

How familiar indeed the thought of this great day was to the minds of the early Christians,

⁴ With this may be compared the Pauline, 'For ye are all one man in Christ Jesus' (Gal. iii. 28), 'not "one" only in the abstract by the acknowledgment of a real fellowship . . . but one man . . . one by the presence of a vital energy, guided by one law, one will, to one end' (Westcott, *The Victory of the Cross*, p. 41).

⁵ In a very deep sense this Coming is not future at all, but present—'The day of the Lord is now present' (not 'at hand') (2 Thess. ii. 2). Compare our Lord's own words, 'Henceforth,' that is from this time onwards, and not merely hereafter, 'ye shall see the Son of Man sitting at the right hand of power' (Matt. xxvi. 64); and St. John's revelation of the glory of the redeemed, 'They reign (not "shall reign") upon the earth' (Rev. v. 10).

⁶ We may here call attention to the emphasis laid on the Personality of the Devil in the revised renderings of Matt. v. 37, vi. 13; John xvii. 15; Eph. vi. 16; 2 Thess. iii. 3; 1 John v. 18, 19. The masculine pronoun in Mark xiii. 14 should also be noted.

¹ Cf. Matt. xiii. 15; Mark iv. 12; Luke xxii. 32; John xii. 40; Acts iii. 19, xxviii. 27.

² Westcott, *in loco*.

³ Prof. Milligan, *The Ascension*, p. 188.

and how vividly its imagery was conceived, is proved by the constant use of the definite article with reference to its accompaniments, a use which the Revised Version alone brings out. It is with 'the clouds' that Christ cometh (Rev. i. 7), and by 'the falling away,' and the revealing of 'the man of sin,' that that coming will be preceded (2 Thess. ii. 3). Not merely into 'outer darkness' but into 'the outer darkness' shall the unprofitable be cast, where shall be 'the weeping and gnashing of teeth' (Matt. viii. 12; cf. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28). While again it is from 'the wrath' that Christ's people are saved (Rom. v. 9), and in 'the white robes' that those who have come out of 'the great tribulation' are arrayed (Rev. vii. 13, 14). Nor is it only for 'a city which hath foundations' that they are encouraged to look, but for 'the city which hath the foundations' (Heb. xi. 10).

The bearing of the Revised Version upon the Future State opens up too many questions to be discussed in the closing sentences of this paper. But how significant its bearing is, and how widely it may come to modify the popular views of the Hereafter, must be obvious to all who keep in view the following facts: (1) the words 'damnation,' 'damned,' 'damnable,' have wholly disappeared — 'condemnation,' 'judgment,' and their cognates, taking their place; (2) 'hell,' when referring generally to the unseen world beyond the grave, becomes 'Hades'; when punishment, as a part of that state, is implied, it is retained; but even then 'Gehenna,' the literal

meaning of the word in the original, always finds a place in the margin; (3) 'everlasting,' as applied alike to future bliss or future woe, is replaced by 'eternal,' a word which does not express endless duration in time, but that which transcends time, very much what we otherwise designate 'spiritual,' or, if the element of time does enter into it, rather suggests a fixed period, 'age-long,' or 'through the ages.'¹

There are many other points with which, if space had permitted, we would gladly have dealt, such as the restoration to its true dignity of the human body in Phil. iii. 21 ('the body of our humiliation' for 'our vile body'); the substitution of 'flock' for 'fold' in John x. 16, where the Authorized Version has had a most disastrous effect in confirming the false claims of the Roman see; or the fresh light which is thrown upon the doctrine of inspiration by the amended form of 2 Tim. iii. 16, 'Every scripture inspired of God *is* also profitable for teaching,' a very different thing from saying, 'All scripture *is* given by inspiration of God, and *is* profitable for doctrine.' But enough, we trust, has been said to show what a rich field for inquiry lies before the student in the careful comparison of the two Versions, and how often changes, which at first may seem unnecessary, or even trifling, are attended with the gravest doctrinal consequences.

¹ See these changes discussed from his own point of view, but with great moderation of language, in a paper by the late Dr. S. Cox in *The Expositor*, 2nd ser. iii. p. 434 sq. Some remarks by Dr. Roberts on the same subject will be found in *The Expository Times*, iii. p. 549 sq.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

THE PRINCIPLE OF THE INCARNATION. By H. C. POWELL, M.A. (*Longmans*. 8vo, pp. xxxi+483.) 'Behold, how great a matter a little fire kindleth!' It was the discovery that the 110th Psalm was *not* written by David, and it has opened the whole question of our Lord's personality, producing the great theological controversy of our generation. And now

it is found that to assert the contrary, and say that the 110th Psalm *was* written by David, does not settle the controversy or even appreciably affect it. The question of our Saviour's human knowledge has been raised; it cannot be laid to rest till the ground is covered and every pathway marked and measured.

The two most serious efforts to grapple with and

settle it that have been published hitherto, are Canon Gore's and Principal Ottley's. The present volume is the third, and it will not be found less serious or less able. But Mr. Powell has a wholly different solution from these his predecessors. A few years ago it would have been called original. In that interval, however, an article has appeared in the *Church Quarterly Review* offering precisely the same solution. Mr. Powell acknowledges the article and the coincidence; but claims that it *is* a coincidence, not a copy, for he had struck out his own conception before the article was heard of.

Mr. Powell's solution, then, is this. Human and divine knowledge (or, to express it more precisely, Omniscience and Human Consciousness) are essentially, radically, and structurally different: they differ in degree, they differ more completely still in character. Therefore Jesus as Man could be ignorant of that which He knew most intimately as God.

It is startling enough, and far-reaching in its effect. But Mr. Powell works the thesis out with great ability and persuasiveness. And as he goes, he certainly makes other theories less tenable than they were, so opening the door for his own.

THE CONDITIONS OF OUR LORD'S LIFE ON EARTH. BY ARTHUR JAMES MASON, D.D. (*Longmans*. Crown 8vo, pp. xxiii + 194.) This is precisely the same subject as we had in the volume noticed above. Unlike the last volume, however, it offers no new theory of the Kenosis to startle or persuade us. It goes on general lines of criticism or defence. A skilfully written book, the style being particularly pleasing, its purpose is to show us how the question stands, and reassure us if we have been disturbed by it. At many points it comes in contact with Mr. Powell's book; and if that book is to be read with utmost profit, this should certainly be read before it.

HISTORY, PROPHECY, AND THE MONUMENTS. BY J. F. MCCURDY, Ph.D., LL.D. (*Macmillan*. 8vo, vol. ii. pp. xxii + 433.) Professor McCurdy's first volume had a very fine reception in this country, and it deserved all the honour that was given to it. The second has now appeared. Contrary to expectation, it does not end the work. The History of the Israelites, or, to be more exact and informing, the History of

the Inner Development of Israel, has run to so great a length, that a third is necessary before the end comes. No one will grudge the necessity. It is true that we have separate histories of Israel. We have histories of Israel also that trace the Inner Development of the nation. But these separate histories could never suggest that in a general history of the Semitic race the Hebrews should be lightly handled. They could never excuse the blunder of lightly handling them. For the Hebrews are the Semitic race to most of us. It is for their sake we read the history; it is they that make the history momentous.

Moreover, the Hebrews are so inexhaustible. Whose history of the Hebrews has ever satisfied us, ever satisfied our sense of the fulness and potency of that nation? Whose history has touched it on all its many-sidedness? If harvests have been gathered from off this field, there are harvests that are left to gather. And we can only rejoice that Dr. McCurdy, who is so well qualified for it, has put in his sickle also.

The Inner Development of the Hebrews fills the Seventh Book of this History. The eighth is given to the outward history of that nation, and to the Assyrians and Egyptians as they acted and reacted upon it. Thus the whole History is carried down to the Fall of Nineveh. As in the former volume, there is an Appendix of Notes, and as before, they are commendably brief and pointed. One thing only is lacking. But Dr. McCurdy has distinctly promised that an Index will be given to the whole as soon as the last volume is completed.

THE GOSPEL FOR AN AGE OF DOUBT. BY HENRY VAN DYKE. (*Macmillan*. Crown 8vo, pp. xi + 457.) The Yale Lectures on Preaching this year are not on preaching. At least, they are not on the manner of preaching which is our understanding of the word. Frankly the author tells that other men have said enough on that—he has spoken of the matter. And he may be right. Other men may have said enough on that at present. This very month two other men have published their ideas on the manner of preaching. But on the matter you never can say enough. And the matter makes the manner. He who knows what to preach knows how to preach it. So Dr. Van Dyke has written a volume, which first he delivered as the Yale Lectures on Preaching in the spring of 1896, to tell us what to preach.

Rather, as he emphatically prefers to put it, to tell us *Whom* to preach. For of the things of which he has spoken, this is the pith, as Tindale would say, 'We have Jesus Christ.' If preachers would preach the Man Christ Jesus, if hearers would receive and obey Him, all would be well. And again Dr. Van Dyke is very right. It is one of the clearest statements of the Christo-centric theology you will find, and one of the most persuasive.

THE MODERN READER'S BIBLE. GENESIS, EXODUS, JUDGES, AND THE BIBLICAL IDYLS. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*, 12mo, pp. xx + 167, xi + 311, x + 260, xxxv + 149.) Thus the author and the publishers have thought good to issue four volumes at once of this delightful Bible. The fourth volume contains the Song of Solomon, Ruth, Esther, and the Book of Tobit. It is not a good Bible for gathering proof texts from; it is without doubt the best Bible in existence for reading. Why is it, one often asks, that young and old have to be so *urged* to read the Bible? This may be the reason now, that it is so unreadable in our ordinary versions. They might have to be urged to read Scott's novels if they were separated into verses and each verse were printed as a new paragraph, without concern for punctuation. But Professor Moulton, who uses the Revised Version, does more than print his text in saner methods. He often gives most helpful Notes and Introductions to it; and occasionally he departs from the Revisers to manifest and very welcome advantage. This is 'the Divine Library' now, and looks like it.

STRENGTHENED WITH POWER. BY THE REV. H. W. GAYER, B.A. (*Marshall Brothers*. Crown 8vo, pp. 127.) It is an encouragement to seek and find the higher and holier walk with God. The writer is in closest sympathy with Principal Moule, from whom indeed he frequently makes quotations. But he has also a separate experience to work from, and commends the truth as he has received it.

THE EARLY CHURCH AND THE ROMAN CLAIM. BY J. LAURENCE RENTOUL, M.A., D.D. (Melbourne: *Melville, Mullen, & Slade*. Crown 8vo, pp. 220.) It was scholarship

that slew the errors of the Church of Rome, the scholarship of Erasmus, though it had to be administered by the hand of Luther, and it is scholarship that will slay them still wherever they seek to rise again. Here is the scholarship that will do it, most clearly expressed, most irresistibly demonstrated. A book of absorbing interest and quivering life, it puts the matter of the early Church and the Roman claim as calmly and as confidently as the dullest Church History would.

AN INTRODUCTION TO THE HISTORY OF RELIGION. BY F. B. JEVONS, M.A., Litt.D. (*Methuen*. 8vo, pp. 443.) This is the third work, and the fourth volume, of that excellent series of Manuals which Principal Robertson of Durham is editing. The previous works were Dr. Gibson's *Thirty-Nine Articles* and Mr. Otley's *Doctrine of the Incarnation*. Both stand in the front, for the present in the very front, of the literature of their departments. Dr. Jevons' *Introduction* will take the first place in the literature of his department also.

For Professor Jevons is singularly well equipped for the work that here was given him to do. His knowledge of the subject there are few that can surpass. He has never given way to the temptation, which seems so irresistible here, of devising a new theory of religion, and then compassing heaven and earth for proselytes to it. He even has faith in God. And when to these possessions there is discovered in him a pleasant gift of writing, it is no longer questioned that this was the man to give this difficult subject to.

It is not a History of Religion. Dr. Jevons is anxious to tell us that it is only an Introduction. Be it so. It is just an Introduction that most of us are ready for.

THE GUIDE FOR 1896. (*Nisbet*. 4to, pp. 236.) We like the *Guide* exceedingly, and have liked it all along. It is a moralist, no doubt, and moralists are often hard to love. But it is so gentle and graceful a moralist; its wisdom is so like the wisdom that comes down from above, being first pure, then peaceable, gentle, and easy to be entreated, that we cannot but love it. It is no older either. It has discovered the philosopher's stone long ago; and renews its fresh youth with every issue.

FAMOUS SCOTS. SIR JAMES Y. SIMPSON. BY EVE BLANTYRE SIMPSON. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160.) If there ever was a famous Scot, Sir James Y. Simpson was he. We are only beginning to measure greatness. We still think Alexander and Herod and Napoleon were great, and think it sincerely enough to teach our children to think it after us. But our children will not think it; or surely *their* children will not. Greatness belongs to the saviours, not to the butchers of our fellow-men. Sir James Y. Simpson was great. And here his daughter has told us modestly and most pleasantly wherein his greatness lay.

MODERN PALESTINE. BY THE REV. JOHN LAMOND, B.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 256.) Let us abide by our determination, and read every book on Palestine we can find. But in truth this book needs no resolve to read it. There is the fine aroma of the fascinating book of travel about it. Were it Palestine or Timbuctoo, we should read it, because it is winter, and we cannot travel now, it calls the travelling atmosphere so pleasantly around us. Of Palestine it says many true and even important things; but they have been mostly said before. Its interest is in the travelling flavour it so successfully preserves.

THE QUIET THOUGHTS OF A QUIET THINKER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 228.) The Quiet Thinker was Dr. Robert Smith of Corsock, whose name will ever be associated with that of Rabbi Duncan and the Jewish Mission of the Church of Scotland. For more than forty years he had the habit of putting down his thoughts on paper, and left them all there when he died. Professor Lindsay received the charge to select and publish, and this is the result. Now a book of 'thoughts' can be noticed only in one way, by quoting a 'thought' at random. If this one appeals to you, believe it that the book is full of such as this:—

The Baptism of Christ.—The human consciousness has two aspects, a public and a private, and in both it is a personal consciousness. The first belongs to man's individuality, the second to his social character.

In respect to His private consciousness Jesus could feel no pressure of guilt, being absolutely holy. In so far, however, as He identified Himself with the Church, He bore the burden of her sin, and that not in a mechanical way, but inwardly and truly. As therefore on the Cross He groaned under the burden of human guilt, not merely suffer-

ing its effects, but homologating its proper substance, there can be no difficulty in admitting that in the baptism of John, which preceded it and symbolically pointed to it, He entered the water in an inward frame of mind quite suited to the outward act of the baptism which He underwent. His baptism was therefore no empty and unmeaning ceremony. We demand reality in all the actions of Jesus as a necessary condition of their perfection. But if Christ entered His passion itself, His inward state in all respects responding to the objective inflictions of His Father's anger, He sustaining and the Father imposing the burden as a deserved penalty, why should He not, by anticipation, pass through His baptism, in which His death was prefigured, with feelings equally real and conformable to the outward character of the baptismal rite?

WORDS OF COUNSEL FOR CHRISTIAN WORKERS. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 156.) No man can speak to Christian workers who is not himself a Christian worker. But Mr. Spurgeon was more than that. He loved the workers as well as the work. He knew them better than they knew themselves. He had a very particular gift of sympathy and speech when he stood among them. And this volume has caught some twenty of the addresses he delivered so.

TEACHINGS OF NATURE IN THE KINGDOM OF GRACE. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 338.) The title is a trifle clumsy, but its meaning is the more manifest. The book is a gathering of illustrations—scientific illustrations we call them, though they owe their existence to no discovery or generalisation, but to the common observation of men. Such illustrations are better than all others when well managed (witness the delightful books that Dr. Hugh Macmillan has published), and Mr. Spurgeon often managed them extremely well.

THE MOST HOLY PLACE. SERMONS ON THE SONG OF SOLOMON. BY C. H. SPURGEON. (*Passmore & Alabaster*. 8vo.) There are just two ways of expounding the Song of Solomon, and this is one of them. 'My Beloved is mine and I am His'—how impossible and how miserable if you cannot tell whether 'Beloved' should have a capital letter or a small! Mr. Spurgeon gave it the capital, and preached his sermon victoriously. The volume is gathered out of all the volumes. An extreme example, you may say; but when most extreme, as you call it, Spurgeon was most himself and most successful.

CLEAN HANDS. BY THE REV. J. T. LEVENS, M.A. (*Stock*. Crown 8vo, pp. viii + 145.) Because some recent volumes of children's sermons have been successful, it will not do for every preacher to rush his volume into the market. It will not do even though this is another that well deserves success. For not every preacher can preach children's sermons as this man can; and even of those who can preach, not every one can write them down so pleasantly.

IMMORTALITY. BY THE REV. ISAAC HARTILL, Ph.D. (*Alexander & Shepherd*. Crown 8vo, pp. 94.) Immortality is of faith, nevertheless many obstacles to the belief may be removed. That is done by Dr. Hartill here. But he cannot help seeing and showing that after all immortality is of faith.

STUDIES IN HEBREW PROPER NAMES. BY G. BUCHANAN GRAY, M.A. (*A. & C. Black*. Crown 8vo, pp. xv + 338.) This is the kind of work that is giving our universities of to-day a name for scholarship all the world over. One scholar takes up a limited subject and gives himself to that. On that subject he pushes back the bounds of knowledge. And even if it is but a little way they are pushed back, and over a limited area, yet is it a distinct and abiding gain.

Mr. Buchanan Gray's subject is the proper names in the Old Testament. It is a subject not only of limited range, but also of limited appeal. But if the number of those who are interested in the Hebrew proper names is small, they all may be counted on to receive this book with favour. If it comes to few, it comes to that few unmistakably. There is not a student of the Old Testament in Hebrew but will find it indispensable.

Mr. Gray has studied the Hebrew proper names individually, and also in groups. And his conclusions touch many departments of knowledge. Philology is the most in evidence, but the history of the Hebrew literature and the life of the Hebrew nation are illustrated and illuminated from page to page. There are no startling discoveries to announce, or dazzling theories to propose. The author has caught the care and caution of all true scholarship. Nevertheless, these studies have a bearing on the character and progress of the religion of the Hebrews which cannot be hid. And the time will come when the facts that are

gathered here will reach a wider audience, until they sensibly affect the popular literature of religion and the popular preaching of the Word.

THE APOCALYPSE OF BARUCH. BY R. H. CHARLES, M.A. (*A. & C. Black*. Crown 8vo, pp. lxxxiv + 176.) Mr. Charles has already made himself a name as an editor of Apocalyptic. This volume will make it greater. It is the fourth he has given us; and we can well believe what he tells us, that it has cost him more than any of the others. When Tindale published his English New Testament, he begged his readers that the rudeness of the work offend them not, 'but that they consider howe that I had no man to counterfet.' Mr. Charles may crave the same indulgence and urge a similar plea. In this volume at least he has had 'no man to counterfet, neither was holpe with Englysshe of eny that had interpreted the same.' How many of his conclusions will stand, and what proportion of his work will become classical, no man at present can tell. But any man can see that he has first fitted himself for this task, and then given himself heartily to it. And if his work abides as Tindale's, he may be very well content. To say that this is the edition of the Apocalypse of Baruch, is to say nothing. Let us say that it is an edition which alone would give an editor a name to live.

THE INFLUENCE OF THE SCOTTISH CHURCH IN CHRISTENDOM. BY HENRY COWAN, D.D. (*A. & C. Black*. Crown 8vo, pp. xvii + 294.) This is a most appropriate subject for the Baird Lectureship. It is a subject that waited special treatment. It is difficult enough, however, to deter most men. But Professor Cowan has a very wide and a very special knowledge of this particular subject. He was the man of men to handle it. For besides the knowledge, he had the sympathy, the modesty, the gift of writing. It is a chapter of Church History well worth writing and finely written. And the author has added to our deep obligations by an appendix of authorities and an excellent index.

PHILOSOPHY OF THEISM. BY ALEXANDER CAMPBELL FRASER, LL.D., D.C.L. (*Blackwood*. Crown 8vo, pp. xiii + 288.) Lord Gifford, they say, had a caustic wit when alive. Were he now alive, and saw what his will had done, what confusions and contradictions it had brought upon

us, he would no doubt find opportunity for the indulgence of it. One does not care to think that his caustic wit may have been the direct occasion of it all. The great matter has been to know what he meant by his will, especially what he meant by *Natural Theology*. Professor Pfeiderer took it for granted that when he told the lecturers they must limit themselves to Natural Theology, he included a discussion and demolition of the New Testament. Professor Campbell Fraser as reasonably concludes that he included a discussion and acceptance of the miraculous. And so Professor Fraser, whose second series of Gifford Lectures is before us, has cut the knot and given us a credible and convincing account of the necessity and the beauty of revealed religion.

CAMBRIDGE BIBLE. Isaiah i.-xxxix. By THE REV. J. SKINNER, D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. lxxix + 295.) The last volume was by Professor Davidson, this volume is by Professor Skinner—the Editor has done bravely and well. We know Professor Davidson; Professor Skinner is less known, but an excellent choice. This was the book that Professor Robertson Smith was to do; it is saying not a little to say that after him Professor Skinner was an excellent choice, and the volume will stand the test. We have only touched it here and there, but we can see it will stand the test. The Introduction is very good reading. Full of accurate information that is never overstated, it can be read with the utmost ease and pleasure. In the Notes much is done by way of better rendering, so imperative a demand in Isaiah, and so satisfying when you receive it. And the very Index is the work of a scholar.

TRIUMPHANT CERTAINTIES. By ALEXANDER MACLAREN, D.D. (*Christian Commonwealth Publishing Co.* Crown 8vo, pp. viii. + 314.) There are young men, it is said, who have gone through the Bible and used up its available texts, and now they are searching for texts in Browning and in Burns. Dr. Maclaren has found texts in the Bible for fifty years. Six thousand three hundred and forty-six when he entered the number last; yet the texts in this new volume are as fresh and vital as those he preached from first. Think of preaching for fifty years and having at the end such a text to preach from as 'God commendeth His love toward us, in that, while we

were yet sinners, Christ died for us.' And after fifty years the sermons are as the texts, fresh and vital. And that is more wonderful still. For even the Bible, though it furnished texts, could not make sermons and make them last like that, if it had not a gospel in it. 'I deliver my message,' said Bishop Westcott in private once,—'I deliver my message as a gospel of good news.' So does Dr. Maclaren, and that is the secret of the freshness and vitality of his sermons after fifty years.

LITERARY NOTES.

They speak of the 'Height of the Season' in fashion; it is an insignificant thing compared with the 'Height of the Season' in literature. Besides the books that are noticed this month, and they are many, not a few still lie upon the Table.

One of these arrests attention by its size. It is a new volume of the Ante-Nicene Christian Library. It contains the whole of the lately-discovered early Christian literature, offering in one substantial volume the Gospel of Peter, the Diatessaron of Tatian, and all the rest, translated, with introductions and indexes, by Professor Armitage Robinson and other scholars, and edited by Professor Menzies of St. Andrews.

Next, under the general title of 'Eras of the Christian Church,' Messrs. T. & T. Clark are ready to issue in this country a series of volumes of Church History. Two of them, published in America, have already been noticed and heartily welcomed here. Their welcome has been hearty everywhere, for indeed they are very well done, and just the right size for their purpose. The two volumes before us are *The Age of the Great Western Schism* by Dr. Clinton Locke, and *The Age of Hildebrand* by Dr. Marvin R. Vincent.

Direct from America has come a beautiful American book on *Recent Research in Bible Lands*. But the most promising of all these American books is one in two fine volumes by Professor Harris of Yale, under the pregnant title of *God the Creator and Lord of All* (Edinburgh: T. & T. Clark). If the great distinction of the Old Testament lies in this, that it has given us God, Professor Harris does well to tell us what the gift amounts to. In the fulness of knowledge and in the command of a rich and nervous English style, he presents the whole doctrine of God, the source and still the centre of all our religious thought and life.

Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

CHAPTER X.

8-12. Cush, or Ethiopia, has nothing in common with Cush, the father of the Babylonian Nimrod, except the identity of name.¹ While the one is the Egyptian Kas (Kasi in the Tel el-Amarna tablets), the other is the Babylonian Kassi (Kashi in the Tel el-Amarna texts). The Kassi, or 'Kassites,' were the Kossæans of classical geography, who lived in the mountains of Elam, where they were attacked by Sennacherib; but about B.C. 1780 they had conquered Babylonia, and established a dynasty there which lasted for 576 years and 9 months. In consequence of the conquest, the Babylonians came to be known to their neighbours as Kassi; this is the name by which the Babylonians are called in the Tel el-Amarna letters from Canaan, and classical writers spoke of Kissians not only in Elam, but also in Chaldæa. The chief god of the Kassi was termed Kassu, 'the Kassite.'

We learn from the Tel el-Amarna tablets that the Babylonians, under the Kassite dynasty, intrigued in Canaan after its subjugation by Egypt, and endeavoured to restore their old empire over it. Constant intercourse was still kept up between Babylonia and Canaan; the literary language and script of Canaan were Babylonian, and Babylonian literary works were studied as far west as the banks of the Nile. It was not until after the Hittite conquests and the fall of the eighteenth Egyptian dynasty that an end was put to this intercourse with the kingdom of the Euphrates.

After its close the people of Palestine, whether Canaanites or Israelites, would have no longer been interested in the history of Babylonia, or have invented a proverb which had for its subject a Babylonian hero. For the proverb, 'Even as Nimrod, the mighty hunter before the Lord,' is of Canaanitish origin, as is shown, not only by the introductory formula ('wherefore it is said') and its language, but also by the expression 'before the

Lord.' Such a proverb must have originated when Babylonia and Canaan were still in intimate relations with one another.

Nimrod is stated to have formed a kingdom in Babylonia, at the head of which was Babylon, and we are further told that out of Babylon 'one went to Assyria,' and there built Nineveh and Calah. The builder of Calah was Shalmaneser I., B.C. 1300, who also restored Nineveh and its temples (see *W.A.I.* iii. 3, Nos. 6, 8). His father was a contemporary of the Kassite king of Babylonia, Nazi-Maruddas, whose capital was Babylon. Contract-tablets show that the names of the Kassite kings were greatly abbreviated and transformed in the pronunciation of their Semitic subjects: thus we have Kanda and Gaddis for Kandas, Suzigas for Nazibugas, Sagaraktiyas for Sagarakti-Buryas, Nazi-raddas and (Nazi)-Maruda for Nazi-Maruddas (see Hilprecht, *Assyriaca*, p. 90). It does not, therefore, seem improbable that in Canaanite Nazi-Maruddas may have become Na-Marudā or Nimrod. Nazi-Maruddas reigned twenty-six years (B.C. 1353-1327), and was a contemporary of Ramses II., the Pharaoh of the Oppression. More than one Assyrian king boasts of his prowess in the hunting-field; thus Tiglath-Pileser I. (B.C. 1100) describes the number of wild bulls, elephants, and lions he had slain in the neighbourhood of the Khabour.

Babel, Greek Babylon, is the Semitic Babylonian Bab-ilu, 'gate of God,' sometimes written Bab-ili, 'gate of the Gods,' itself a translation of the primitive Sumerian name Ka-dimirra, 'gate of God.' Another old Sumerian name was Din-Tir, which is explained in a lexical tablet as meaning 'the seat of life.' Erech, Babylonian Uruki, in Sumerian Unūki, 'the city,' now Warka, was famous for its temples of Anu, the sky-god, and Istar. Accad is usually found in the cuneiform inscriptions as the name of Northern Babylonia (in Sumerian, Kengi, 'the land'),² but it is once spoken of as a city (*W.A.I.* v. 59. 50). It seems to be the Semitic pronunciation of Agadê, the Sumerian name of a city near Sippara, which was the capital of Sargon and Naram-Sin, the founders of the first Semitic empire in Western Asia.

² Hilprecht, however, has shown that originally the name signified 'the land of canals and reeds' (*Ki-a-gi*).

¹ His son bears a Babylonian name. The contract is dated in the year Terhen Rim-Agu or Eri-Aku, the Arioch of Genesis, destroyed Dur-ilu (Shassmaier, *Texte altbabylonischer Verträge aus Warka*, No. 18, l. 26, in the Transactions of the Oriental Congress at Berlin, 1882, vol. ii.).

(B.C. 3750). Calneh is the Kulunu of the cuneiform texts.

The name of Shinar is a puzzle. It is usually supposed to be the Babylonian Sumer, the name of the southern half of Chaldaea. In this case, as Babylon belonged to the northern half of the country, the use of the name would have been extended in Hebrew to denote the whole of Babylonia. Professor Hommel has lately proposed a new explanation, which, however, is questionable. The name really corresponds to the Sankhar of the T'el el-Amarna tablets, the Sangair of the Egyptian monuments, Singara in classical geography, which was situated in Mesopotamia, midway between Nineveh and the Khabour; but how this district could have given its name to Babylonia among the Hebrews is difficult to understand. Perhaps the name was originally extended in Hebrew from the district of Singara southward, so as to include Babylonia, and was in later times restricted to the latter country. If so, the statement will be intelligible that 'one went out' of it to build Nineveh and Calah, which were separated from the district of Singara only by the Tigris, as well as the fact that Micah (v. 6) couples Assyria and 'the land of Nimrod' together. It may be noted that while Thothmes III. received tribute from Assyria and Sangair, he did not receive any from Babylonia; and Seti I. equally includes Assyria and Sangair among his conquests, but not Babylonia. Sangair, therefore, in the Mosaic age, was regarded as the limit of the Egyptian empire in the direction of Babylonia, so that the name may easily have been extended to the latter country.

Assur was a city and a god, not a man; consequently we must translate 'one went forth into Assyria.' Assyria took its name from the old capital Assur, now Kalah Sherghat, on the western bank of the Tigris, not far to the north of its junction with the Lower Zab (see Gen. ii. 14). According to the native etymologists, Assur was derived from the Sumerian *a-usar*, or 'water-meadow.' The city was personified as a god, who was confounded with the Sumerian elemental deity An-sar (pronounced Assûr in later days), 'the upper firmament.' Assur was abbreviated in pronunciation into Asur. The city of Assur was originally governed by high priests, but they became kings in course of time, and the kingdom of Assyria was founded by Bel-kap-kapu about 1700 B.C. The supremacy of Assur subsequently passed to Nineveh

and Calah. The Sumerian name of Assur seems to have been Paltilla, 'the Ford.'

Nineveh is the Assyrian Ninua, primitively Ninâ, perhaps a colony from the city of Ninâ in Babylonia, which derived its name from the goddess Nina. Its Semitic inhabitants connected the name with *nunu*, 'a fish,' and represented it by the picture of a fish enclosed in the walls of a city. It stood on the eastern bank of the Tigris, between that river and the Upper Zab, and its site is now marked by the mounds of Kouyunjik and Nebi Yunus, opposite Mosul. The stream of the Khoser flowed through it. A little to the south was Calah (Kalkhi), now Nimrûd. *Rekhoboth 'ir*, mistranslated 'the city Rekhoboth' in the A.V., is 'the squares (Assyrian, *rebit*) of the city,' and refers to the open places outside the walls, which lay between Nineveh and Calah. Resen is Res-eni, 'the head of the spring,' mentioned in the Bavian inscription of Sennacherib. Sargon (B.C. 710) added to these cities Dur-Sargina, now Khorsabad. The passage in Genesis must have been written before the building of the latter city, and after the building of Calah in B.C. 1300. The note that Calah also was 'a great city' seems to imply that it was newly built, and had become a capital.

13. The Ludim seem to be the Lydian mercenaries of the twenty-sixth dynasty, sent to Psammelikhos of Egypt by Gyges of Lydia, to whom reference is made in Ezek. xxx. 5. Of the Anamim nothing is known; but it is just possible that the word may represent the hieroglyphic name of the Greeks, which is transliterated Unim in demotic, and which already denotes the inhabitants of the Greek seas in the age of the fifth dynasty. The Lehabim are the Libyan mercenaries of the Egyptian army, who played an important part in it from the time of the nineteenth dynasty onwards, and gave to Egypt the twenty-second dynasty (that of Shishak). In the Naphtuhim we may perhaps see, with Ebers, an Egyptian Na-Ptahu, 'the (people) of Ptah,' or Nu-Ptah, 'the city of Ptah,' i.e., Memphis, whose patron-god was Ptah. In this case they would represent the population of Northern Egypt, of which Memphis was the ancient capital.

14. The Pathrusim are the inhabitants of Pathros, Egyptian Pa-to-ris, 'the land of the south,' or Upper Egypt. Casluhim is written Kasluhet in hieroglyphics at Kom Ombos (age of Ptolemy Lathyrus), but their geographical position is unknown. The statement that they were the

ancestors of the Philistines is misplaced, as we see from Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7, which informs us that the mother-land of the Philistines was Caphtor. Caphtor is written Kaptar in hieroglyphics at Kom Ombos, and since, in Ezek. xxv. 16 and Zeph. ii. 5, the Philistines seem to be identified with the Cherethites which the Septuagint translates 'Kretans,' it is generally believed to denote the island of Krete.

The Philistines, called Pulista on the Egyptian monuments, Pilistê and Palastu in Assyrian, first make their appearance in history in the reign of the Pharaoh Ramses III. (cir. B.C. 1200), when they formed part of the great confederacy of tribes from the Greek islands and the coasts of Asia Minor, who swept through Syria, and attacked Egypt by sea and land. Along with their kindred, the Zakkal, they occupied the coast of Palestine, which subsequently took its name from them. Though 'the leader of the hostile bands of the

Pulista' figures among the prisoners of Ramses III. at Medinet Habu, they succeeded in wresting Gaza from Egypt, and in establishing themselves there and in the neighbouring cities of Ashdod, Ashkelon, Ekron, and Gath, all of which had once been in Egyptian hands. The Egyptians were thus cut off from access to Canaan. It would seem, from Ex. xiii. 17, that the Philistine attack on the Egyptian possessions in the south-western corner of Palestine was already taking place at the time of the Israelitish Exodus. Professor Prášek connects with the Philistine conquest a statement of Justin that, in the year before the capture of Troy, the king of Ashkelon overcame the Sidonians, who fled southward to Tyre. Like the Zakkal and the Dânau or Danaans, the Pulista are represented on the Egyptian monuments as beardless, but with the European type of features, and wearing a curious cap, the upper part of which seems to be made of plaited felt.

Sermonettes on the Golden Texts.

BY THE REV. G. CURRIE MARTIN, M.A., B.D., REIGATE.

Luke xiv. 51.

'And it came to pass, while He blessed them, He parted from them, and was carried up into heaven.'

THESE words describe the last event in the most beautiful and wonderful of stories, the earthly life of Jesus Christ; or rather, they form the opening words of the still grander sequel to that story—our Lord's life in heaven. How often sequels are disappointing, and we wish the author had never written them; but this sequel is that which gives power, meaning, and grandeur to the first part of the story, which, without it, would be a riddle with no solution.

Now the text tells us of three things, each of which is worth our attention: the Blessing, the Parting, and the Ascension.

I. THE BLESSING.—When the late Archbishop Benson was leaving Ireland just before his sudden death at Hawarden, the clergyman in whose house he had been staying asked for his blessing, and the request was readily granted. Do you think he can

ever forget these holy words? Will they not ever seem to him as a voice from the gates of heaven? Neither knew that parting was to be the last on earth, else its pathos would have been much deeper, but this fuller meaning fills it now. And perhaps some of you recall the touching scene in Dr. Paton's life, when first, as a lad, he left home, and his white-haired father accompanied him till they reached a stile, and then blessed him, and stood watching his son till they could see each other no longer.

Now such an hour had come for Jesus and His disciples. He had prayed with them and for them oftentimes, but never until after His resurrection had He thus blessed them. The traitor was no longer of the company, therefore He could set upon them this seal of love.

Then on each He setteth
His own secret sign,—
They that have My Spirit,
These, saith He, are Mine.

We do not know what words He used. Whether it was the hallowed form of the temple service,

'The Lord bless thee, and keep thee,' we cannot tell, but the joy and helpfulness of it lay in their Lord's love. Is our deepest gladness this—to have Jesus bless us, to wait eagerly His word of peace, to know ourselves in the company of His loved children?

II. THE PARTING.—Our New Testament does not give any ground for the imagination of many Christian painters, who show us the disciples watching Christ's ascent and His reception at His Father's right hand. This vision is nowhere said to have been granted them. Matthew has no account of it, the verses at the end of Mark are probably not his, the last clause of this verse in Luke is omitted on the best authority, John is quite silent, and in Acts we are distinctly told, 'a cloud received Him out of their sight.' It was a genuine parting, a sorrowful separation. But Jesus parted from them thus because He loved them. He had never been able to get them to look beyond this hour. Once He had said sorrowfully, 'I go unto Him that sent Me; and none of you asketh Me, Whither goest Thou?' I have seen little children so sad because father or mother were leaving them, that they could not think why—or see how much joy and brightness the temporary parting might mean for them afterwards, when their parents returned with new and lovely gifts, which only the journey could obtain. So Christ for the moment fills their eyes with tears, that presently He may fill their hearts with thanksgiving.

III. THE ASCENSION.—Whether the last words of this text were written here by Luke or no, he did tell us about the reality of Christ's Ascension. In Acts i. 10, 11, he tells us how two men in white apparel came to the disciples as they gazed wistfully upward, and told them Jesus had been received into heaven and would return again. Yes, that was a story that only heavenly messengers could tell—our eyes cannot see heaven, though our hearts can respond to its messages. As angels heralded His earthly birth, angels had to tell of His heavenly glory. An old legend assures us that on that very spot whence Christ ascended, the 'flaming of His advent feet' will one day be first visible. It is but a fancy, but it enshrines a great truth—His work is one and unbroken. The Jesus we love to read about in Galilee and Judæa is the same Lord to whom we pray. All His tenderness, gentleness, love of little children is His now, with a power and might and strength to serve

and help, greater far, and for all may come to Him now, not for the few who then could gather round His knee. So the hymn we often sing is one of our best and brightest, because its message is so grand and helpful—

All His work is ended,
Joyfully we sing;
Jesus hath ascended!
Glory to our King!

Acts ii. 4.

'And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.'

THESE words bring before us the beginning of that grand story of foreign missions. If we are eager to read of thrilling adventures, noble heroes, and stirring deeds, let us make ourselves acquainted with the lives of the great missionaries of all times, and I am glad to know so many boys and girls love to read them. Well, you know how interesting it is to see the first form of any great invention,—the first steam-engine, the first bicycle, the first motor-car,—or to read about the childhood of some famous man. And even more interesting is it to see the beginning of some great movement that has changed the character of the world, and made new lives possible for every one. Such we have here, and I wish you to remember three things about it: the Source, the Means, and the Limits.

I. THE SOURCE.—'They were all filled with the Holy Spirit.' This is what we are told about all the great people in the Bible, and in the Church of Christ. Even Jesus Himself could only begin His life-work thus. He 'returned in the power of the Spirit unto Galilee,' we read (Luke iv. 14), and then preached His great sermon in the synagogue of the town where He had been brought up. God has to take possession of men before they can do His work. That they were to share in this great gift had been the promise of Jesus to His disciples, and now they are finding what it means. The source of the great work, then, is God Himself. And He must ever be the source of everything that is worthy. You remember how the writer of Genesis begins his story of the creation—'In the beginning, God.' Now, when we read that, we know that we must

read farther on, 'it was very good.' James tells us that from God, our Father, cometh down 'every good and every perfect gift,' so we can be certain this mission work must prosper when God starts it. I have heard of great enterprises which no one would join, until they knew who was to be leader, but once a great leader arose, no man would hold back, even though the post meant great peril, and might bring death. So let us seek God to lead, help, and strengthen us in all our work, then need we have no fear, for 'they must win who side with Him'!

II. THE MEANS.—'They began to speak with other tongues.' We cannot understand this wonderful thing that happened on the day of Pentecost. It was very strange, but it was not too great a thing for God to do, yet I do not think He did it merely to make men marvel and talk. It would have been just as easy for God to have enabled all these foreigners to understand the native language of the apostles, but this would not have served the same purpose. When any one living in a strange country wishes to come into close touch with the people, and make real friends of them, he finds one of the best ways to effect his purpose is to learn their language, so that he may speak as one of themselves. Nothing sounds so sweet to us as the accent of our childhood's speech. When God wished, therefore, the message of the good news in Christ Jesus to be carried all over the world, He knew it would reach men's hearts best in their own tongue, and this miracle at Jerusalem was to show us His purpose. We may say it is a slow way—hundreds of years have passed, and not every language has the gospel yet. It takes many years to learn some difficult languages; few foreigners ever speak another tongue perfectly. Might not God have found a quicker and a better way? A quicker, yes; but a better, no! To have Christ's word each in our own language is the most priceless gift. The means God chose to spread the gospel was the human speech of our fellow-men—that each who had felt its power might tell in his own way the glad story. Let us then do our utmost that all peoples of every tongue may hear it! One day many of us may go to preach it ourselves. And God will be our teacher—not by a miraculous gift, but by helping us—as He has helped so many—to

master the most difficult tongues in order to do His work.

III. THE LIMITS.—'As the Spirit gave them utterance.' They could not say anything, but what God helped them to say. And that is the limit of His messengers still. If they are faithful to Him, they can only speak what He has taught them. But does that mean their work will be feeble and with little result? Far from it! Some day you may learn that in algebra there is a sign which means that the limit of the series of numbers with which you are working is infinity, *i.e.* that though you may come very near it, you can never reach it. Now, the limit here set to the work of God's heralds is only infinity. Until they perfectly accomplish His purpose, there will be no end to them. He can and will teach His servants what is right to say and do, and enable them to overcome all the difficulties they have to encounter. The only limits on our side are lack of obedience and faith. Let us all pray that we may never set limits to God's working with us, and that we may be willing and ready to go on to the farthest bounds of His holy purpose for the world!

For the love of God is broader
Than the measures of man's mind,
And the Heart of the Eternal
Is most wonderfully kind.

Acts ii. 39.

'For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord God shall call unto Him.'

HERE is a verse that suggests to us what we have often seen in some quiet little wayside pool. We have amused ourselves by throwing a stone into the middle of it, and then watching the circles rippling outwards from the centre—first tiny little rings, gradually widening and growing, until they lost themselves upon the shore. In these words spoken by Peter we have three such circles enclosing one another, the smallest consisting of the Jews to whom he spoke, the next larger one embracing their descendants, and the largest of all including the whole world—a circle that ripples, as it were, quite out of sight. Now let us see a little more closely what these circles mean.

I. To You.—This was a personal promise

made to those whom he was then addressing. The good things of which he spoke were theirs by right. A certain gift had been promised to them, and now they had only to claim it. The Jewish people had already received many gifts from God's hands. Their whole wonderful history was a long evidence of His goodness and love, and very specially had He declared Himself their God, and named them His people; but more lay behind. The promises of God were not exhausted. If they liked, they could claim far more than they had ever received. Think what a depth of meaning there was in these simple words for them, and we are glad to know that as many as three thousand of them believed the message, and put themselves in the way of inheriting the great promise.

II. TO YOUR CHILDREN.—Here is the second circle. There are many good things our fathers and mothers possess that they cannot be certain, notwithstanding all their love and care, we shall have also. Their wealth may be lost to them; we may not have their vigour of natural health; the son may have no share in his father's genius, or the daughter but very little of her mother's talent; there are certain titles and honours even which no parent can pass onward to his children. On the other hand, there are great inheritances of which we cannot be deprived—the good name of our father's house, the untarnished reputation of his honourable career, the purity of his life, the influence of our home training, the rich blessing of our fathers' and mothers' prayers. These best of legacies no earthly power can ever remove. And in the past the great ones in Jewish history had been assured that God's blessing would descend to their children. Abraham had been led out under the countless stars, and told his descendants should be numerous as they, and be the special wards of God. He was 'the God of Abraham, Isaac, and Jacob.' And thus He reveals Himself still. In the direct line of His servants there is to be no disinheriting.

TO ALL THAT ARE AFAR OFF.—This was something new. The Jews had never been accustomed to think of the great gifts of God as being the rightful property of strangers. For declaring this truth, the men of Nazareth would fain have killed Jesus at the outset of His ministry—and the jealousy His continued message raised led Him to the Cross. But God's purposes must be effected. He seeks to bless all men everywhere; and 'calls'

them. A Jewish legend says that the voice from Sinai spoke a different thing to each man who heard it—that it gave to everyone an individual message. That is what God does still. He has His own word for every one of us.

Now, remember, this last circle embraces us—we are the descendants of those who were 'afar off' in Peter's day. What, then, is the promise, for it concerns us all to know? 'The gift of the Holy Ghost.' This is what we all may have—within our hearts dwelling, abiding, the Spirit of God. How good, how beautiful! Let us pray for it, let us seek to cherish it!

Gentle, awful, holy Guest,
Make Thy temple in each breast,—
There Thy presence be confessed,
Comforter Divine!

Acts iii. 16.

'And by faith in His name hath His name made this man strong, whom ye behold and know: yea, the faith which is through Him hath given him this perfect soundness in the presence of you all.'

IN the early missions of the Christian Church, Jesus gave His disciples power to do many things, which even His truest servants cannot accomplish in the same way now. Yet miracles of healing are done every day 'in the name of Jesus Christ of Nazareth.' Our Christian doctors at home, and our medical missionaries abroad, all recognise the help of Jesus and of His Spirit in enabling them to effect the cures which so strongly commend the gospel to those who benefit by them. A poor lame man, that every person in Jerusalem knew as well as the citizens of Edinburgh did the blind man who used to read at the Mound, or the people of London would know a blind beggar who took his stand by the steps of St. Paul's, had been cured by the word of Peter and John, and everyone was filled with amazement. Now Peter proceeds to teach them some lessons on the subject when he finds them thus in a mood to listen, and the text gives us three of the most important of these, namely, the result of the miracle, the witnesses of it, and the means by which it had been effected.

I. THE RESULT.—The man had been made quite strong, he had now 'perfect soundness' of life and limb. Sometimes very strange and sudden

cures seem to be effected in our own day, by so-called 'faith-healing,' or at shrines like the famous 'Lourdes' in the south of France. People leave their crutches and walking-sticks behind them in proof of their recovery. But it seems that most of these are either cases of nervous disease, or that the seeming cure is the result of excitement, and the weakness returns again, no more to be banished in this way. But this man's cure was perfect and permanent. There is nothing so sad as that people who are sick should be buoyed up with the hope of one new treatment after another, and find themselves no better in the end. But when God undertakes a cure, it is always certain. Everybody is sick till His cure comes. There is no sin too great, no weakness of character so deep-seated, no wicked heart so perverse, that God cannot make it clean, strong, and good. He is the Great Physician, and His healing brings 'perfect soundness.'

II. THE WITNESSES.—Everybody had known the lame man. Now everyone saw him walking and leaping, so there could be no question about his cure. It was too well attested to admit of doubt. And there were too many eager to find fault with the apostles to permit any chance of fraud. Peter is very strong on this point: 'Ye behold and know him,' he says; and again, the cure has been wrought 'in the presence of you all.' It is a great matter that Christ's work can appeal to all manner of witnesses. I heard the other day of a noble servant of His who is carrying on work in the midst of enemies who watch his every action to see where they can find a fault, but they cannot—they are only able grudgingly to praise him. So was it with Jesus Himself. Pilate said, 'I find no fault in this man.' His enemies had to pay men to tell lies about Him, and they had not wit enough to agree in their story; that was the only kind of witness they could bring against Him. Jesus' work is not done in a corner—we are all witnesses of it. Are we also witnesses for Him?

Jesus bids us shine, first of all for Him;
Well He sees and knows it, if our light is dim;
He looks down from heaven, to see us shine—
You in your small corner, and I in mine.

III. THE MEANS.—All this great result had been accomplished by a seemingly trifling agency—the mention of a name. Ah, but names are often very powerful—sometimes the most power-

ful weapons men can wield. Have you never been in a great gathering where some one has mentioned the name of a certain person, and for two or three minutes the speaker has not been able to be heard, because the people have cheered so lustily at the mention of that name? Our very blood runs swifter in our veins to-day when we mention Bruce or Wallace, Drake or Nelson, Lincoln or John Brown of Harper's Ferry. The names are powerful to rouse the best that is in us. And so everyone of us has our own mighty names. You remember, perhaps, little Ailie and her aunt Bessie in Mr. Crockett's beautiful story, *The Play-actress*. There could not be more than one 'Aunt Bessie' in the world, and she could have no other name, while no one could ever do things as well as she—even the cleverest could only imitate her at a distance. Well is it for us all, children, if we have some hero or heroine like that—best of all if they are father and mother! But there is 'a name that is above every name.' The old and young sing—

How sweet the name of Jesus sounds
In a believer's ear.

And this is the name of which Peter speaks here. The lame man had faith in that name, trusted altogether the power of Him who bore it, and so he was healed. The name is nothing to us, you see, unless we know the person. I might give you lists of the great heroes of ancient Egypt, India, and China, and you would not be at all interested or excited, would only grow weary at the recital, but the moment I spoke of Arthur, of Alfred, of Harold, or of Richard the Lion-heart, you would be all eager to hear. So the name of Jesus is the most precious in the world to those who know and love Him, and can effect the mightiest results in their lives. Those lives alone are miserable in which the mention of that name kindles no response. May every one of us love Him with all our hearts, and seek to serve Him with all our strength!

Acts iv. 12.

'And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.'

Our former text led us to think about the 'name' and its meaning. This one also speaks of the

name, but the form of the words here suggests a contrast which will repay our making clear to ourselves. They set over against one another

1. The World's Saviours.
2. God's Saviour.

I. THE WORLD'S SAVIOURS.—There are a great many 'names given among men,' which they assert to be saving names. I do not mean the gods of the heathen nations, though it is interesting to remember that the Greeks used this very name 'Saviour' as a title of one of their deities. But these 'names' do not have much practical influence over us, and even in the lands wherein they once held universal sway, their empire is tottering to its fall. But I am thinking about the 'names' that are given as saviours in our own country. One says, If we can only get a certain amount of *money* every year, we shall be all right. There will be no undue anxiety for us then, and everything we really want we can obtain. Another bids us seek for *social position*. The ranks of the poor and those who toil hard with little wage and less regard from their fellows must be miserable, but if we once reach a certain social level we shall win happiness. Another bids us seek our safety in *intellectual attainment or culture*. Money, he says, is sordid and low; he will speak of it, as an end in itself, in as strong terms as a Christian will, but he is just as positive that his plan of success is the right one. Once we have mastered one of the great fields of knowledge, we shall hold the secret of the world, and our souls will be satisfied. And so on I might go through the long list of fame, philanthropy, 'bubble reputations at the cannon's mouth,' and all the various forms in which men have striven to win happiness for themselves. But it is dreary work: they have always to confess failure; none of these, however good in themselves, can be 'saving names.' They are too numerous. One pins his faith

to one of them, while another declares for one of quite a different character. None of us would have time to try them all, and life is so short that we have not opportunity to make such long and risky experiments. They are not only too numerous, but too uncertain. None of their advocates will guarantee any one of them as suitable for everybody, so we might choose just the wrong one for us, and end worse than we began, without having any chance of retrieving our error. In this particular 'multitude of counsellors' there is *no* wisdom.

II. GOD'S SAVIOUR.—'In none other is there salvation.' Here is a note of certainty struck that challenges all contradiction. And here also is but one way, one name standing out in solitary splendour. This method is not to follow any one line of action, not to set before ourselves a certain more or less definite aim, which somehow we may accomplish. It is to be obedient to one Person—to put our faith in one great Leader. It is to love and serve Jesus Christ. There is no uncertainty to be encountered, as to whether this method may suit us—it suits every one. There is no question of its ultimate success: by this name, and by Him alone, 'we must be saved.' Don't let us imagine it is something that concerns only older people, or ourselves at some future time of our life: it concerns us all at every moment. Don't let us be persuaded it is something too difficult for us to understand, about which even learned men differ. Jesus has said that He belongs to the children. Let the children claim Him! We never find it difficult to say of people whether we love them or no, and whether it is a joy to us to please them, and to have messages from them. This is what Jesus wants—to have our love, our trust, our service, our attention, to have us eager to read, learn, and practise all He tells in His messages and teaches in His life.

The Expository Times Guild of Bible Study.

WITH the month of November the Guild of Bible Study entered upon its seventh session. The purpose of the Guild is to encourage the systematic study as distinguished from the mere reading of Scripture. Two portions are chosen, one from the Old Testament and one from the New; and those who undertake to study, with the aid of some

commentary, one or both of these portions of Scripture between November 1896 and September 1897 are enrolled as Members of the Guild. Names of those who are willing to make this effort are sent to the Editor at Kinneff, Bervie, N.B. There is no fee or other obligation.

As the study proceeds, Members may send short

papers (if they so find it convenient) on some passage in the books chosen. If possible, the best of these papers will be published in THE EXPOSITORY TIMES. But whether they are published or not, the best ten papers will be chosen at the end of the session, and books will be presented to their writers, selected by themselves out of a list which the publishers will send them.

There is considerable difficulty always in the choice of the portions of Scripture for a new session. Many things have to be taken into account; but perhaps the most important thing is this, that at least one reliable modern commentary should be available for study. Now it is generally recognised that the ablest commentary that has yet been published in English on the *Book of Deuteronomy* is Professor Driver's in 'The International Critical Commentary' series (T. & T. Clark, 12s.). We have used the book daily since its issue, and with ever fresh surprise at its completeness, accuracy, and devotional suggestiveness. It is no doubt somewhat expensive to the working student; but it is worth a library of lesser books. We have accordingly chosen *Deuteronomy* as the Old Testament portion of study for the coming session.

The same consideration has fixed *St. Mark's Gospel* for the New Testament. Professor Gould's commentary in the same series (10s. 6d.) is not the masterpiece Dr. Driver's is. But there is little doubt it is the best in existence in English. To those, however, who wish a less expensive and less exhaustive work, Professor Lindsay's volume in the 'Handbook' series may be recommended. It is published by Messrs. T. & T.

Clark at 2s. 6d., a very small price for an excellent book.

These books are specially recommended. But it must always be understood that any commentary may be used, or even the Concordance alone, provided the portion of Scripture is not merely read, but studied.

NEW MEMBERS ENROLLED.

- Rev. W. Dawson Watson, Audley Range, Blackburn.
- Rev. Henry Todd de Wolfe, B.A., Fonboro, Mass., U.S.A.
- Rev. H. Barraclough, 70 Heneage Street, Grimsby.
- Mr. Robert Bruce Boswell, M.A. (Oxon.), 2 Hawkswood Villas, Chingford, Essex.
- Rev. H. E. Bayley, B.A., B.D., Millville, New York.
- Rev. J. E. Jones, Perranporth, R.S.O., Cornwall.
- Mr. Joseph Wood, The Uplands, Wilmslow, Cheshire.
- Rev. T. W. Ketchlee, Wymynswold, Canterbury.
- Rev. W. Hawes Dyer, Gwaelodygarth, Merthyr Tydvil.
- Mr. R. C. Forsyth, English Baptist Mission, Shantung, China.
- Rev. W. H. Gillespie, M.A., Kwanchengtzu, Manchuria.
- Rev. Frank Corany, Beaminster, Dorset.
- Mrs. B. Hoare, 54 Willesden Lane, Brondesbury, London, N.W.
- Rev. F. W. Reade, M.A. (Oxon.), Salthill, Slough, Bucks.

New Books for the Children.

NEW books for the children are needed all the year round. But the publishers of children's books have a habit of publishing them all at once. Every book has its season; but the season for the children's book is a very few weeks in winter, and one wonders what their publishers do throughout the rest of the year. This is the last of the children's books for this season.

Published by the Religious Tract Society.

Most editors and some publishers have to mourn the loss of faithful friends and contribu-

tors. But we should think that few have been missed so utterly as Talbot Baines Reed. His work seemed only begun. It was so fine already and so full of promise, we do not wonder that every story he left has been gathered and given to us. This is now the last, we fear. It is a volume of *Short Stories*, some of which are humorously illustrated, and all are delightfully written.

The Rev. R. G. Soans, who writes *The First False Step*, is not so very well known and scarcely so very welcome yet. But this is a stirring school-boy's story, with a very good lesson throughout it.

Hester Lavenham is sent to girls who have grown a bit, and begun to feel for their footing. It is school life mainly, to be sure, but then it is life at a school in France; and that means much to those who have spent it.

To the younger girls comes *Manor Coombe*, a very tender story of a very sweet maiden, not to be missed by any means.

Dwell Deep (which, by the way, comes from the author of 'Probable Sons') touches the old and ever uprising difficulty of amusement. It is not so much 'to do, or not to do,' it is where to get the courage to refuse, and to refuse with proper spirit.

But now a history pure and true. It is the history of the *Men of the Mayflower*, the whole wonderful movement which made the Pilgrim Fathers, and made them so like God.

Nor is *The Way of the World at Sea* a tale. It is a well-informed account of the life and conduct of those that go down to the sea in ships, and it is pleasantly and artistically illustrated. An excellent book to give to boys or place in the library.

In *Our Feathery Folk*, Margaret Haycraft holds some pleasant chat with the children about the birds. And in *Teddy's Button*, the author of 'Probable Sons' gives us the most enjoyable book of them all. It is the smallest book besides, for we have worked that way, and its price is insignificant.

Five Annuals are left. Each has its special audience, and each is admirable in its sphere. Glancing through them, one finds *Our Little Dots*, *Light in the Home*, *The Child's Companion*, *Friendly Greetings*, and *The Cottager and Artisan* more attractive even than they used to be. For the illustrations are steadily improving as the instruments that make them are perfected, and the taste that demands them is raised. This improvement is particularly manifest in *The Cottager and Artisan*, 'the people's own paper,' as it rightly claims to be.

Last of all, and in one word, notice this *Scripture Pocket Book* for 1897. It is meant for those who though not of the world have to be in it, and it will help to keep them unspotted.

Published by Gardner, Darton, & Co.

Minstrel Dick, by Christabel Coleridge, is a tale of the fourteenth century. A well-told tale, for

Christabel Coleridge has the historical gift beyond most of her rivals. Historical tales, when they are good, are very good, and this is certainly one of the best.

Leading Strings is sent to the wee, wee ones, who scarce can come to the infant class. Its cover is almost as fine as the cover of *Sunday*, and, like *Sunday*, it goes by illustrations largely.

Three Annuals, and wholly distinct from those of any other publisher. *Sunday* is a big book, with reading for many quiet evenings, and solace for many weary sick-rooms. Its illustrations are extremely many, and the one on the cover is the most successful we have yet received. *The Young Standard Bearer* is thinner and cheaper, with smaller type and fewer illustrations. But it is very strong in anecdotes. The lover of animals will find it specially delightful.

Published by Blackie & Son.

Messrs. Blackie & Son are the publishers for boys. They almost ignore the existence of girls, and they have no great fancy for little children. Of the six fine volumes before us four are boys' books out and out, and they scarce need any introduction, their titles being all-sufficient. Perhaps it had best be stated that two of them are by Mr. G. A. Henty, two of the biggest, and, of course, the best. These are *At Agincourt*, and *On the Irrawaddy*, a judicious choice of the historical and the romantic. The other two are equally arresting by their titles, and equally stirring in their contents. And again one is historical, *Wulfric the Weapon-Thane*, by Charles W. Whistler; the other romantic, *Through Swamp and Glade: a Tale of the Seminole War*, by Kirk Munroe. All four are bound and illustrated in Messrs. Blackie's well-known manner, the olivine edges being found on all but *Wulfric the Weapon-Thane*.

The girls' book is by Frances Armstrong, and it is a thoroughly good book. Not meant to be given to the little ones, it will find a grateful welcome at the hands of any growing girl; and it is not necessary that she should be a devourer of books to appreciate this one. The course of true love, which runs the usual way, will itself be enough to maintain the interest.

The last of the six is for children. It is a fairy tale, by Sheila Braine, and it is illustrated by Alice Woodward. Its title is *To tell the King the Sky is*

Falling. If Messrs. Blackie have given but one book for the little ones, they have given that one handsomely.

Published by Nelson & Sons.

When you have a style, keep it. Long ago, as long ago as we can remember, Messrs. Nelson had found a style of publishing that was most attractive, and they have kept it ever since. Hard boards and bevelled edges (at least for the best of them), with plenty of gold and other harmonious colouring—these were the bindings that lay all around the tables, and these bindings lie there still. And they were books as well as bindings, books which no mother was ashamed to see on her tables, and they are the same unmistakably ‘good’ books still.

The first this year is a sailor’s book, *Every*

Inch a Sailor. Its author is Gordon Stables. The next is a tale of Old London, a tale of London when London was a terror to live in, as it is not even now. Its title is *The Sign of the Red Cross*, and its author is Evelyn Everett Green. The third is also by Evelyn Everett Green, but very different from the second. It is altogether modern, and altogether a delightful story of ‘the odd one,’ Squib, the funny and lonely member of the family: *Squib and His Friends* is the title. The fourth is a smaller book, *Frank’s First Term*, plainly a tale of the school, quite after the well-known manner, whose author is Harold Avery. The fifth is smaller still, and meant for the smaller folk, *A Child of the Mews*, by M. B. Syngé. And the last this season is our dear old friend *The Children’s Treasury*, with some most curious illustrations this year, but just as welcome as ever.

Contributions and Comments.

Surety.

AND shall the hand that brings the rose to bloom

Out of the barren bough of winter brown,
Leave the fine soul for ever in the tomb

Where the spent body to its rest lies down?

And shall the might that fixed the whirling star

And the strong sun to light our darkness here,
Give never ray of light to guide afar

Aught journeying beyond this little sphere?

And shall the love that gave the bird its wings

And moves the sweetness of its song unsought,
Provide no pinion for the soul that sings

Oft with the rapture of its heavenward thought?

Life’s river flows, and the immortal hears

Calmly the passing flood, with feet secure
Upon the stepping-stones of mortal years,
Each stand the surety that the rest is sure.

SARAH ROBERTSON MATHESON.

The Last Word of the Bible.

SEVERAL years ago I collected materials for an essay on the first and the last words of the Bible,

Bereshitt and Amen. Rev. H. W. Hogg has made my notes on ‘Amen’ superfluous by his elaborate article on this word, published in the *Jewish Quarterly Review* (October 1896), and described in THE EXPOSITORY TIMES (December 1896). But some additions to his statements may be allowed.

1. First, as to his paragraph on ‘Amen’ in the Bible Versions. Besides the three passages mentioned by Hogg, where the Septuagint discovered an ‘Amen’ in the O.T. not to be found in the Massoretic text, we may perhaps adduce 2 Sam. xxiii. 1, where נָאֵם דָּוִד is twice given πῶς δὲ Δαυὶδ, thus presupposing either the transposition אָמֵן or the addition of a letter נָאֵמֵן. The Syriac version found an ‘Amen’ in 1 Sam. xv. 32; for it translates אָמֵן by שִׁירָאִית, i.e. truly, verily = אָמֵן.

2. On the use of ἀμήν in the MSS. of the Greek Testament see Bengel in the *Apparatus Criticus* on Matt. xxviii. 30; Rom. xv. 33, xvi. 27. Bar-Hebræus quotes an ‘Amen’ ‘from the Gospel’ in Luke ii. 14, where neither our Greek MSS. nor the printed editions of the Syriac Bible have it; see his larger Grammar (p. 170, 2). In his metrical Grammar he devotes to this word the verses 714–716 (p. 71 of *Bertheau*), and distinguishes almost like Hogg, an initial, final, and liturgical ‘Amen.’

3. Under the head 'Christian Praxis' (Hogg, sec. 7) it may be mentioned that copyists of MSS. used to write the figures 99 under their work, this being the number of ἀμήν (1+40+8+50); compare already Epiphanius, *Hær.* 34, and Jacobus Gaudensis, in whose *Correctorium Bibliæ* (1508) we read (at the end of the Apocalypse) the following remark on St. John: '*Quia novem et nonaginta nactus, ut ferunt, annos in domino obdormiit, non abs re creditur ceteris apostolis familiaris hac dictione usus.*'

With certain Gnostics ἀμήν became the name of an angel; see Hippolytus, *Philosophumena*, 218 79; 304, 45.

A good remark on the meaning of 'Amen' at the end of the Lord's Prayer is to be found in the *Leathar Breac* (as published by Atkinson, p. 500).

4. The Mohammedans (sec. 9, Hogg) use it not only in worship, but also when writing letters, etc., and repeat it three times, frequently together with the word *Qimtir*, which serves as some sort of talisman. See De Sacy, *Chrestomathie Arabe*², iii. 366.

This repetition makes it probable that two letters א found at the end of a Phœnician inscription from Carthage (*C.I.S.* 1, 399) may also be an abbreviation of אמן. See F. Perles, *Analekten zur Textkritik des Alten Testaments*, 1895, p. 8, where more examples from Jewish tombstones are given.

5. De Lagarde (*Mittheilungen*, 1, 105) finds the root from which the word is derived also in the Coptic '*Ament*,' opening thus a perspective into far-reaching connexions.

6. Surely there is scarcely a word in human language which has a more glorious history and more comforting power than this. More than one sermon may be preached on it; it is in itself the most powerful sermon.

EB. NESTLE.

Ulm.

Misused Scripture Texts.

'And now abideth faith, hope, charity, these three; but the greatest of these is charity.'—1 COR. xiii. 13.

To quote this text should be sufficient to rescue it from the misapplication commonly made of it. We are told with endless iteration that while faith will

be lost in sight, and hope in fruition, love will abide for ever. Now, obviously, what St. Paul says is just the opposite. It is gifts—tongues, knowledge, prophecy—that are temporary, lasting only till 'that which is perfect is come.' In contrast with these, 'abideth faith, hope, charity, these three.' The distinction of charity is its superior greatness, not its longer endurance.

How faith and hope can abide in the perfect state, and not be lost in sight and fruition, is a question to be met; though its answer would not be very difficult. But however this be, it remains that St. Paul does describe them as abiding; and that the common application of the text, which contradicts his statement, must be abandoned.

M. D.

The Destroyer of Soul and Body.

'And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.'—MATT. x. 28.

'But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.'—LUKE xii. 5.

THERE is a very wide divergence of opinion among commentators as to the reference in these verses. Who is the object of fear? Some say God; some say the devil. The defect about both answers is that they are given on *à priori* theological grounds, and not on the basis of the context. Approaching the subject from the way it is presented in Luke, there seems a third undogmatic answer possible, more in keeping with the spirit of the passage, and which quite harmonises with the situation in Matthew. In Luke the words appear as uttered on the occasion of a very determined and very insidious attempt of the Pharisees to undermine Christ's character and discredit His work. It had been carried out with all their accustomed hypocrisy and deceit on lines fitted, if it were possible, to cajole a man into utter faithlessness to himself and to his message. And feeling this in all its keenness Christ, as soon as He rejoins His disciples, gives vent to His feelings in scathing exposure of their conduct and spirit. And as He knows that His disciples will have to encounter this kind of opposition frequently in

their work, and sees in that influence something calculated to inflict on them far more deadly injury than any merely physical sufferings, even though they might proceed to the dread extremity of death, He warns them against it in the most impressive terms: 'Be not afraid of them that kill the body,' He says; 'and after that have no more that they can do.' These are simply misguided men, earnest, sincere, thinking they do God service, These are men that might even be forgiven, like a Saul of Tarsus, as is suggested in ver. 10. But there is another class that can never be forgiven,—the men that deliberately sin against the light they see and recognise. These are the men animated by this insidious, hypocritical, soul-destroying spirit. They worm their way into men's confidences. They insinuate their wicked suggestions. They shake men's most solemn convictions on the most sacred subjects, and that without scruple, all to serve their own ends. These are the really dangerous men; that is the foe you have to fear. And thus it is neither God nor the devil that is referred to. All through it is human adversaries of whom Christ is speaking. And the only one who is really dangerous—and perhaps it is just because of his comparative rarity, and because he is so often the instigator of many unconscious servants who apply only brute force, that the change is made from the plural to the singular, to make him stand out in his bad pre-eminence of wickedness—is this type who preys on souls.

ROBERT J. DRUMMOND.

Edinburgh.

The Oxford Helps to the Study of the Bible.

THE above-mentioned book has rightly taken such a high place as a help to the study of Holy Scripture, and especially as an instructor of those whose privilege it is to teach others in Sunday schools, that it is important that all its facts should be correct. I write to briefly point out three small mistakes in the *Topography* of the Holy Land, which have passed unchallenged from the former

editions into the latest. These mistakes, though trivial, must be evident to all who have the slightest real acquaintance with the Holy Land itself.

1. Under the topographical description of Nazareth I find (p. 259) 'Near it there is what appears to be the margin of an extinct volcano, on the sides of whose crater the village of Nazareth still clings, with its houses tier above tier.' Now, neither in Nazareth nor its immediate neighbourhood are there any signs of volcanic action; the whole geological formation is stratified limestone. It is possible that the writer may have intended to convey the meaning that the situation was *like* the crater of an extinct volcano, but if so, I can only remark that the likeness is most superficial, as those who travel a little farther north to the volcanic regions of Tiberias, Safed, El Jish, etc., can easily verify.

2. The author of these notes has from some extraordinary source obtained the information that Damascus is now called 'Esh Shems,' *i.e.* the Sun. This is a mistake. There are several towns in Syria with *Esh Shems* as part of their names, *e.g.* Medjil Esh Shems. The modern name of Damascus is Esh Sham, which is derived from an entirely different Arabic root. Esh Sham appears to mean the 'Beauty Spot,' though there is much diversity of opinion as to how Damascus (and with it Syria) got its name.

3. The much discussed question of the site of 'Golgotha' displays the writer's strong personal leaning to the so-called 'Green Hill' (as we call it in Jerusalem), or 'Skull Hill,' as it is often known, over the Grotto of Jeremiah. The situation of this supposed site is given, however, quite incorrectly. It is about 250 yards *north-east* and not west of the Damascus Gate. This slip would be hardly worth mentioning were it not that another hill about the same distance *north-west* of the Damascus Gate has received the support of some able topographers.

ERNEST W. GURNEY MASTERMAN.

Damascus.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'GALILEE on the Mount of Olives' is the title of a booklet by Dr. Rudolph Hofmann of Leipzig, which is to appear very soon. It is announced as an attempt to explain the supposed discrepancies in the Gospel narratives of the appearances of the Risen Saviour. The author will endeavour to show that 'Galilee' is the name of one of the summits of the Mount of Olives, upon which in the time of our Lord, and for some centuries later, there was a hostel (Herberge) for Galileans; and in support of this opinion one of the earliest of the apocryphal Gospels and some of the oldest ecclesiastical writers will be quoted.

The curious coincidence by which nine leaves of the long-lost original Hebrew of Ecclesiasticus were discovered in the Bodleian Library just at the moment when Mr. Schechter had identified the leaf brought from the East by Mrs. Lewis, is not likely to have been forgotten. The Clarendon Press is about to issue a critical edition of all the ten leaves. We are indebted to Professor Cheyne for drawing our attention to this forthcoming publication, and for enabling us to engage the Rev. H. W. Hogg, B.D., to prepare a scholar's estimate of the work for the next issue of THE EXPOSITORY TIMES.

The International Theological Library and the International Critical Commentary appear to have

given English theology a new position on the Continent. Mr. Selbie has already referred to the reception of Dr. Sanday's *Romans* (Dr. Sanday must forgive us, we know Mr. Headlam will, for naming him alone, it is only done for sound and brevity, signifying nothing). Dr. Rothstein, the distinguished Professor of Theology in the University of Halle, who has translated Professor Driver's *Introduction* into German, tells his readers that the work 'deserves the highest praise for its extremely practical arrangement, its rich contents, and especially for the prudent and calm judgment of the author on all critical questions.'

In the January issue of the *Primitive Methodist Quarterly Review*, Professor Peake of Manchester reviews the *Life and Letters* of the late Professor Hort. In an early issue of THE EXPOSITORY TIMES we hope to offer an estimate of Dr. Hort's personality and work from the pen of Professor Salmond; and we refer to the subject now to notice Professor Peake's opinion of the Greek Text of Westcott and Hort. It is well known that Messrs. T. & T. Clark have almost ready an entirely new Concordance of the Greek New Testament by Dr. Moulton of Cambridge (who has been greatly assisted by his son, Mr. James H. Moulton, M.A., late Fellow of King's College) and Professor Geden of Richmond. That Concordance, which will speedily be in all New Testament students'

hands, takes Westcott and Hort for basis. The readings unaccepted by Westcott and Hort will be acknowledged, but Westcott and Hort's New Testament will be recognised as the standard text. And it is well to notice that not only was this Dr. Hort's great work, but that in Professor Peake's judgment and in his words, 'with the materials at our command we are not likely to come much nearer to the text of the autographs, and it is improbable that any fresh discoveries will appreciably alter the text as he and Dr. Westcott have constructed it.'

Dr. J. P. Peters of New York contributes a paper to the current issue of the *Journal of Biblical Literature* on 'Christ's Treatment of the Old Testament.' In the progress of the article he comes upon the passage in St. Matthew (v. 21, 22) which contains our Lord's interpretation of the sixth commandment. The passage is given in the Revised Version in this way: 'Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.'

Now it is not the uninstructed reader alone that finds in this passage three different degrees of punishment. Commentators of the highest reputation have always found the same. 'To unjust anger,' says John Lightfoot, 'the just anger and judgment of God, to public reproach a public trial, and hell-fire to that censure that adjudgeth another thither.' And Alford is most emphatic on 'the three degrees of guilt.' But all have missed the point. The crimes are only two, and the punishments are two to correspond with them.

First, there is the commandment, 'Thou shalt not kill,' and the Jewish punishment for its transgression, that 'whosoever shall kill shall be in

danger of the judgement.' To this Christ adds His own interpretation: Anger is murder, therefore 'I say unto you that whosoever is angry with his brother shall be in danger of the judgement.' Then follows the other crime. It is a Jewish extension of the commandment, and the Jewish penalty for its transgression, 'Whosoever shall say to his brother, Raca, shall be in danger of the council.' To which again Christ adds His own interpretation, 'Whosoever shall say, Thou fool, shall be in danger of the hell of fire.' As before, it is an interpretation that is also a vast extension. 'Raca' is an epithet that is Jewish, local, temporary; 'thou fool' throws open the Jewish doors, and the crime and the consequence are universal.

And the point has been missed, says Dr. Peters, simply because our idiom differs from that of the evangelist. We take the words, 'and whosoever shall say to his brother, Raca,' as the second part of Christ's interpretation. The evangelist gives it as another Jewish commandment. It is one of the traditions of the elders, one of the hedges by which they sought to preserve the Law from transgression. If we had been quoting it, we should have repeated the words at the beginning, 'It is also said,' or the like. St. Matthew does not repeat them, but leaves them understood.

There are few passages in which the margin of the Revised Version makes itself more an interpreter of Scripture than in the passage just referred to. But one of its notes can scarcely be helpful to the English reader, for whom it is written. At the fourth occurrence of the phrase, 'in danger of,' the note is added, 'Greek *unto* or *into*.' But 'in danger unto or into the hell of fire' is not very intelligible, even after 'hell' is explained as 'Gehenna.'

The Greek that stands for 'in danger of' is a single word. It occurs four times in the present passage. It is also used by the members of the Sanhedrin as they condemned our Lord to death. 'They answered and said, He is *guilty of death*,'

as our Authorized Version renders it both in Matt. xxvi. 66 and in Mark xiv. 64. In both these places, however, the Revisers give 'worthy of' in their text, and 'liable to' in their margin. It occurs also in a remarkable passage in St. Mark (iii. 29), in which our Lord describes the blasphemer against the Holy Ghost, not as 'in danger of eternal damnation,' as the Authorized Version gives it, but as 'guilty of an eternal sin.' Scarcely less remarkable is the passage in 1 Cor. xi. 27, in which St. Paul uses it, and says, 'Whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.' It is the same word (*ἐνοχος*) that is translated *subject to* in Heb. ii. 15; and, finally, it is found in Jas. ii. 10, 'Whosoever shall keep the whole law, and yet stumble in one point, he is become *guilty of all*.'

Now this word *enochos* is used with various constructions. The tribunal is put in the dative as 'obnoxious to the Judgment or the Council.' When the crime is mentioned, the genitive is used, as in Mark iii. 29, 'In the power of an eternal sin.' So also when the punishment is given, as in our Saviour's condemnation, they said He was 'in the grasp of death.' And when this punishment is one that is almost too terrible to contemplate, the preposition *unto* is used with the accusative, 'gripped even to the length of the hell of fire.'

But now it is evident that if all these translations are right, even all the translations of the Revised Version, this word *enochos* has a wonderful elasticity of meaning. To be 'in danger of' seems a good long distance away from the judgment that is threatened; to be 'liable to' has come much nearer; to be 'subject to' is plainly within its grasp. But this 'within its grasp' is the only meaning of the word. From *en* 'in,' and *echo* 'to hold,' it is a kind of abbreviated participle, and is used of one who is 'held in' anything so that he is not able to escape.

Yet the only translation that seems quite inadequate is the one in the passage before us. And it is a pity that the Revisers did not alter it here, as they did in the passage in St. Mark, for the meaning of the phrase 'in danger of' was very different when the Authorized Version was made from the meaning it carries now. Connected through the French with *dominus* 'a lord,' danger was a great word in feudal England, for it signified the extent of a lord's jurisdiction, the range within which he could exercise his power. Hence, in the *Merchant of Venice* (iv. i. 180), Shakespeare makes Portia say—

You stand within his danger, do you not?

And Tindale shows us how strong the phrase was felt to be, when he translates Tit. iii. 3, 'For we our selves also were in tymes past unwyse, disobedient, deceived, in daunger to lustes,' where the phrase 'in danger to lusts' is in the Greek '*in slavery to lusts*.' So he who stands 'in the danger of hell fire' is surely too near to be comfortable.

'What is the Bible?' The readiest answer is that the Bible is the Scriptures of the Old and New Testament. But that is just the answer that Canon Kingsbury finds rejected. A new quarterly magazine has appeared under the title of *Church and Synagogue*, and under the editorship of the Rev. G. H. Box, B.A. Its intention is to advocate the claims of the Parochial and Foreign Missions to the Jews. And it is in that magazine, appropriately, that Canon Kingsbury asks the question, 'What is the Bible?' and regrets to find this answer rejected.

For Principal Ottley, of the Pusey House in Oxford, has lately published a tract of which the title is, *The Church's Existence Earlier than that of the Bible*. Of course, Principal Ottley means earlier than the Scriptures of the New Testament, and we may presume he was not consciously thinking of the Old. But Canon Kingsbury does not believe that the thesis will do much good even then, and he stoutly protests against the use

of the word *Bible*, under any circumstances, to designate that which remains when the Old Testament has been left out.

And we may safely affirm that any attempt to exclude the Old Testament from the Bible, would be as hotly resisted now as in all the history of the Church. We have not the least hesitation in saying that, to-day, the Old Testament is more widely read, more carefully studied, more sincerely loved, than ever it was before. And not in this country only; in every civilised country in the world; certainly in every country to which the Reformation of religion has come.

An instance is just to hand. Two new professors have recently been appointed to Knox College in Toronto. Mr. James Ballantyne has been appointed to the Chair of Apologetic, and Mr. G. L. Robinson to the Chair of Old Testament Literature. Both men are in the very springtide of life, and sensitive to the religious movements of our time. So when Professor Robinson was chosen to deliver the inaugural lecture at the opening of the College for the present session, he chose for his subject, 'The Place of Deuteronomy in Hebrew Literature,' and he began his lecture in this way: 'I accept of the chair to which you have called me because of my eagerness to teach, and my profound regard for Knox College. I choose the work of teaching the Old Testament because I am supremely interested in the Old Testament. It is with gratitude to God that through you I stand to-day on the threshold of my chosen life's work.'

Now there is not the most resolute opponent of the Higher Criticism who will deny that this interest in the Old Testament is full of encouragement, and that we owe it mainly to Criticism. It is this undeniable debt that has given the Higher Criticism its footing amongst us. The 'results' of the Higher Criticism are most distasteful still. For even if they were proved to be true, there is nothing that is more painful to an Anglo-Saxon

Christian than a revolution in thought, nothing more hateful than a revolution in religious thought. Even now if the Churches in our own land have passed from opposition into acquiescence, it is not because they believe in Criticism, it is because they see the good that Criticism has done.

But it seems to be possible to believe in Criticism, and yet reject the results of it. We have quoted a sentence from the inaugural lecture by Professor Robinson. The whole lecture is found, admirably reproduced, in an important new magazine published in Toronto, and entitled *The Westminster*. Let us quote a sentence further. 'I come to the Old Testament,' says Professor Robinson, 'as a believer in its historicity, and also in its essential inspiration. At the same time, I believe also in criticism. I believe that criticism, if scientifically conducted and kept within its own sphere, is a very important aid to knowledge.'

Now there is no 'result' of the Higher Criticism that is surer than the post-Mosaic origin of Deuteronomy. This, says Socin, is 'the one thing certain in criticism.' Says Dillmann, this is 'the conclusion upon which the dates of the other codes depend.' From this, adds Kittel, 'we can work both forwards and backwards.' 'The date of Deuteronomy,' continues Guthe, 'is no longer a hypothesis, but a fact.' And it is a fact, ends Bacon, which has long since 'acquired the force of an axiom.'

What are the reasons that have brought the critics to this axiomatic conclusion? First, the expression 'at that time,' which occurs fifteen times in the Book of Deuteronomy (1⁹. 16. 18 2³⁴ 3⁴. 8. 12. 18. 21. 23 4¹⁴ 5⁵ 9²⁰ 10¹. 8), seems inappropriate in the mouth of Moses, speaking so soon after the events took place. But only seven of the fifteen refer to the events of the previous six months, the rest refer to the period before the departure from Horeb, and Professor Robinson thinks six months not too short for the use of the expression. Next, there is the formula 'unto this day,' which occurs six times (Dt. 2²² 3¹⁴ 10⁸ 11⁴ 29⁴ 34⁶). Two of

the six, however, belong to 'archæological notes,' the presence of which from a later hand Professor Robinson admits; one is found in the story of Moses' death, 'which is confessedly post-Mosaic'; two more refer to events of forty years previous; and the sixth accuses Israel of blindness of eyes and dulness of heart during all their desert wanderings 'unto this day'—an expression, says Professor Robinson, 'quite as appropriate as the accusation was just.' Lastly, there is the phrase 'beyond Jordan'; but it is admitted by critics of every school that 'beyond Jordan' is used of both sides of the Jordan, and is even used by the writer of the side of the Jordan where he stands. Not much, Professor Robinson thinks, can be made of that phrase either way.

More important, however, are the passages in Deuteronomy which indicate 'a reforming tendency,' and seem to demand a later date. They seem to demand a later date at least than Solomon. For it is the excesses of the later years of Solomon that the writer seems to have in mind. These passages are, first, the Law of the Kingdom (Dt. 17¹⁴⁻²⁰), which not only provides for the establishment of a monarchy in Israel, but makes certain definite provisions for that state, which seem ill-suited to the moment of entering the Promised Land. They are not to set a *stranger* over them as king; their king is not to multiply *horses* or *wives* to himself; and he is not to lead them down to Egypt. But not one of these provisions seems to Professor Robinson altogether unsuitable to the end of the wilderness wanderings. The aim of this section is to prevent a return to Egypt. And as for the multiplication of wives and horses, Solomon was not the only Oriental monarch who gloried in a great harem or a famous stud; this was the common ambition of kings, and the very point of the narrative is that the king of Israel must not do as the kings of the nations around him.

Next comes the explicit command, 'Thou shalt not set thee up a *mazzebah* (or pillar), which

Jehovah thy Lord hateth' (Dt. 16²²). That command seems to be in direct conflict with the prophecy of Isa. 19¹⁹: 'In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a *mazzebah* at the border thereof to the Lord.' But, says Professor Robinson, in the Pentateuch the word *mazzebah* is used in two different senses. Nine times it is used to denote a memorial or stone of witness, as Jacob's *mazzebah* at Bethel (Gn. 28^{18, 22}; so 31^{13, 45, 51, 52} 34^{14, 20}; Ex. 24⁴); and six times it is used to denote an image or pillar erected for idolatrous worship, as Ex. 23²⁴: 'Thou shalt break down their images'—the images of the Amorites, Hittites, and other heathen nations (and so Ex. 34¹³, Lv. 26¹, Dt. 7⁵ 12³). In Dt. 16²² the *mazzebah* is an idolatrous pillar; but in Is. 19¹⁹ it is simply a stone of witness unto the Lord.

Again, the allusion to star-worship (Dt. 4¹⁹ 17³) seems to bring the Book of Deuteronomy down to the time of Ahaz or Manasseh; for in the historical books from Judges to Kings there is no mention of star-worship until the reign of Ahaz (2 K. 17¹⁶). But Professor Robinson holds that absence, and absence of mention, are two different things. And, in any case, Deuteronomy lays little stress on star-worship, merely connecting it with the worship of the sun and moon.

But the chief historical reason for thinking that the Book of Deuteronomy had its origin in the time of the later kings is because its laws are so completely carried out in the reformation of Josiah. The story of Josiah's reformation we know. In carrying it out he followed, it is said, not the injunctions of Exodus or Leviticus, but of Deuteronomy only. The 'book of the law' that was found in the temple by Hilkiah could not, therefore, have been the entire Pentateuch (which indeed, says Kittel, Shaphan could never have read through twice in one day), but most probably the Book of Deuteronomy, or some portion of that book.

'Two or three considerations,' however, Professor Robinson finds in the way. First, the book was recognised as 'ancient.' Next, Josiah began his reformation before the book of the law was found. Then, in his treatment of the priests of the high places, Josiah contradicted the law of Deuteronomy, for in Deuteronomy (18⁶⁻⁸) these priests are allowed to come up to Jerusalem and there minister before the Lord; but according to 2 K. 23⁹, they did not come up to the altar in Jerusalem, but 'did eat unleavened bread among their brethren.' And, finally, Professor Robinson is not troubled with the statement that Shaphan read the whole book of the law twice in one day, for he only finds that stated by Kittel, and he does not think that Kittel is right.

Now, if the whole argument for the later date of Deuteronomy could be spread out all over the field in this way, and attacked in separate detachments, it would have come to nought long ago. But Professor Robinson knows very well that it is not so. Accordingly, in the second part of his lecture, he gathers 'other reasons why men think the Book of Deuteronomy is of late origin,' gathers them into a single principle, and deals with them as a single argument. The reasons themselves are these: (1) Deuteronomy emphasises the unity of the sanctuary, an idea which was an *innovation* in Josiah's age. (2) Deuteronomy insists upon the *exclusive* worship of Jehovah, and the oneness of Jehovah was first preached to Israel by the prophets of the eighth century. (3) The dominant theological ideas of Deuteronomy presuppose an advanced age of theological reflection. (4) Deuteronomy restricts the priesthood to the tribe of Levi. (5) The laws of Deuteronomy differ so completely from the laws of Exodus, that, in the interval, a complete social revolution has taken place. (6) The influence of Deuteronomy is seen on Jeremiah, Ezekiel, and Deutero-Isaiah, but not on Amos, Hosea, and the undisputed parts of Isaiah. (7) The style of Deuteronomy, especially its rhetorical fulness and breadth of diction, implies a long development of the art of public oratory.

Well, Professor Robinson thinks that all these reasons may be grouped under the head of one great principle, and he calls it 'the philosophy of history.' Now it may be stated at once that Professor Robinson has little faith in the philosophy of history. He holds that it is Hegelianism in disguise. And he has no faith whatever in Hegelianism. He says, in effect, that all these reasons may be reduced to this one reason: the philosophy of history demands a certain rude and unformed civilisation in the time of Moses, and a more developed form of civilisation in the time of Josiah; Deuteronomy fits the civilisation demanded for the time of Josiah, it does not fit that demanded for the time of Moses. In other words, these reasons rest on deduction, while they ought to rest on induction; for scientific criticism has only to do with the gathering of facts, it has nothing to do with their philosophy.

To the issue for 1896, just published, of the *Journal of Biblical Literature*, Professor Francis Brown of New York has contributed an article on 'Old Testament Problems.' Professor Robinson wrote from the outside; Professor Brown writes from the inside. He is not troubled about the date of Deuteronomy. He actually takes it as axiomatic still. He writes as an Old Testament student, not as one of the outside public. There are Old Testament problems that still face the Old Testament student, but Professor Francis Brown is evidently sure that the Mosaic date of Deuteronomy is not amongst them.

The first set of problems that still face the Old Testament student relate to the Old Testament text. Every careful exegete must be a critic of his text. And as yet he has no good critical editions to work upon. The Septuagint, the Peshittâ, the Vulgate—not one of them is yet to be had in an adequate critical form. Even the Hebrew text itself remains unedited till now. For Dr. Brown is not unmindful of the 'Haupt' editions of the Hebrew books (any more than he

is ungrateful for the smaller Cambridge edition of the Septuagint), but 'the plan of such a work permits it to be little more than a register of results attained, and the variety of its workmanship, the lack of common canons of judgment, the absence of the foundation-laying which the completed preliminary studies will, let us hope, some time supply, and the very limited space that can be given to critical apparatus or textual argument, all make its character, in this regard, of necessity provisional.'

Meanwhile something might be done by the commentators. 'How much may be accomplished within the limits of a commentary has become clear through Professor Moore's recent work on *Judges*, in which thorough examination of the facts and mastery of their details, delicate perception and discrimination in using the facts, and sober cautious judgment, are as manifest in the critical remarks on the text as they are in the exegetical matter.'

The next set of problems with which the Old Testament student has now to deal are literary problems. And first of all there are the problems of which the theological dogs of war are still in pursuit. With these Professor Brown is not particularly concerned at present. For 'it has more than once happened that science has learned to regard as a necessary postulate what defenders of the faith are just beginning to take alarm at, as a suggestion of the Evil One.' So Professor Brown will touch upon only one phase of this conflict—'the so-called appeal to archæology.'

Professor Brown does not quote Professor Sayce, who once remarked that the kings of Assyria were brazen-faced liars on their monuments. But he says that the witness of archæology is still historical witness, and has to be sifted and interpreted just as any other historical witness has to be. Its advantage lies in its antiquity; its disadvantage in the proportionate difficulty of its interpretation. 'It is in a high degree trustworthy, but often in a high degree unintelligible, or of doubtful meaning.'

'But one of the crudest of mistakes in using archæology as a conservative ally is made when it is employed to win a battle in literary criticism. It is not equipped for that kind of fighting. It has its proper place in the determination of *historical* facts, but a very subordinate place, or none at all, in the determination of *literary* facts. To attempt to prove by archæology that Moses wrote the Pentateuch, is simply grotesque. The question is, not whether Moses could write, it is whether he did write certain books which there is strong internal and historical ground for holding he did not write; and on this point Archæology has nothing to say, nor is it likely that she will have anything to say. We only discredit a most useful, often surprisingly useful, handmaid of truth, when we set her a task for which she is in no way prepared.'

There are other questions that are raised in a more scientific spirit. There are difficulties that to the most scientific criticism are difficulties still. And now Professor Brown passes quickly to name the questions that, within the science itself and by its most conspicuous adherents, are still recognised as unsettled.

And, first of all, is the now widely accepted name of 'Hexateuch' a mistake? The name was given when it was seen that the same documents which were found in the first five books passed also into Joshua. No one denies that they pass into Joshua. The question is not, have we extended the designation too far? but, have we extended it far enough? In other words, do the same documents J and E, which are traced through the Hexateuch, run on through Judges, Samuel, and Kings; and, instead of 'Hexateuch,' ought we, trying to be perfectly accurate, to speak of the 'Dekateuch' rather? Professor Brown will not tell us whether we ought or not. It is a matter 'not yet fully determined.' But 'even in the present situation of somewhat tentative opinion on this point, we can see how large the interest is which attaches to the inquiry.'

More positive is Professor Brown's position on a question that is more disquieting. For he thinks that criticism in its progress is diminishing the amount of pre-exilic Hebrew literature that has come down to us, and increasing proportionately the exilic and post-exilic, particularly the latter. 'Observation of details,' says Professor Brown, — 'observation of details, and a growing historical and literary sense, combine to produce the evident result, that national disaster gave the greatest impulse to the crystallisation of literature, and that most of our Old Testament in its present form, as well as a much larger *original* part of it than was supposed even by free critics a few years ago, is of date subsequent to the fall of Jerusalem.'

Other matters still unsettled are the traces of the Editor's hand in the Old Testament, the disintegration of Isaiah, especially of the second part, and the existence of Davidic psalms. But it is evident that to Dr. Brown of deeper interest for the moment than any of these is the nature of the literature that passed through the hands of the Chronicler. At the winter meeting of the Society of Biblical Literature and Exegesis, Dr. Torrey of Andover read part of a paper in which he argued that of the books which we name Chronicles, Ezra, and Nehemiah, the only original historical source is the memoirs of Nehemiah; there are no memoirs of Ezra, and all the rest is the work of the Chronicler. Dr. Brown has not heard the whole of the argument, and he will not pronounce on imperfect knowledge. But it is an inquiry 'of immense interest, and the result to which it has led Dr. Torrey emphasises, with emphasis new and exceeding, the necessity of submitting to the most minute and searching scrutiny every particle of the old Hebrew collection which has reached us.'

With that Professor Brown passes to the problems that are historical. The fourteenth chapter of Genesis is one of these. That chapter has been the subject of no little discussion, and that by

eminent scholarship, in recent numbers of THE EXPOSITORY TIMES. It is therefore of special interest to us to note that Professor Brown sees no sufficient reason yet for abandoning its essential historicity. But the place in which the difficulty lies is often misapprehended. The Babylonian elements are easily accepted. These it seems unlikely that any Israelite in any period would have invented, and, in the absence of conclusive proof to the contrary, Dr. Brown is prepared to find them true. It is to the Abrahamic episode that uncertainty attaches. The Abrahamic episode is to the Hebrew writer the kernel of the whole matter. And on that part of the story no new light has yet been thrown.

The other historical problem to which Professor Brown refers is perhaps for the moment the most keenly interesting of all Old Testament questions. Two years ago a Dutch theologian, Professor Kosters, the successor of Professor Kuenen, published a pamphlet in which he doubted or denied the return from the Captivity under Cyrus. It is astonishing to find Dr. Brown falling in with that. He does not do so absolutely. But he says that, inasmuch as the most familiar statements about the return in Cyrus' time cannot be traced farther back than the Chronicler, and the silence of the prophets is opposed to it, the position that no such return took place is one that cannot be disregarded—one that has very much in its favour.

The romance of Palestine exploration is like the romance of foreign missions. On a certain occasion in the General Assembly of the Church of Scotland a member of Assembly spoke of the halo of romance that attached to mission work abroad. Dr. Duff of India was present. He rose and told that member what the romance of foreign missions came to, and the General Assembly has never forgotten the incident. Professor Porter of Beirut has just been telling us what the romance of Palestine exploration means.

Professor Porter left Beirut in August last to go to Jerusalem and see the work that Dr. Bliss is doing there. He had read the reports which every quarter Dr. Bliss has written of the progress of the work. And he had no doubt found them interesting and sometimes even romantic. So he went to Jerusalem to see the work itself. 'While I was there,' he says, 'work was being carried on in several different places, some on the hill within the Augustinian property, and others in the Tyropœon Valley below. It required much travelling up and down the steep hill to visit the various gangs of workmen, give directions, and keep everything fully in hand. The sun that beats down into the Tyropœon Valley in August is merciless, and the odours that arise from the open drain that pours its foetid stream down from the city are most pungent, especially when reinforced by the carcasses of mules and donkeys which find there a resting-place. It is a relief to escape from such an atmosphere, and burrow in the shafts and tunnels.'

But then the discoveries? Yes, if there *were* discoveries. Read the reports and see. The Palestine explorer is surely a man of faith no less than the foreign missionary. And it sometimes seems as if, like the foreign missionary, his faith must be sorely tried in the writing of his reports. That he *has* to write them, write them every quarter, write them fully, even elaborately, to the length of many pages of the *Statement of the Palestine Exploration Fund*, and not a discovery to speak of!

Well, scarcely ever a discovery. There is one this quarter, perhaps. Dr. Bliss describes it

fully. The committee notes it in their introductory paragraphs. These are the committee's words:— 'Dr. Bliss's excavations in the Tyropœon Valley have brought to light a very remarkable stone stairway, forming part of a road leading down from the city past the Pool of Siloam. This stairway is 24 feet broad, and on its eastern side is a parapet, apparently constructed to prevent passengers falling over the scarp which exists there. The steps are thirty-four in number, so far as discovered. They are almost 7 inches in height, and are arranged in a system of wide and narrow treads alternately, the wide treads measuring between 4 and 5 feet in breadth, and the narrow ones about one foot and a quarter. The stones comprising these stairs are well jointed, and finely polished by footwear.'

That is the discovery. It is not much, you say. No, it is not much, if you have been looking for the covered colonnade which Solomon made to take him to the temple on Sabbath, or even, as Professor Hull seems bold enough to do, for the sacred vessels of the temple itself. It is not much. And even though the committee is ready to remind us of 'the stairs that go down from the city of David,' where Shallun, the son of Col-hozeh (Neh. iii. 15) repaired the fountain-gate, they do not suggest that these are the stairs, they only suggest that 'possibly they may be on the same site.' So Palestine exploration, like foreign missions, can never live on romance. But, being still pursued, as at first it was undertaken, in the single-eyed service of the truth, it will still find willing supporters.

Psalm ci.

BY PROFESSOR K. BUDDE, D.D., STRASSEBURG.

REGARDING the contents and the aim of this Psalm in the main there has always been agreement. The singer or speaker describes the sentiments by which he is animated in his own walk, the principles which, in dealing with others, he recognises and means to recognise. He will have none but morally good persons forming his *entourage*, all the wicked he will remove far from him—nay, he will unsparingly exterminate them from the city of Jahweh. The speaker is thus an inhabitant of Jerusalem, and there occupies undoubtedly a leading position; if he is not king, at any rate he exercises a king's authority. *Who is he?* According to the title, David; and this opinion long held the field. Others have preferred to identify the speaker with Hezekiah. In recent times, under the influence of the manifestly late composition of the Psalm, attempts have been made to discover a Maccabæan chief to whom its words would be applicable. On the ground of the coincidence between the language of 1 Macc. 9⁷³ and v.⁸ of the Psalm, Hitzig fixes upon Jonathan; while the still more exact coincidence between this verse and 1 Macc. 14^{14, 36} has led Cheyne to fix upon Simon. But in both these passages may it not be that the form of expression has been chosen with the eye on our Psalm, in which one found a *speculum principum*, the description of the theocratic king as he should be (cf. Delitzsch, and Cheyne, *The Book of Psalms*)? Finally, some have gone so far as to explain away the prince altogether, and leave nothing but 'the ideal of an Israelite, or the ideal community' (so, e.g., Baethgen). All these divergent opinions do not, however, affect the exegesis, regarding which a rare unanimity has prevailed from the earliest times down to our own day. On this account one feels that it is almost a pity to introduce a discord into such a pleasant harmony.

But does the exegesis of the Psalm really encounter so few difficulties as to justify such unanimity? I leave out of account the last-mentioned of the above interpretations, for it is easy to show that at all events it does not answer to the original intention, and is possible only on the theory of a transferred sense. But can even

a king speak of himself in the terms we meet with in this Psalm? Take v.⁴—

A false heart shall remain far from me.
Of the wicked man will I know nothing.

Or v.⁷—

He shall not dwell within my house who practises
deceit;
He who speaks lies shall not stand before mine eyes.

Who, then, is this knower of hearts who can thus distinguish dispositions? Nothing certainly could be desired better than that subjects should be able to boast of such a ruler. But a king who speaks thus about himself would thereby run great risk of becoming a prey to flatterers and hypocrites. Moreover, the expressions, 'he shall dwell with me,' 'he shall minister to me,' 'he shall not dwell in my house,' betray a self-consciousness which might be pronounced exaggerated even in a king, for they simply presuppose that to minister to him, etc., constitutes the *summum bonum* which every man will eagerly covet. To cut off evil-doers is again all very well, but that he is to do this *every morning* (v.⁸) sounds oddly enough. If we ask, on the other hand, of whom all these expressions are used elsewhere, the answer is easy. One recalls the affinity of our Psalm with the Proverbs. We may compare v.^{4a} and v.^{2a} with Prov. 11²⁰, and v.⁵ with Prov. 16⁵. Both passages in Proverbs commence with 'An abomination to Jahweh (הוֹעֵבָה י') is he who is of a false heart, he who is of a haughty spirit,' and the first proceeds, 'but well-pleasing to Him is he whose walk is unimpeachable' (cf. vv.^{2, 6} of the Psalm). The *לֹא אֶחְבֵּל*, 'I cannot endure,' of v.⁵ is found in this sense elsewhere, only in the mouth of Jahweh (Isa. 1¹³, similarly Jer. 44²²). The *לֹא אֶדַע* of v.⁴ finds its parallels in the utterances of Jahweh in Ps. 16 31^{7*} 37¹⁸, Amos 3², Hos. 13⁵, and the whole line in Ps. 5⁴ *לֹא יִנְרָד רַע*. In Ps. 5⁵ we have an exact parallel to v.^{7b} *לֹא יִבְחַן לִנְגֵד עֵינַי*, which may be supplemented by reference to Ps. 102²⁸. In Ps. 5^{5b} we have the evil-doers of

* In the citations from the Psalms the verses are numbered as in the English (not the Hebrew) text.

Ps. 101⁸; in v.⁶ we read that Jahweh cuts off liars just as in 101⁶ (cf. v.⁷). To dwell in *the house of Jahweh* (vv.^{6,8}) is the earnest longing of every pious Israelite (Ps. 23⁶ [read וַיִּשְׁבְּתִי] 27⁴ 84⁴; 57²⁶ 66¹⁸; cf. 52⁸ 55¹⁴ 84¹⁰ 92¹⁸ 134¹ 135², and further, 24³ 15¹ 5⁴ etc.). With the בִּקְרֵב בֵּיתִי of v.⁷ we may compare Ps. 48⁹, the בִּקְרֵב in our Psalm being required to make up the proper length of the verse. To *minister* to Jahweh as a priest (שָׂרָת, v.⁶) is the highest prerogative of the Israelite, and Jahweh Himself determines who may claim it (Ezek. 43¹⁰ 44^{15f.}). He it is also who exterminates (הַעֲמִידָה, vv.^{5,8}) the wicked (cf. Ps. 54⁵ 94²³ 143¹²). As to the 'every morning' (v.⁸), we may compare for the form, Isa. 33², Lam. 3²³; and for the idea, Job 38¹²⁻¹⁵.

Such references might be greatly multiplied, but what we have adduced should be quite sufficient. Only if Jahweh Himself is the speaker, only if He is the 'I' of the Psalm, do the whole contents of the latter yield a satisfactory sense, and show themselves to be in complete harmony with the language of the Psalter, as well as of the Proverbs and of the Old Testament in general. When I say *the whole contents*, I do not, of course, mean in the form in which these have come down to us. No difficulty need be found, indeed, in 'the city of Jahweh' (v.⁸), for Jahweh Himself might well use that expression about Jerusalem. But Jahweh could never 'walk in the innocence of His heart within His house' (v.²). It is interesting to note that Hitzig here proposed the emendation בֵּיתִי, 'within *Thy* (Jahweh's) house.' This is materially but not formally correct. Rather must the subject be changed into the third person, namely, יִתְחַלֵּף, or better מִתְחַלֵּף, and לִבְבוֹ, instead of אֶתְחַלֵּף and לִבִּי. Further, in v.³ we must punctuate דָּבַר instead of דִּבֶּר, and instead of the false form עֲשֵׂה we must read as in v.⁷ עֲשֵׂה.* For everywhere else it is the persons who follow a certain course of conduct that are spoken of, and not the conduct itself; even in v.⁴ רָע is not 'wickedness', but 'the wicked man.' In this way the personal walk of the speaker, of which there can be no question in the case of Jahweh, is no longer an element in the contents of the Psalm.

The textual emendation proposed in v.² may be

* Both the forms we propose correspond to the reading in v.⁷, and the second of them was read in v.³ by the Septuagint and Jerome.

tested by its ability to remove the one serious difficulty in the Psalm, which presents itself in the same verse. No one has ever yet succeeded in giving a satisfactory rendering of מַתִּי הָבוּ אֵלַי. The translation, 'when wilt Thou (Jahweh) come to me?' cannot be justified by referring to Ex. 20²¹ or 2 S. 6⁹, or passages like Ps. 121¹, Isa. 58² 64⁵, Mal. 3¹. To connect the words with דָּרָךְ, 'when it (the way of the upright) comes to me' (i.e. to my knowledge or cognizance), is as unnatural as possible. But let us read in 2^a אֲשַׁבֵּלָךְ (cf. Ps. 32⁸ [18^{21, 23} 119¹]), and in 2^b מִי יָבוֹא אֵלַי, and then the passage will run—

I will instruct thee concerning the right way,
Who may come to Me;
He who walks in the innocence of his heart
Within My house.

I set not before Mine eyes
Him who speaks villainy;
Him who commits transgression I hate,
He abides not by Me.

So far the alteration of consonants and vowels. The Psalm thus contains instruction regarding the right walk which entitles man to fellowship with God, and regarding the sins which exclude him therefrom. It has its counterparts in Ps. 15 and 24³⁻⁶, and differs from them only in this, that here Jahweh Himself imparts the instruction. For that matter it *is* Jahweh Himself who answers the question of Ps. 15¹ in v.^{2a}, as well as here, although His 'I' is not directly expressed.

Our Psalm was afterwards transformed into something quite different, whether this was due to corruption, or misunderstanding, of the text, or to deliberate intention. There is nothing impossible in this last supposition. If the piece was to be used as a temple-song, the continuous speaking of Jahweh might appear unsuited for this purpose. But we cannot decide the question. Our judgment regarding v.¹ must similarly remain in suspense. As it stands at present, it does not fit the *Kina*-measure which prevails throughout the Psalm, because the second line is too long by one word. But this is easily remedied by reading לִיְהוָה. If the verse belonged to the original composition, a verse introducing the speech of Jahweh must have been dropped out after it. This is perhaps the simplest solution.

When attention has been once called to the correct interpretation of this Psalm, one will find it

difficult to shut one's eyes to it. The phenomenon here observed is not void of wider significance. By an example we have proved, what otherwise we must only assume, that many of the Psalms have had a chequered course, and that they no longer sail under their original colours. In prosecuting the task of literary criticism, therefore, it is not enough to accept the different pieces as they have

been handed down to us; on the contrary, the possibility must always be kept in view that for the position they presently occupy they were only adapted by being worked over. Thus even compositions of considerable antiquity may be concealed under a modern dress, although this remark certainly does not apply to the Psalm we have considered.

Requests and Replies.

Now that the University of St. Andrews has discontinued admission to the B.D. degree on the part of non-residents, is there any Divinity degree in the United Kingdom open to Nonconformists by examination without residence?—F. F. B.

It is proverbially difficult to prove a negative, and one or two correspondents have kindly pointed out that Bachelors of Arts of the University of Dublin may after three years proceed to the B.D. degree by examination only, without further residence, and that this is open to Nonconformists as well as Anglicans. As a B.A. of Oxford or Cambridge can be admitted to the corresponding degree in Dublin by paying the usual fees, the privilege of going forward to the B.D. degree under the same conditions is open to him also. The system is thus very similar to that which now obtains in Scotland, but obviously offers no more help to the large number of graduates of London, Durham, Royal University of Ireland, and Colonial Colleges, who are in the ministry of the Nonconformist Churches, and from whom the majority of the candidates for the St. Andrews B.D. under the old regulations were drawn. It ought to be mentioned also that in Dublin a B.D. of five years' standing may become a candidate for the degree of D.D. by presenting a thesis for approval, and that this also is independent of ecclesiastical connexion.

In making this important correction of my notes in the last number of this magazine, I regret that circumstances had never previously given me any special occasion to familiarise myself with the arrangements of the University of Dublin, and that I was thus led to do injustice to that ancient and famous institution. And I may be permitted here to thank the Rev. John

Gwynn, D.D., Regius Professor of Divinity in Dublin University, for his courteous letter in reply to the request for information which I despatched immediately on the omission being brought under my notice.

ALEXANDER STEWART.

St. Mary's College, St. Andrews.

In what sense do the works of the blessed dead follow them (Rev. xiv. 13)?—J. R. J.

One finds it hard to believe that Professor Maurice had given sufficient consideration to this verse when he penned the paraphrase—'If you or they leave works which God has set you to do in this earth, poor and incomplete, these works will follow you, when you have passed through the veil.' Dean Alford seems not to say enough when he suggests that it is 'in blessed memory' that their works accompany the saints who rest from their toils. 'Accompany' is, surely, an inadequate interpretation of ἀκολουθεῖ μετ' αὐτῶν in connexion with τὰ ἔργα αὐτῶν. There is no suggestion as to what among the works of the dead those are which 'follow,' when to Canon Fausset's explanation that 'works are specified because respect is had to the coming judgment, wherein every man shall be judged according to his works,' it is added—'His works do not go before the believer, nor even go by his side, but *follow* him at the same time that they go *with* him as a proof that he is Christ's.' (The italics are the commentator's.) A difficulty against accepting 'works' as equivalent to 'reward' is suggested when Hengstenberg quotes Bengel's remark, 'Reward follows no one out of this world into the next, but is met with in that world.'

May it not be intended that by 'works' we should understand the effects of the labours from which the blessed rest, and that we should think of these effects as continuing when the agents themselves are no longer active here? It is conceivable that results of the acts of those who have been fellow-workers with God will go on increasing here until they appear together with the original agents before the King at His Advent. That then shall be made visible to parents results of the influence which the Holy Spirit has enabled them to exercise over their children—results extending through successive generations of descendants—will be a source of comfort; that ministers and teachers will be permitted to behold 'the far-off interest' of their labours, when the later history of the world shall be read in the bright light from the Throne, will be compensation for toil that may often have seemed fruitless. Such seems to have been Canon Liddon's conception, as given in a passage which I came across after writing thus much of this note. 'To this day,' he wrote, with reference to the words in question, 'the saints of the Bible history live in the works which are recorded of them. Even the smallest act when instinct with noble motive may, like Magdalene's anointing the feet of the Redeemer, endure after the lapse of intervening ages, as a power in human life.' In a time of persecution they who saw many a promising Christian career cut short would need the encouragement to be derived from assurance that rest from work in the Lord does not necessitate loss of effects of that work—

That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete.

F. JARRATT.

Goodleigh Rectory, Barnstaple.

The word שָׁכַחַי (Ps. xxiii. 6) is rendered, 'And I shall dwell' in the R.V. as well as in the A.V. Can this rendering be justified?—M. M. D.

Undoubtedly שָׁכַחַי means 'I shall return,' not 'I shall dwell,' but the majority of scholars retain

the translation of the E.V. by reading וְשָׁכַחַי (So Wellhausen, Budde, Reuss, etc., in harmony with the LXX, καὶ τὸ κατοικεῖν με). Another course is followed by Kirkpatrick, who would read שָׁכַחַי, or regard שָׁכַחַי as an exceptional form for it, and thus obtain the sense, 'and my dwelling shall be.'

J. A. SELBIE.

Maryculter.

I have two friends, medical men, of superior intelligence and reading, who are unable to accept Christianity. They stumble especially at the virgin-birth of our Lord, and the resurrection. They are both men of thoroughly upright conduct, and I believe are perfectly sincere, and only anxious to know the truth. They are not blustering infidels, but are strongly attracted to the Christian system, if only their difficulties could be met. One of them was brought up a Wesleyan, and the other attends church, and listens respectfully but critically to all I have to say. Now, sir, can you recommend me any book, of moderate length, which would be most likely to meet their case? Anything like special pleading, too often found in books of 'Apologetics,' would do more harm than good. The mere reference to or assertion of the inspiration of the New Testament would be useless without adequate proofs, which they say they have not met with yet. I should be thankful if you, or any of your friends, could help me.—Omicron.

About a year ago Canon Diggle of Liverpool published, through Messrs. Longmans, a book entitled *Religious Doubt: its Nature, Treatment, Causes, Difficulties, Consequences, and Dissolution*. For the victims of 'honest doubt' it has much fellow-feeling. It believes with Augustine that compulsion in religion is anti-religious. On the general subject it is the most promising book we can think of. On the special subjects of the Incarnation (or Divinity), and the Resurrection of Christ, Professor Godet's *Defence of the Christian Faith*, of which Messrs. Clark issued the third edition also about a year ago, is the most convincing book we know. Its direct approach is to those who feel the force of the modern scientific difficulty, the sweep and pressure of physical laws. Canon Diggle's book was published at 7s. 6d.; Professor Godet's at 4s.—EDITOR.

The Basis of Morals.

A COLLEGE ADDRESS.

BY PROFESSOR THE REV. GEORGE G. FINDLAY, B.A., HEADINGLEY COLLEGE, LEEDS.

II.

WE come at length in our analysis of the moral nature to the word *conscience*, which marks the central point of our rational activity, as duty supplies its discursive sphere. For three centuries our language has had a double term for *conscience* and *consciousness* (like the German *Gewissen* and *Bewusstsein*), which are both contained in the Old English *inwit*, as in the Latin *conscientia*, the French *conscience*, and the Greek *syneidésis* of the New Testament. Now, this modern English discrimination is an interesting etymological fact, and an aid to clear expression. But the oneness of the two ideas in other principal languages is also significant. It indicates that conscience is not a separate faculty superinduced upon our consciousness; it is the organic function of consciousness. Conscience is, as Kant called it, 'practical reason,' reason applied to conduct. We cannot think of our conduct at all, nor of the activity of other persons, without thinking of it in terms of conscience, as dutiful or undutiful, right or wrong. The earliest movements of the child's intelligence show this as clearly as the experience of the mature man. The consciousness of the bad man witnesses to the fact no less than that of the good. As self-knowing, self-directing creatures, rational and free, we are bound to have a conscience; as a society of such creatures, we are still more bound to have some sort of conscience. Human life has never been discovered anywhere, it is in fact inconceivable, without an inner sensibility of this sort, without some initial aptitude for the recognition of moral order. Beings like ourselves, in a world like this, compounded of soul and sense, wrought upon by wild, struggling forces within and without, require for tolerable existence some ideal scheme of life, some law lodged in the understanding and informing the will. Otherwise we are lost at the outset, and bound for shipwreck as certainly as any vessel sailing into wintry seas without chart or compass, rudder or pilot. Morality is the chart, drafted by religion; rectitude is the compass; duty, the rudder; and conscience, the steersman at the helm. Only, in this case, pilot and rudder are

not things separate from the vessel; it is the soul, the ship of life herself, thrilling with intelligence and purpose in every part, that bends her powers to the direction of her course, and wins her perilous way through reefs and quicksands, and against buffeting storm and treacherous current, till she reaches the far haven where she would be.

This is, substantially, the argument of Bishop Butler in the famous 'Three Sermons upon Human Nature.' Butler argues the necessity and supremacy of conscience from the mixed constitution of the soul and the combination in it of higher and lower faculties, with their various and conflicting aims, which make the control of a superior internal principle indispensable. Butler's reasoning is as valid now as it was a century and a half ago. Evolution and psychological research have detracted nothing from its real force. Education, in the individual or the race, does not generate conscience; it is there to begin with, the fulcrum of education. Without conscience in the child or the savage, there is nothing to educate. Education elicits and trains our powers; it never originates. You cannot 'make a silk purse out of a sow's ear,'—nor a moral out of a non-moral being, by any deftness of manufacture. Social development does not in the least account for the individual conscience: it presupposes it. The conscience of society is nothing more than the aggregate, or average, of the consciences of its constituents; and the causes of the advance or retrogression of society have their spring in the spirit of individual men. Unless the reason of man were fundamentally moral, as it is fundamentally mathematical, unless there were what the theologians call an 'original righteousness' proper to our nature, the developed life of civilised society were impossible, as impossible as a plant without root and seed, as running without feet, as arithmetic without the certainty that two and two make four.

It is true that experience justifies moral wisdom; and we are, on the whole, greatly the gainers in material utility by the practice of virtue. But

virtue must be practised for conscience' sake before the gain appears; and experience too plainly shows that no experience of the advantages of virtue will sustain it against the sophistries of passion, when higher motives fail. You will never make children good by teaching them that it pays, and without awakening in their souls the pure love of goodness.

The very consciousness of self, we contend, carries with it some conscience of right and duty. If it were not so, if goodness did not in some sort commend itself to every man, and command his respect because he is a man, our race would have destroyed itself long before this in selfish passion. Man's intellectual progress, if imaginable at all upon non-moral terms, would have been that only of an infernally clever brute. Conscience is the pivot of our existence as reasoning and self-directing and related beings. It is the focus of personal life, the generating centre of character. As science has for its realm the ordered world subject to our intelligence, so conscience rules the world of voluntary action. The scientific man strives to comprehend his world as it is, the conscientious man strives to fashion it as it ought to be. With the former we may, with the latter we must, participate.

We cannot pass from the topic of conscience without remarking on the specific character of the emotions that attend its exercise. The intensity and ardour of these sensibilities in the healthy mind, the singular delicacy, variety, and complexity of which they are susceptible, their long continuance and power to colour and temper our whole experience, the way in which they break out from unsuspected depths, and in their painful forms of remorse or indignation will sometimes by a sudden upheaval rend the entire fabric of a man's previous life, or change the current of a nation's history—this incomparable vividness and electric force of the moral feelings proves that the conscience, whose servants they are, is the sovereign factor of personality. These thunders and lightnings of the soul are wielded by that power which sits on the throne of our being.

Another step, and we are at the end of our course of self-examination. We have seen that there belongs to us as persons a *goodness*, a *moral* excellence, which cannot be resolved into lower elements or referred to any material source; that *virtue* is the quality of the man himself (the *vir*,

of the self in the man. The various forms of goodness we conceive under the form of *right*, as they are reduced to general rules for conduct and so prescribed. These rules, endorsed by our own minds and brought to bear upon daily action, define our *duties*, which we are free to discharge or neglect, and which involve us in a far-spreading web of obligation and responsibility, and constitute the moral world reaching indefinitely beyond us. It is in the sphere of duty, and as beings capable of moral goodness, that we become properly aware of ourselves; and consciousness wakes up in us each in the form of *conscience*. Our reason, in its rudiments, is a moral and not a mere intellectual discernment; it instinctively judges, and through the will guides conduct, and it has its principles, explicit or implicit, to go by in so doing. And the emotions that our moral judgments excite in us are the most powerful and ardent known to the soul.

So far we have advanced, with some degree of unanimity. Our goal is the point from which Aristotle sets out in the first paragraph of his immortal *Ethics*. 'Every art,' he says, 'and every science, and similarly every moral act and decision of the will, has some *good* at which it aims.' . . . The material crafts and professional arts have their several ends. But there is surely some master art and higher end to which these are subordinate. There is *the art of life itself*, the final end of human pursuits. And this end we call the chiefest good, the perfect consummation of human aims.' Thus far Aristotle.

Reason is prospective, no less than retrospective. It assumes a purpose, as well as a cause, for the objects of its knowledge. To bid it, because of its past mistakes, renounce the search for ends and be content with causes, as the Positivists do, is to require the human reason to mutilate itself. The *end* is alone the true reason of things. Plan and purpose, order and design, are terms correlative. We cannot see order without believing in design: our error is to presume too quickly that we *see* the design. In every organism there is a structural idea, towards which its development works, from the germ to the finished growth. Irrational beings work blindly towards their ends, fulfilling a purpose unknown to themselves. It is the distinction of rational beings to grasp the purpose of their structure, to will and seek their own ends, instead of passively accepting those

determined for them ; or, as Scripture puts it, to be 'workers together with God,' who 'worketh in us to will and to work.' We share our Maker's plans for us. Self-determination implies self-conceived ends. Each one of us has his ideals in life, whether wisely or unwisely formed, clearly or vaguely conceived, resolutely or slackly pursued. Those ideals hold the promise and potency of our future. What we mean to be, with real meaning, that we tend to be.

Now the goal tests the course. The proof of every system of morals lies in its doctrine of the *summum bonum*, of man's chief end. Only two reasoned answers to the question are possible ; they have divided between them the schools of ethical thought, and the ranks of practical life, in all ages. The end of our present life, is it to be found in *character*, or in *pleasure* ? My chief personal aim, is it to enjoy myself as much as possible, or to be as good and worthy a man as possible ? No one denies that pleasure is desired, and desirable : few will question that virtue is desirable, and desired. But which is the main thing ? which is to control and determine the other ? Is the end of life intrinsic or extrinsic to our being ? Has the soul a real value, or is it of use only as a machine to yield pleasure ? Your answer and mine to this question cannot for a moment be doubtful. *Hedonism*, or the pleasure theory of life, is in all its forms to be repelled. It is the great heresy in morals. Its results are disastrous, as its principles are degrading. Its prevalence is the forerunner of social and national decay. Select philosophers may, by their qualifications and refinements, escape the natural consequences of their doctrine. The common mind invariably understands by pleasure the sensuous and measurable enjoyments ; and it is consistent in doing so, for the higher pleasures are only distinguished as higher by a criterion outside of pleasure, and are constituted pleasures only to a mind that loves the objects concerned on their own account. Accepting pleasure as the aim of life and the criterion of good, men come to regard prudence as the only restraint on their desires. So philosophy is made the patron of vice ; and materialism in faith breeds sensualism in morals.

Thomas Carlyle, in his rough way, called Hedonism 'the Pig-philosophy.' But that was scarcely fair to the animal. The pig does not guzzle his swill impelled by a voluptuous imagina-

tion, but from the craving of his swinish nature for excessive food. If he could explain himself, he too is an idealist, and is working to fulfil the end imposed upon him by nature and the art of man, which is obesity,—certainly not an unmixed pleasure ! Only man, through the perversion of his intellect, is capable of the debasement of Hedonism, of abstracting the delights attached to life's ends and erecting them into factitious ends on their own account, of becoming (in the language of Scripture) 'a lover of pleasure rather than a lover of God.' Hedonism is biologically, as well as ethically, false. Pleasure and pain are functional incidents ; they are like the smooth working or jarring of machinery, and supply a zest or deterrent to action already in course. But to set them up for cardinal ends and prime motors is another thing. To be always hunting pleasure and dodging pain, and to make this pursuit and flight the guiding rule of conduct, is at once the meanest and the most futile theory of life that an intelligent being can frame.

In ourselves, and nowhere else, in our common rational manhood, must we seek the mark of our strivings ; we climb upwards to reach the ideal self. We endorse Kant's noble maxim : 'So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, and never as a means only.' When Aristotle and the old philosophers spoke of 'happiness,' and the saints of 'blessedness,' as the aim of life, they meant the soul's *welfare*, the highest state of personal being, —a state attended, as one must suppose, by suitable feelings of delight, but not constituted by those feelings, no more than the health dancing in the limbs of a happy child is determined by the laughing glee which is its witness. Health of soul and joy of heart are bound together, by the nature of things and the ordinance of God ; but to crave the former for the latter's sake, to desire goodness for the emoluments of goodness, is to go the sure way to lose both. Pleasure, the Hedonists say, determines desire, and desire determines good : good, we say, gives the law to desire, and desire gives birth to pleasure. It is not love, but lust, that loves for love's delights, and does not count the worth and beauty of the beloved its true prize.

The modern socialistic Hedonism, commonly termed Utilitarianism, is nobler than the old egoistic theory ; but only at the expense of consistency.

It substitutes 'social utility' for personal goodness as the end of moral action, and takes 'the greatest happiness of the greatest number' for its watchword. But Utilitarianism is, strictly speaking, only a doctrine of *means*. I am bidden to pursue a certain course, because it is *useful* to the community. Very well: but useful, I ask, *to what end?* what sort of happiness do you wish me to seek for 'the greatest number'? Is it the mere comforting of their bodies; or is it, beyond and above that, the saving of their souls, that you intend? In what can the welfare of a *number* of persons consist, however great, except in that which constitutes the welfare of each individual, the worth, the perfection, and consequent felicity, of personality itself, viz. character? I do not think so meanly of my neighbour as to suppose that he will be content with pleasure, while I can only be satisfied with virtue. The end of life is the same, for the single person and for the race. The greatest happiness of each lies in the greatest goodness of all. What makes you and me miserable is, that so many of our kind should be wicked. When the Good Shepherd laid down His life for the sheep, that was the act of supreme 'social utility.' Not when He turned the water into wine or made five loaves food for five thousand men (these were but incidents in His blessed work), but when He shed His blood to 'redeem us from iniquity,' was the grand service of Jesus Christ to our race accomplished.

We have now surveyed rapidly one side, the subjective aspect, of the ethical problem, glancing here and there at its objective bearing. We have sought for the basis of morality in our own constitution; and we have found that it is grounded in human reason, in the necessities of daily thought and action, and in the ends of life as we intelligently realise them for ourselves and for our fellows. But does this world of our moral experience exist for human thought alone? Is its source and issue confined to our own breasts, and to the horizon of the present? Men cannot, and do not, believe this. In the phenomena of moral life they find a witness, direct and manifold, to God and immortality. These two, as Kant affirmed, are the 'postulates of practical reason.' Many who, like Kant, distrust the arguments for the divine drawn from the external world, find here its irresistible proof.

Let me indicate, in a concluding paragraph or

two, how this inference is drawn and how we pass from the psychological to the metaphysical view of ethics, how the moral personality of man assumes its basis in the eternal ground of things. Our human consciousness, being without a counterpart or explanation in the world of nature, reaches out to some *over-consciousness*, some personal God, in whom it may rest and find its element; the finite spirit demands the infinite, as each atom of matter the boundless space. And if goodness is proper to the human person, is its essential excellence, such goodness, infinitely enhanced and glorified beyond human measure, we ascribe of necessity to *Him*; we conceive of God as 'the Holy One who dwells in eternity,' such as we have seen Him in the face of Jesus Christ. Our conscience forbids the worship of any lesser or lower being, when once He is discerned. From such a One we can understand our existence as derived; and we see in humanity His blurred and broken, but still living image. Then we can account for the form of *law*, in which goodness addresses itself to us; for the majesty of *the right*, which rises immeasurably above civil legalities and tribal customs, and lends its sanctions and dignity to them; for the stern imperativeness of *duty*, and the fearful punishment its neglect entails in the lashings of remorse. There is a magnitude, a mystery about these phenomena, that speaks for the operation in them of a superhuman personal force, as the tides of the ocean are explained by no terrestrial cause, but by attractions issuing from the sky. Goodness we interpret as the image of God; right as the determination of His law; and duty as His daily and precise command. The consciousness of responsibility in us now reveals its meaning, arising as it does apart from human cognisance or censure; it is the soul's echo of the Omnipresent and Holy Consciousness of the universe, the sense, dim or clear within us, of the All-seeing Eye piercing the depths of the spirit. The sentence of our conscience rehearses, more or less faithfully, the pronouncement of the Supreme Tribunal, and notifies that 'every one of us must give account of himself to God.'

'If, as is the case,' wrote Cardinal Newman, 'we feel responsibility, are ashamed, are frightened at transgressing the voice of conscience, this implies that there is One to whom we are responsible, before whom we are ashamed, whose claims upon us we fear. If on doing wrong we feel the same tearful, broken-hearted sorrow which overwhelms

us on hurting a mother; if on doing right we enjoy the same sunny serenity of mind which follows on receiving praise from a father—we certainly have within us the image of some Person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away. These feelings within us are such as require for their exciting cause an intelligent being. . . . “The wicked flees when no man pursueth”: then why does he flee? Whence his terror? Who is it that he sees in solitude, in darkness, in the hidden chambers of the heart?’

For those who have known the LORD, the world is no longer a riddle, nor its moral problems insoluble and maddening. Cast down, they are not destroyed; perplexed, they are not in despair. The injustices and outrages of society, the apparent triumphs of evil, will not dishearten us, if we know that the present is a period of discipline and sifting, under His hand who will ‘thoroughly purge His floor, and gather the wheat into His garner’; that there is enthroned on the seat of Almighty Power, and awaiting the hour decreed in Omniscient Wisdom, a ‘Judge of the whole earth, who

will do right.’ In the light of this belief we trace the instalments of such justice dealt out in the life of men and nations; and history becomes to us, as we read it, an august and steady evolution of the eternal righteousness.

Finally, the end of life as conceived from the human standpoint, appears now to be but a relative end, a finite *summum bonum*, which points beyond itself to the infinite good, the absolute ground and end of being, which is God Himself. So the rivers flow back to the sea, the circle of existence is complete; and the stream of our brief lives moves onward with the moral universe, and with the march of the circling worlds, to the one sure issue, that ‘GOD may be all in all.’ ‘Man’s chief end,’ as the old Catechism taught us, ‘is to glorify God, and to enjoy Him for ever.’ Happy they who have learnt that lesson early, and who hold it fast.

Here is the ultimate basis of morals. Here is the fountain of life, the light in which we see light. And all the prophets and preachers sing, with Samuel’s mother—

There is none holy as the LORD;
For there is none beside Thee;
Neither is there any rock like our GOD!

At the Literary Table.

BOOKS OF THE MONTH.

PART I.

THE CLUE TO THE AGES. PART I. CREATION BY PRINCIPLE. BY ERNEST JUDSON PAGE. (*Baptist Tract and Book Society*. 8vo, pp 283.) It may be difficult to find the clue to the ages, but it cannot be much more difficult than to find the clue to this book. There is acuteness in it, of the critical kind, undoubtedly. There is a really searching criticism of Darwinism, for one thing. But who is sufficient to discover the reason and purpose of the book itself? The progress of the world, says Mr. Page, has been ‘by ebb and flow,’ and he is a close imitator of nature. But when he adds that ‘always the point touched by the highest wave of progress of one century is higher than the highest wave of the preceding,’ he seems to let the world run away from him. But the great mistake

was the decision not to publish all the book at once. To find the clue to the ages and issue it in two (or more) large volumes was hard enough upon us; but to issue only one of the volumes at a time was surely wanton cruelty.

THE CAUSES OF THE CORRUPTION OF THE TRADITIONAL TEXT OF THE FOUR GOSPELS. BY THE LATE J. W. BURGON, D.D. EDITED BY EDWARD MILLER, M.A. (*Bell*. 8vo, pp. ix, 290.) *Audi alteram partem* is a good motto. The wonder is that this has become ‘the other side.’ But there is no denying it, that in the matter of New Testament textual criticism the adherents of Westcott and Hort hold the field. Dean Burgon directed his light artillery against the

Greek Text that underlay the Revised Version. He almost killed the Revised Version; but the text has never felt a wound. But now it must be confessed that Dean Burgon, edited by Mr. Miller, is very much more than Dean Burgon alone. If Dean Burgon knew about the Greek Text of the Gospels, it is easy to see that Mr. Miller knows more. Therefore, those who think they have heard already all that Dean Burgon could say about it, must find this volume and read it.

It is a supplement to the volume entitled, *The Traditional Text of the Holy Gospels*, which was reviewed at some length in our columns. This is not less in importance, but it does not need so minute a handling. The readers of the former volume will certainly go on to this; and no one should read this volume first. Yet this is the easier to read. For its purpose is to trace the corruptions of the Received Text back to their very beginning, a most important and most interesting labour. Further, it yields the more undeniable results. Here even the beginner may gather with profit and without fear. And finally, it is written in a spirit of unmistakable purity and gentleness.

THE THREE HOMES. BY THE VERY REV. F. W. FARRAR, D.D. (*Cassell*. Crown 8vo, pp. vii, 389.) *The Three Homes*, which we think came out in the *Quiver* first, has run through eight and twenty thousand under a mere pseudonym. 'F. T. L. Hope' the Dean then called himself, the letters having much significance to him, for they stood for Tennyson's memorable line—

And faintly trust the larger hope.

Eight and twenty thousand already. Now the book is out in its author's name, and that name will carry it through many thousands more. Get it into the home and the schoolroom; it is instinct with pleasure and purpose.

THE PEOPLE'S BIBLE HISTORY. EDITED BY THE REV. G. C. LORIMER, D.D. (London: *The Christian Commonwealth Company*. Large 8vo, pp. xxvii, 910, with maps and illustrations.) The plan of this important book is very simple. The history of Israel, as recorded in the Bible from Genesis to Acts, was divided into twelve parts, and a different man was found to write the story of each part. They were instructed to write it popularly; they could not help writing it scholarly. Then

'Byeways' of the history, such as the *literature* and *manuscripts*, were committed to the care of four men more. And finally, the editor continued the history down to the Triumph of Christianity. So it is the Bible and its story, as modern scholars are able to tell it. They are not all on a level of scholarship, nor even on a level of progress. But they are all *good* scholars, and some are in the very front. That the book is written for the great Bible-reading public is manifest on the face of it. The illustrations and the maps, which are numerous and conspicuous, tell us so. The whole make and manner of the book tells us so. But lest the great public should miss the fact, Mr. Gladstone's face and Mr. Gladstone's Introduction tell us so most plainly. It is an Introduction of some length. It is thoughtful, candid, encouraging. It will be read very largely because it is written by Mr. Gladstone; it deserves to be largely read for its own value.

So this great book is a modern Ewald or Dean Stanley. And it is a sign of the time that it is not written by one man, but by many. It does not seem possible now for one man to write even popularly the whole history of the Bible. It is getting less possible every day. This work is written by many men, and every one of them has some special and authoritative knowledge of the part of it he writes.

THE SPIRIT OF POWER. BY THE REV. THOMAS ADAMSON, B.D. (*T. & T. Clark*. Crown 8vo, pp. 85.) Well, this is Mr. Adamson's little book on the Doctrine of the Spirit in the Acts. It needs nothing now but the record of its existence. It is certainly not one of the religious trifles we have suffered so long at Christmas. It is not even seasoned with a sensation of heresy. But it is a very wholesome, helpful little book; easily read, yet worth the closest study.

ANTE-NICENE CHRISTIAN LIBRARY. Additional Volume. EDITED BY ALLAN MENZIES, D.D. (*T. & T. Clark*. Large 8vo, pp. 533.) Notwithstanding the undoubted wonder of the archæological finds of recent years, the greatest wonder and the greatest number in the way of 'finds,' are in the region of Early Christian Literature. Some of these finds made nothing short of a sensation when they came; but their value was great enough to outlive it.

Now, all these Early Christian finds have been gathered together, translated by competent scholars, and edited by Professor Menzies. Those of us who, at much labour and some expense, gathered editions or translations of these many works as they appeared will grudge the labour now. For this is better in every individual case, having profited by all the books that went before; and it is most convenient to have them all in one. What are they all? They are the Gospel of Peter, which Professor Armitage Robinson has translated, and to which Mr. Rutherford has written an Introduction and Synoptical Table; the Diatessaron, by Mr. H. W. Hogg; the Apocalypse of Peter, the Visio Pauli, the Apocalypse of Maria Virgo, and the Apocalypse Sedrach, by Mr. Rutherford; the Testament of Abraham, the Acts of Xanthippe and Polyxena, and the Narrative of Zosimus, by Mr. W. A. Craigie; the Epistles of Clement, by Mr. John Keith; the Apology of Aristides, by Mr. D. M. Kay; the Epistle to Gregory and Origen's Commentary on John, by Professor Menzies; and Origen's Commentary on Matthew, by Dr. John Patrick. Now, the knowledge of these things is not mere diversion, it is an essential possession of the ordinary student of the New Testament.

THE BIBLE AND THE CHILD. (*Clarke & Co.* Small 8vo, pp. 171.) The papers that are gathered here first appeared in the *Christian World* and drew no little attention. For they are the outspoken utterance of men who firmly believe in the Higher Criticism of the Old Testament, and firmly believe that it should be taught to children. Well, it is a matter of much importance, and these papers are alive to it. But it may be counted to settle itself. Nothing would likely be more ludicrous—though the disaster might prevent us from laughter—than to find Sunday-school teachers, who have recently heard that there are documents in Genesis, begin to teach their children 'the results of the Higher Criticism.' The men who write here know where they are; but it is few of the teaching profession who do. Let these papers be read—they are most readable; but none of the writers would wish to force their views upon us, or force us to force their views on the little ones.

CHRISTIANITY AND SOCIAL PROBLEMS. By LYMAN ABBOTT. (*Clarke & Co.* Crown 8vo, pp. 370.) The literature of this subject is increasing at an enormous pace. For the most part it is accessible in small volumes. And of the almost innumerable number of small volumes in which 'Socialism and Christianity' is discussed, this is one of the best. This is, to our thinking, the best book that Dr. Lyman Abbott has written yet. For this work he is equipped beyond most of his contemporaries. His knowledge is wide and thorough, his judgment is true, his heart is wholly right. There is no room for possible offence, there is no possibility of finding it, in such a volume as this; unless it were, which God forbid, that you should say Christianity and Social Science had nothing to do together. There is the chapter on the Family, for example. Mr. Gladstone himself, who has told the American nation that that is the rock they must look out for, would heartily hold with all Dr. Abbott says on the sanctity of the marriage bond, the power making for righteousness in a faithful and peaceful family life.

FAITH AND SELF-SURRENDER. By JAMES MARTINEAU, D.D., D.C.L. (*Clarke & Co.* Small 8vo, pp. 122.) This is the second of Messrs. James Clarke's 'Small Books on Great Subjects.' It might perfectly well be called a 'Great Book on a Great Subject.' Is it not on two great subjects? And are they not the very greatest subjects we know? 'Faith, the beginning, and self-surrender, the fulfilment, of the Spiritual Life'—that is the complete title. And it is not only a clear recognition of a great truth; it is a beautiful exposition in choicest words and most irreproachable spirit.

THREE GIRLS IN A FLAT. By ETHEL F. HEDDLE. (*Gardner, Darton & Co.* Crown 8vo, pp. 298.) If theological persons are to read novels at all,—and they had better read just a little,—this will do. This is fresh and hearty, and if it does them no good it will do them no harm. It will do them good, however, if they read it and return to work again. For it is real, it is true; its feet are on the ground, albeit it has some stairs to climb and its head rises sometimes into the sky. It has bracing in it even, being altogether a wholesome happy earnest book, that encourages no one to

take life foolishly. It is said that *some* theological persons are reading more novels than is good for them; trying, too, to satisfy a conscience by saying that they cannot preach to people unless they know what they are reading. This book is not for them. They had better take to their concordance again. But if there are any who can spend one profitable hour in this way, this is the book for them. It is better than most of the novels this season has given us yet; it is not perhaps surpassed by any of them.

FOUR PSALMS. BY GEORGE ADAM SMITH. (*Hodder & Stoughton*. Small 8vo, pp. 132.) It is a little book, but it is in Professor Smith's most welcome manner, and itself most welcome to all of us.

DIGGING DITCHES. BY THE REV. F. B. COWL. (*Kelly*. Fcap. 8vo, pp. 158.) Another volume of Children's Sermons. The demand is great; the supply seems likely to meet it. And these are good too; their texts are catching, their language is simple, their teaching is wholesome and helpful.

THE PREACHER'S MAGAZINE. Vol. VII. (*Kelly*. 8vo, pp. 580.) When a magazine comes out which the reviewer believes in, he says it has come to stay. But a magazine that comes to 'stay' must also come to 'go'; and *The Preacher's Magazine* is stable because it is so progressive. For the preachers of to-day are not the preachers of five years ago, and they will not have their fare the same; therefore in this living preacher's magazine there are new features and new faces every year, and it clearly has come to go.

THE MODERN READER'S BIBLE. THE KINGS. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. 12mo, pp. xvi, 273.) Professor Moulton is proceeding with great rapidity. But the work must have been well forward before the publication began. For there is no haste here. This volume is as carefully mastered as the rest. And to give us Kings as literature—give us the Books of Kings as if they had been written yesterday, is a work that demands care as well as much originality. Again, this is the Bible for the English student.

NEW STARTS IN LIFE. BY THE RIGHT REV. PHILLIPS BROOKS, D.D. (*Macmillan*. Crown 8vo, pp. vi, 356.) This is the eighth volume that has been issued of the sermons of Phillips Brooks, and it is a wonderful thing that sermons which we found so separate and original continue separate and original still. Take the sermon that opens this book and gives a title to it. A New Year's Sermon it is. Preach it on the next New Year, and your people will listen to you for once. But never preach it again; for it is memorable. Having been listened to, as they will listen to it, it will work a work in their midst, and it will not *need* to be preached again.

THE OLD FAITH OR THE NEW—WHICH? BY C. E. STUART. (*Marlborough*. Crown 8vo, pp. 266.) It is the question asked by the writer of the Epistle to the Hebrews (who, by the way, was St. Paul after all, according to Mr. Stuart), for this is a brief exposition of that epistle. It is an exposition after that manner with which Mr. Stuart has made us familiar in Romans and other books. The text is taken in portions, a new heading in black type is given to each portion, and then Mr. Stuart draws out the Gospel under that heading, and is not afraid of dogma.

ST. ANSELM OF CANTERBURY. BY J. M. RIGG. (*Methuen*. 8vo, pp. 294.) Messrs. Methuen have done a very great service to English literature by their many biographies of famous Englishmen. With scarce an exception, they have been given to the right men and well done, and they have added both to our knowledge and delight. Mr. Rigg's *Anselm* is one of the largest in size and one of the most devoted. And surely Anselm was worthy of large space and a large heart. It is well, too, that Mr. Rigg has written, not for the theological student, not for the man whose only interest is in the intricacies of the *Cur Deus Homo*, but for the multitude of men and women whose interest is in St. Anselm. It is a popular book, packed full of original research; a scholar's book, written in lucid and light-stepping English. Nay, Mr. Rigg is able on occasion to rise into eloquence and fervour; witness his thrilling description of the appointment of Anselm to the archbishopric.

COMMON THOUGHTS ON SERIOUS SUBJECTS. BY THE LATE CHESTER MACNAGHTEN, M.A. (*Murray*. Post 8vo, pp. xl, 304. With Illustrations.) It is the addresses Mr. Macnaghten delivered in India, as he carried on for five-and-twenty years 'the important and novel work of educating the princes and nobles of Kathiawar.' Manifestly Mr. Macnaghten was greater than his addresses, as all true educators must be. And Mr. Macnaghten is here himself. Still the addresses are good, very fine indeed in spirit, often quite felicitous in thought and language. Their subject is the way to live. Ethics is the heading under which the volume should be entered in the libraries. It is a course of ethics, untrammelled by system, unhindered by scientific nomenclature.

THE ILLUSTRATED BIBLE TREASURY. EDITED BY WILLIAM WRIGHT, D.D. (*Nelson*. Crown 8vo, pp. xiv, 712. With Maps.) This is a work of great value; perhaps, if we reckon usefulness and scholarship together, the best of all the 'Aids' to the study of the Bible. It is larger than any of its rivals. It is more profusely illustrated, perhaps more artistically also. It is more attractively written. The subjects and the authors are

far too numerous to mention, and too uniformly good to select from. But a sentence may be written on the concordance. It is the first concordance of its kind. For it combines the chief readings of the Revised Version throughout the whole Bible. It is not a complete concordance, of course, nor anything like it. But it will be found a thoroughly sensible one. Besides the words and their Revised changes, there are subjects and proper names, all printed so cleverly as to be distinguishable at a glance. There must be a large constituency for such a work as this; and this work is published at a price to reach it.

INEBRIETY: ITS SOURCE, PREVENTION, AND CURE. BY CHARLES FOLLEN PALMER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 109. With Diagram.) There are books on their subject that are luxuries or less; this is indispensable. It is indispensable at least to those who are fronted with this subject seriously, and seriously seek to understand it. What a subject it is!—mentally, morally, physically. What patience it demands from us all! What swift resolute strokes of helpfulness and freedom! This is a little book, but the author is deep in the matter of it.

By Hook or by Crook.

BY THE REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.

'And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself.'—I SAM. ii. 13.

THE flesh-hooks attached to the altar of burnt-offering in the Jewish tabernacle were, in all probability, originally meant to be used for placing the pieces of the sacrifice in order upon the coals of fire, or for gathering them together, as the flames burnt more fiercely, in order to be entirely consumed. But by degrees these instruments were used for less hallowed purposes; and in the degenerate days of the Judges of Israel, a custom had crept in of converting them to selfish uses. The

priestly office was regarded as a source of worldly profit, and the ministrations of God's house were turned into means of gain. The flesh-hooks, instead of being employed in the service of the altar, in order that the sacrifice might be rightly consumed according to the Divine requirements, were used for the gratification of the priest's own fleshly appetite. The Levitical law enjoined that in every sacrifice that was offered as a peace-offering, the fat in the inside of the victim should first of all be burnt upon the altar, as God's special portion and as the essential part of the worship. The breast and shoulder were to be reserved as the reward of the officiating priests; while the rest of the carcase thus consecrated was to form a feast for the offerer and his family in their own home. But the wicked

sons of Eli acted in utter defiance of this law. When they ministered at the altar, they not only appropriated their own lawful share of the offering, but also a large share of what belonged to God and to the worshipper. And, worst of all, they seized in the most irreverent manner the meat before it was laid before the Lord; and if any offerer dared to resist this gross act of sacrilege, which neutralised the whole design and effect of the sacrifice, and insisted upon God having due precedence, the meat was snatched from him with violence. The God whom these sons of Belial served in this manner was their belly, and their glory was in their shame.

A kind of game of chance was practised in regard to the pieces of meat that were being cooked in the boiling water of the pot upon the altar. The flesh-hook was cast at random into the pot, and whatever piece of meat floating about in the broth was attached by its three prongs, was brought out and became the perquisite of the priest. This custom reminds us of a somewhat similar one which is in great vogue still at Hallowe'en, when a two or three pronged fork is dropped from a certain height into a tub full of water, in which apples are floating about; and the apple that is struck by the fork becomes the property of the fortunate hither. This game is doubtless a survival of some primeval custom of sun-worship; and in all likelihood the priests of Israel, when they fell away from the Levitical purity of their worship, grafted upon their sacrificial observances some portion of the ritual of the Baal idolatry of the surrounding nations—with which they were too familiar. They sank from the worship of the holy God into the worship of nature, with all its fleshly lusts and corruptions. And even this game of chance with the sacrifices of the Lord was not played fairly; for by some cunning device the priest's servant contrived that his flesh-hook should seize the largest and best pieces of meat for his master. The rapacity of the sons of Eli in this respect was notorious; and by their sacrilege and extortion they caused the people to abhor the sacrifices of the Lord, and to abstain from offering them. Their sin was a presumptuous sin, and a flagrant insult to Heaven, and drew down the thunderbolts of vengeance

which destroyed Shiloh and made the house of Eli desolate.

Besides the religious interest connected with this subject, there is an antiquarian one. The custom seems to have been perpetuated into later ages, and to have cropped up in the Christian Church. Mr. George R. Wright, F.S.A., in the first volume of the *Antiquary*, mentions that among the ruins of the old monastery of Battle, at Hastings,—connected with the famous victory that decided the fate of England,—there was found not long ago an archaic instrument called the 'Abbot's flesh-hook,' which shed a good deal of light upon the curious domestic life of the abbey. It was a long fork of bronze with a round handle, terminating in three prongs turned up. With this instrument, according to tradition, the Abbot was wont to fish out a piece of meat from the boiling caldron in which the food of the monks was prepared. It was his privilege to select his portion in this way before his brethren were allowed to get their share. And this fact would seem to indicate its association with an old religious ceremony, and to connect it, if not with the custom of the Jewish priests in the days of the Judges, at least with some prehistoric worship that was in the land before Christianity. Mr. Wright conjectures, with a good deal of plausibility, that the familiar phrase 'by hook or by crook,' which is of very ancient origin, occurring twice in Spenser's *Faerie Queene*, may have arisen in connexion with this custom. The crozier of the Abbot was the 'crook,' and the instrument by which he obtained his first and best share of the monastic food in the refectory was the 'hook'; and very likely the monks coupled the two insignia of their superior's office together, and invented among themselves the proverb, that what their Abbot could not get by his hook, he would get by his crook; meaning thereby, that if the hook failed to fish out the best piece of meat for him, his crozier, or crook, the symbol of his dignity, would ensure that it should be allocated to him. They doubtless afterwards used the phrase to express anything that could be got by chance, or by the right of superior position. If the one failed to secure the coveted object, the other made it absolutely certain.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

'Jesus therefore said to those Jews which had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free.'—John viii. 31, 32 (R.V.).

EXPOSITION.

'*These Jews which had believed Him.*'—Observe the important distinction between believing on Christ (ver. 30), and believing Christ, as here. This distinction is so clearly defined that we are almost shut up to conclude that those to whom Jesus now chiefly turned His attention were not those who had believed on Him, *i.e.* the genuine believers of ver. 30, but those who were half-way, believing that Jesus spoke truly, and was a good man, perhaps a prophet, but who had not yet surrendered heart and will to Him. This conclusion would then be confirmed by the otherwise unaccountable change which takes place in the attitude of those to whom Jesus speaks.—REITH.

'*If ye abide in My word.*'—Short of making the word of Jesus the resting-place for both heart and intellect, full discipleship would be impossible. The true disciple receives and continues in the word of his Master. The expression expands and illustrates the difference between believing Christ to speak the truth, and believing in Him. Many ancient Jews and modern Christians believe so much of Christ's word as is verified by their moral consciousness, and dispute or dispose of the rest as *aberglaube*. The genuine disciple continues, abides, in the word of Him who is the Incarnate Word, yielding to it entire acquiescence as the absolute reality of things, as the truth about God and man.—REYNOLDS.

'*Then are ye truly My disciples.*'—The sentence is a gracious recognition of the first rude beginning of faith. Even this, if it were cherished with absolute devotion, might become the foundation of better things. It included the possibility of a true discipleship, out of which knowledge and freedom should grow; for there is a discipleship of those who, for the time, are in ignorance and bondage.—WESTCOTT.

'*Ye shall know the truth.*'—The *truth* is the full revelation of the true nature of things—that is to say, of the sacred character of the relations between God and man as a moral being, and, consequently, of salvation. It is contained entire in the word of Jesus, and will be disclosed to these new believers when a higher light shall enable them to penetrate to the true meaning of this word. And thus they shall be delivered, not from a foreign political power, but from the inward power of sin. On what, then, is the empire of sin in the human heart really based? Upon a fascination. Let truth shine into the heart and the spell is broken; the will becomes disgusted with that which seduced it, and, to use the words of the Psalmist, 'the bird escapes out of the snare of the fowler.' This is the true deliverance which the Messiah comes to effect; if there is to be another, and an external one, it will be but the complement of this.—GODET.

'*And the truth shall make you free.*'—Jesus explains immediately in what this freedom consists. The occasion and connexion do not at first seem clear. Perhaps Jesus sought simply to make them realise their actual condition, moral and spiritual. Absolutely speaking, no one is a free man who is ignorant of truth, much less he who fears or shrinks from the disclosure of truth, or whom truth condemns. Ignorance is the mother of slaves, slaves in the understanding and in the will. As that is the truth which a man has when he is himself *true*, that is liberty when he is freed from the dominion of his own passions.—REITH.

METHODS OF TREATMENT.

I.

TRUTH AND FREEDOM.

By the Right Rev. Alfred Barry, D.D.

The text combines the theoretical and the practical,—the elements of knowing and doing,—and suggests harmony between religion and science. These are the two great forces bearing upon the progress of humanity. The relation between them

deeply concerns both. The view that they must be regarded as lying on different planes must be put aside. The human mind cannot be satisfied without attempting to find an ultimate Cause, or with vague reverence for an unknowable Being. Science has a moral aspect, and religion claims the mind as well as the soul. What is the relation between them? The following thoughts on science are suggested from the side of religion.

1. Christianity stamps dignity upon knowledge. St. John especially lays stress on knowing the Truth. Christ calls Himself 'the Truth,' and He declares that the knowledge of God—not the fear or the love of God, though these follow from it—is eternal life. By knowledge of truth man is to be free, and grow to ordained perfection. In such a Gospel, knowledge is blest. Only science falsely so called is under its ban. Christianity itself is a great system of knowledge, and those who enter into its true spirit will rejoice in every discovery of truth, and honour all who seek for it.

2. Of what kind shall this advance of knowledge be, and how gained? It is to rise continually to the knowledge of the Supreme. A man may limit himself to one investigation, but life is more than science, and he must not neglect the life of the soul and its relation to God. Every man must face this problem, and a whole world of external knowledge cannot compensate for the inner light of the soul. All truths are manifestations of God, and through all we may have knowledge of Him, and in seeking Him must use all our faculties. In spite of all theories of evolution—theories of method rather than of cause—and of all other difficulties, man, in contemplating inorganic matter, organic life, and humanity, recognises the work of a Divine Being, and sees behind it righteousness and love, and gains conviction of a living Personality. By all our faculties—mind, conscience, heart—we rise to the knowledge of the Truth.

3. We must believe that a righteous and loving God will reveal Himself to His creatures. All truth is a self-revelation of Him. That revelation comes through the inspired few—the lawgivers, teachers, prophets.

4. Christianity consists in the belief that God is knowable, and in acceptance of Christ as the revelation of God.

5. If science claims to be the one thing needful for humanity, Christianity must protest against such usurpation. But the Christian can delight in

its advance in its proper sphere, as an advance in the self-revelation of God, and a growth towards freedom.

II.

OUR LORD'S TEST OF DISCIPLESHIP.

By the Rev. C. E. W. Dobbs, D.D.

The text was spoken to encourage those Jews who believed on Christ, and in it we have this truth: The test of true discipleship is abiding in the word of Christ.

1. *The test of discipleship.*—Jesus knew how hard would be the struggle awaiting His followers, the temptation, scorn, and opposition which they would have to endure, and this saying was both an encouragement and a warning to them. The test was reasonable, for the disciple must recognise the authority of the Master, or there will be no progress in knowledge. When rebels submit to lawful government, the essential thing is recognition of, and submission to, the ruling power. Christ is our *Saviour*, but also our *Lord*, and obedience to Him is the only proof of reverent loyalty.

2. *Abiding in the Word.*—Guided by the Spirit of Truth, the apostles have transmitted His word to us, that we may abide in it. (1) For doctrine. He is the world's great Teacher of essential truth, and in His Word only do we find soul-satisfying doctrine concerning God, humanity, and immortal life. Elsewhere we have only what is problematical and hypothetical. Here we have the one infallible test of all teaching. (2) We must abide in His word for guidance in all duty. By it life's problems can be wrought out. From the beginning of the Christian life to its end, in every emergency, the precepts of Jesus must be our guide. Abiding in them we cannot go astray. The danger is that we will forget them.

ILLUSTRATIONS.

Continuing in Christ's Word.—A soldier's confidence in his commander is evidenced by obeying his orders. A patient's trust in his physician is shown by the patient following the physician's directions. A disciple's sincerity in his professions of discipleship is proved by the disciple walking according to the Master's teaching. It is not that there is any merit in the obedience itself, but it is that there is no sincerity in a profession of faith where there is no obedience.

—H. C. TRUMBULL.

It is the evening that crowns the day, and the last act that commends the whole scene.—J. TRAPP.

Freedom by Truth.—The truth Christ taught, and by which He set men free, was this : that God was their Father and Saviour, that He really loved them, and would make any sacrifice to ransom them from evil. The truth He taught was, that to love God and his neighbour with all his heart was the whole duty of man. The truth He taught men was, that heaven was their home, the home in which they would dwell with God for ever, if only they accepted His salvation, and were diligent to discharge the duty of love.—S. COX.

TWO boys see a misshapen, hideous object in the dark. One goes up to the cause of his terror, examines it, learns what it is ; he knows the truth, and the truth has made him free. The other leaves it in mystery and unexplained vagueness, and is a slave for life to superstitious and indefinite terrors.—F. W. ROBERTSON.

IT is quite true that the truth does not make you free all at once. The light very often seems to do nothing but show you your chains. The result of seeing that you are not living as becomes a Christian is not always that you are instantly able to begin a new life. On the contrary, very often this is but the beginning of a new battle.—F. TEMPLE.

IT is assumed (in the modern world) that not the believer, but the doubter is free. Does he not call himself a free-thinker? It would be easy to show that the opposite of this is the lesson of history and experience. All the strongest influences for the emancipation of the human mind from the bondage of error, and of nations from the yoke of despotism, have had their root and inspiration in religious faith, and not

in unbelief. And the true guarantees for freedom, when it has been won, lie in that region of moral strength and stability which always has been in close relation with a pure and sound religion.—D. FRASER.

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St. Luke in the International Critical Commentary.¹

BY THE REV. HENRY A. REDPATH, M.A., QUEEN'S COLLEGE, OXFORD.

WE congratulate the editors and publishers very sincerely on the appearance of another volume of *The International Critical Commentary*. The volumes, with one exception perhaps, reach a very high order of excellence, and this volume will bear comparison with the best of those that have gone before. It is the bulkiest of all the volumes that have as yet appeared, but no space seems wasted.

¹ *The International Critical Commentary. A Critical and Exegetical Commentary on the Gospel according to St. Luke.* By the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham, formerly Fellow and Senior Tutor of Trinity College, Oxford. (Edinburgh: T. & T. Clark, 1896.)

In the treatment of his subject, Dr. Plummer's aim evidently is to be, as far as he can, absolutely impartial, and to represent divergent views as fairly as possible before giving his judgment. A notable instance of this is the way in which he discusses the date of the Gospel. Whilst finally adhering with Dr. Sanday, Professor Ramsay, and others to the date, A.D. 75-80, in his Introduction, he shows how much may be said for the earlier date of about A.D. 63, especially on the ground that the destruction of Jerusalem could not have taken place when the Gospel was compiled.

The way in which the writer treats this subject illustrates the painstaking and thorough way in which the arguments *pro* and *con* have been con-

sidered. He has evidently read an immense amount of literature bearing on his subject, and many will have an opportunity of reading in this volume the results arrived at by many German critics, with which perhaps they have hitherto been unfamiliar.

In turning over the pages of the volume for the purpose of this review, we have noticed many points, some of which we may now proceed to notice.

It is not often that we see it so carefully insisted upon as it is in this volume that the Christian Faith rests on a historical basis. We are given the Old Roman Creed (Pref., p. vii), and shown how every article of it is founded upon statements such as are made in this Gospel. These are the things, he says, in which St. Luke must 'have been instructed.'

We think that Dr. Plummer has effectually disposed (not only in his Introduction, but in many remarks scattered throughout the pages of his commentary) of the arguments that have been used to prove that there is an Ebionite tendency to be found in St. Luke's Gospel—a view that was particularly brought into notice in the second part of Colin Campbell's *Critical Studies in St. Luke's Gospel*, published some years ago. He shows that in many of the passages common to St. Luke with other Gospels the language of the other evangelists is, if anything, more Ebionite than St. Luke's.

One of the strongest points in this commentary, and no doubt one of the most valuable, is his treatment of the language of St. Luke, not only in the Gospel, but also in the Acts, especially as compared with the rest of what may be called biblical Greek. It seems a pity that Dr. Plummer did not find space to add references to, at any rate, some of the lists of words and expressions on pages lii, liii, and Table 3 on p. lix. Such Tables as 1 and 2 are of inestimable value for the study of the relation of the language of St. Luke to that of St. Paul.

We wonder that, in the discussion of the characteristics of the Third Gospel, no mention is made of the fact that this Gospel is the Gospel of the Angels. The author gives us somewhere in this commentary a short note on the fact that St. Luke is fond of drawing attention to the ministry of angels, but it surely might have found a place in his discussion upon the characteristics of the Gospel.

There is a very careful discussion on the use of medical terms by St. Luke. The subject is treated with great caution, and it is made clear that whilst many have found in St. Luke an immense number of terms which they trace to his medical training, a great number of these cannot reasonably be assigned to this source, whilst others indubitably do point to 'the beloved physician.' The Introduction also contains a short account of Marcion's *St. Luke*, and pronounces it unhesitatingly to be an abbreviation of our Gospel as it stands. Other interesting sections follow—a short one on the MSS. and Versions, a longer one on the Early Literary History of the Gospel, and another on the Commentaries already existing. It is interesting to note that Dr. Plummer makes considerable use, as is made in the commentary in this series on the Romans of the commentary of Euthymius Zigabenus, a famous Byzantine theologian who flourished about 1118, of whose work a high estimate is given.

A full discussion of the Synoptic problem is, no doubt, held over for the forthcoming volume in this series by Dr. Sanday and the Rev. W. C. Allen. Dr. Plummer occasionally discusses special points, but in such a fragmentary and detached manner that his statements have given us no definite idea of any general theory that he may hold. It does not fall within his purview to discuss inspiration, but it seems a far cry from the use by St. Luke in his Preface of the word ἀκριβῶς and the fact that he asserts that he is giving us the results of careful research to assert: 'From this it seems to follow that an inspired historian may fail in accuracy if his investigation is defective.' We are not concerned for the moment with the truth or not of the statement that he may or that he may not fail.

Dr. Plummer, to speak generally, accepts the miraculous element in the Gospels.¹ He lays considerable emphasis on the fact that it is never asserted of John the Baptist that he performed a miracle, and that after his death none were claimed as having been done by him.

We admire the candid way in which Dr. Plummer states and brushes away difficulties that have been sometimes raised. For instance, in a

¹ We do not understand how, from his point of view, with the miraculous feeding of the multitude before him, he can say (p. 44): 'In no miracle before the Resurrection does Jesus create.'

note on ii. 5, about the presence of the Virgin Mary at Bethlehem, he says: 'It is futile to argue that a woman in her condition would not have gone unless she was compelled; therefore Luke represents her as being compelled; therefore he has made a mistake. She would be anxious, at all risks, not to be separated from Joseph. Luke does not even imply that her presence was obligatory, and, if he had said that it was, we do not know enough about the matter to say whether he would have been wrong. Had there been a law which required her to remain at home, then Luke might be suspected of an error.'

Among the many questions which have been raised with reference to the Synoptic Gospels, that of an anterior Aramaic Gospel is one of the most interesting. Dr. Plummer points out from time to time passages in which it is possible that there may be an Aramaic original underlying the Greek; but he evidently does not attach very great importance to this evidence.¹

For an instance of a short but excellent general treatment of a most difficult subject, we would refer to the introduction to the comments upon the Temptation of our Lord (pp. 105, 106). In fact, the whole of the commentary upon the narrative of the Temptation is most excellent; but surely a negative has fallen out from the first sentence, in which the words οὐκ ἔφαγεν οὐδέν are commented upon: 'This does agree well with the supposition that Jesus partook of the scanty food which might be found in the wilderness.'

In discussing points where he differs from the more generally accepted ideas, Dr. Plummer arrives at his point very directly and very clearly. Thus, in discussing the διὰ μέσον of iv. 30, he says: 'The addition of διὰ μέσον is for emphasis, and seems to imply that there was something miraculous in His passing through the very midst of those who were intending to slay Him, and seemed to have Him entirely in their power. They had asked for a miracle, and this was the miracle granted to them. Those who think that it was His determined look or personal majesty which saved Him have to explain why this did not prevent them from casting Him out of the synagogue.'

It is very seldom, indeed, that we meet with anything which really offends against good taste in this

¹ The fourth reference '223' under Aramaic in Index i. seems to be a misprint for '222.'

book, but we feel bound to protest against Dr. Plummer's paraphrase of the words πῶς δύνασαι λέγειν (vi. 42): 'With what face can you adopt this tone of smug patronage?' And, in quite another way, we think the treatment of vi. 29, 30 is rather dangerous. To say that Christ gave precepts which are impossible to keep is to use an expression which can scarcely be commended, even with the limitations which are afterwards put upon the statement. But such faults as these are rare in this volume; we would rather turn to such careful instances of the statement of the various views that have been held as to the meaning of a passage, as that in the note on vii. 19, on the meaning of the question sent to Christ by John the Baptist from his prison, or that on the games of the children in the market place, in vii. 32.² At the same time, where a discrepancy exists between one Gospel and another, there is no attempt made to disguise the fact, even though it cannot be explained. It is surely better to acknowledge the difficulty bravely than to write as if all were plain. This mode of treatment gives rise, perhaps, to a little disappointment at times, but it is the better way. But the shrewdness of the author also finds its expression sometimes, e.g. in his note on ix. 17, in which he says: 'These exact details would scarcely have been maintained so consistently in a deliberate fiction or in a myth. Still less would either fiction or myth have represented one who could multiply food at will as giving directions that the fragments should not be wasted (John vi. 12). The possessor of an inexhaustible purse is never represented as being watchful against extravagance.'

We might pursue the subject much further, selecting particular points for praise, such as the constant reference to the Latin versions, the notices of the frequent appearance of amphibolous phrases in the text, the point he makes of the statements of the Fourth Gospel being implied in the Synoptic Gospels, the careful note about Ps. cx. (pp. 472, 473), and the excellent indexes at the end of the work; or the reverse, in that he fails us, but only very occasionally, at arriving at definite views on some difficult point, and occasion-

² We scarcely ever find Dr. Plummer at variance with himself; but his two statements about the use of βασιλεύειν in the Septuagint on p. 199 and p. 364 do not quite agree.

ally gives a reference to some other book, when the reader might reasonably expect information.

But when all is said, it is clear that this is a most valuable volume, absolutely necessary for the critical student of the Gospels, and, at the same time, containing, in its devout treatment of

critical subjects, many suggestive remarks capable of being made excellent use of by the preacher in his study.¹

¹ We hope that a second edition may be soon called for, and, if so, that the Greek throughout the volume may be carefully revised.

The Homelessness of Christ.

(ST. MATTHEW viii. 19, 20.)

I.

BY THE REV. JOHN ROBSON, D.D., ABERDEEN.

'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.'
—MATT. viii. 20.

I QUITE agree with the opinion of Professor Bruce, commented on in the December EXPOSITORY TIMES, that the current interpretation of this text is unsatisfactory. But I cannot accept the Professor's parabolic interpretation as wholly satisfactory either. Nor can I agree with the editor that the current interpretation is the literal one, or, at all events, the only literal one. It necessitates exaggeration, while there is an interpretation quite in conformity with the ordinary laws of human expression, which requires neither exaggeration nor parable, and conveys a much more pointed lesson than either of the others.

Whoever the scribe was that said, 'Lord, I will follow Thee whithersoever Thou goest,' he gave expression to the sentiment of every true believer in Christ, and to everyone who has this sentiment Christ speaks as He did to the scribe. It was not the poverty of the Son of Man, but the boundless resources at His command, that prevented Him finding where to lay His head. The lesson for every one who will be a true disciple is that the greater his wealth, his resources, his opportunities, the less possible will it be for him to find where to lay his head.

The words are spoken of 'The Son of Man,' and so contain a truth applicable to all men. What is the difference between man and the foxes or birds of the heaven? The latter have no responsibility beyond themselves. Having secured food for themselves and for their young ones, they can retire to rest without feeling responsibility for

others, or fearing that others will come to rouse them with claims that they should discharge it. So it is not with man. He is responsible for his brethren, as far as his power extends. When he has finished his day's work, and got enough for himself and his family, he may retire to rest at home; but he does not thus escape the responsibility resting on him for others; and if he wishes to do so, these others may come rousing him from his rest with claims for help. The man who said, 'Am I my brother's keeper?' was a murderer. It is true that this sentiment of responsibility is very much deadened in man, because man is depraved; but his true nature only requires to assert itself for it to awaken in full force.

Now, Jesus was *the* Son of Man, and this responsibility He felt supremely. He felt the call to help His brethren of mankind with all the resources at His command. There were then only two possible limits to the help He was called to give them—the limit of His own resources or the limit of their claims. The former He knew were boundless. He had resources for curing the ills of life, for healing disease, for feeding the hungry, for helping the poor, absolutely boundless, besides all spiritual riches that were at His command. So that on this side there could be no limit to His work. On the other side, men were beginning to discover His wisdom and His power, to press on Him for teaching, for the healing of disease, for help in all their wants. So that on that side, too, there seemed to be no limit; and the prospect of getting a resting-place seemed hopeless.

This comes out very markedly in the setting in which Matthew has put the saying. Jesus had

given the Sermon on the Mount. As He was coming down, a leper came to Him to be healed, and was healed. When He came into Capernaum, a centurion came to Him, beseeching Him to heal his servant, and got his request granted. Then He went into Peter's house, and there might have found where to lay His head, but Peter's wife's mother lay sick of a fever, and He was called to heal her. Thereafter He might have rested, but the house was besieged with the sick and the possessed, and He healed them. And, seeing the multitudes, He gave command to depart to the other side. Then the scribe came offering to follow, and then He uttered the words, 'The Son of Man hath not where to lay His head.' Let us try to imagine these words as spoken when He was embarking on board the boat, the eager, exacting multitude crowding the shore, the houses of Capernaum rising up behind, among which were the houses of Peter, and of John, and of other disciples, any of whom would gladly have welcomed Him as a guest, nay, as a master. Can we conceive that either the scribe or any one of the crowd would have understood Jesus to mean that He had no house to which He could go to rest, and not that there was no house where He was safe from being called out of His rest at any moment to give help to the needy?

So it continued to be. Jesus embarked on board the boat, lay down in the stern, and was soon fast asleep. At last He seemed to have found a place where to lay His head. But a storm came on; the boat was covered with the waves, the disciples awoke Him, saying, 'Save, Lord; we perish.' Even there the call of His disciples prevented Him getting rest. Then He came to the other side, where in the desert stillness He might find a place to lay His head, but there met Him two possessed with devils coming out of the tombs, and He had to heal them. Then the inhabitants of the place besought Him to depart, and He returned to Capernaum, and there He was called on to heal the sick of the palsy; and so, once again, got into the unceasing round of teaching and healing. So

it continued, varied by the opposition of some who drove Him away from where He might have got rest, till at last, through the terrible conflicts of Gethsemane and Calvary, He reached the grave, and at last, in that final resting-place of all, He seemed to have found where to lay His head. But the call of a dying world reached Him even there. He rose again the third day, and now, in heaven, every vision of Him shows Him standing, not resting, but continuing still in the attitude of service for His Church on earth.

The nearest illustration we can get of these words is that of a physician in a time of plague. He has been busy all day, and comes home at night to sleep, when he is called out to see one who will die unless he goes to his help. Having attended to him, he comes again to his home to get rest, but he is called out to another, and thence to another, till he says, 'I cannot find a place to rest my head.' He has his home, but he cannot find in it the security from interruption necessary for rest.

This represents truly the facts of Jesus' life, not only at the crisis in which He spake these words, but throughout His whole ministry. And, so understood, they are a lesson to all men. Above all are they a stirring, imperative call to the rich not to be slothful, but to use their resources for the benefit of needy fellow-men. In this there are just the same limitations for us as for Jesus, the limit of our powers, and the limit of the claims on us. Some time ago a wealthy philanthropist in London gave a large sum of money to the poor. Shortly after, an advertisement appeared in the papers requesting that no more letters be sent to him, as he was not able even to read one-tenth of the applications for help that had been pouring in on him. There was a limit to his powers, and there is a limit to the powers of all men. Up to that limit, and not beyond it, are we called on as sons of men to serve, and if we would be true followers of the Son of Man, who had not where to lay His head, we shall not allow considerations of sloth or ease to hinder our service.

II.

BY THE REV. JOHN REID, M.A., DUNDEE.

THERE is evidently room for a fresh study of the incident in which our Lord met the offer of the scribe with the words, 'The foxes have holes and

the birds of the air have nests, but the Son of Man hath not where to lay His head.' Like Dr. Bruce, in his latest book, *With Open Face*, I have long

felt that the common and traditional interpretation was unsatisfactory and objectionable. His interpretation, however, seems to me even more unsatisfactory and objectionable. For one thing, it is an instance of the parabolical interpretation of historical incidents, which is the last resort of the despairing homilist. Those who possess an exegetical conscience avoid it like sin. It is only admissible for purposes of edification, when the literal or historical interpretation is destitute of practical or spiritual significance. To give colour to the assertion that the words of Jesus mean that He was 'spiritually an alien, without a home in the religion of the time,' Dr. Bruce puts the incident comparatively late in the life of Jesus. He, however, lays stress on the record of Matthew as giving the important information that the volunteer was a scribe. Why should he not also lay stress on the indication of time, which the place of the incident in Matthew's Gospel gives to us? Meyer accepts the record of Matthew as indicating the true historical position of the incident. And if we conclude that the early date is the right date, it at once follows that the enumeration of the mass of incidents, which had intensified the opposition between Jesus and the scribes, is altogether beside the mark. It is much more probable that a scribe should wish to be received into the Jesus-circle, before the gulf of opposition became wide and fixed, than afterwards. Then, at the early stage of the life of Jesus, it was not apparent that He was spiritually an alien. He still attended the synagogue services; and it is only at the close of His life that He prophesies to His disciples that they would be put out of the synagogue. Taking these things into consideration, it does not appear that the words of Jesus would suggest the meaning which Dr. Bruce finds in them.

It seems to me that the repelling reply of Jesus is best regarded literally, as a statement of physical hardships to be endured by Him and His companion disciples. Undoubtedly there were among His followers a number of men who were able to minister to Him of their substance, but their ability or willingness did not meet the facts of the case. As Meyer says, 'The words are an evidence of poverty, but of poverty connected with an unsettled life, not necessarily to be identified with want.' The itineracy of Jesus throughout Galilee and Judea involved an almost continual uncertainty of shelter. We know that in one case at

least hospitality was refused, and that may have occurred more than once. Even though the country was thickly populated, it might easily happen that the necessities of the itineracy, and the comparative largeness of the company, would compel Him and His followers to spend the night in the open air. These possibilities are all that are involved in the graphic words of Jesus, in refusing the offer of the scribe. They are only indicative of hardships. There is no need to attribute to them a 'certain tone of exaggerated sentiment, according ill with the known character of Jesus.' And this statement of hardships to be endured by Him and His disciples corresponds with the whole impression of the gospel records. Dr. Bruce's spiritual interpretation seems very far fetched indeed.

The suggestion that the scribe was possessed of means is also quite needless, and is besides unlikely. Scribes were to be found in all grades of social life, like ministers and teachers of to-day. Undoubtedly they were held in honour among the people, but that honour did not always mean wealth. From the large number of scribes which existed in Palestine, it is almost certain that the majority of them were comparatively poor. Seeing also how few rich men were attracted to Jesus while He was on the earth, it is somewhat unlikely that the scribe had any claims to be ranked among them. With even greater likelihood we may regard him as a poor but godly scribe, of the spirit of Hillel, whom the life and words of Jesus had attracted. If among the Pharisees there were a few spiritually-minded men, may we not say that even the bigoted order of scribes was saved from universal corruptness, by a few lowly and truly religious men.

But suppose this scribe to be one of these, how do the words of Jesus apply specially to him? The common idea that he had 'earthly aims which the eye of Jesus had fully penetrated' (Meyer) proves too much. Had the other disciples, who were called to be the personal followers of Jesus, no 'earthly aims'? Were they free from self-seeking, or from hopes of personal advancement, in connexion with the Kingdom of God? Did not James and John, after they had been in the company of Jesus for a lengthened period, come to Him with the request for the chief places beside Him in His Kingdom? Nay, even at the end, when the Master was going up to Jerusalem

to be crucified, were not the disciples disputing on the way as to 'who should be the greatest?' Selfish hopes, 'earthly aims,' would have shut out not only this scribe, but every one of the twelve as well. It is quite evident that this reason does not specially apply to the scribe.

The other current reasons for his exclusion or rejection are equally beside the mark, and equally uncharitable and unsatisfactory: as, that he was a rash, impulsive, hasty man, who had not counted the cost of what he proposed to do; or that his 'homage breathed a blind confidence in his own strength' (Godet). Would not Peter at least—if not James and John, the Boanerges—have been also rejected, had their qualities of nature unfitted them to be the companions and servants of Jesus? Were the impulsive, the generous-hearted, or even the self-confident men who wished to serve Christ always to be refused? Was there no hope of a place for them in the higher service of Jesus until they had purged themselves of their faults? Did not the Master call all His disciples with all their faults and failings, and fit them for His service *in His service*? This reason also must be laid aside. It does not specially apply to the scribe.

How then are we to interpret the saying, so as to give it a real personal application to him?

(1) First of all, it is plain that when the scribe volunteered to follow Jesus 'whithersoever He went,' he was already a disciple. This is evident from the words in the next verse (Matt. viii. 21)—'another of his disciples.' It is not a proposal on the part of the scribe to identify himself with Jesus. He had done so already. Both he, and the other in verse 21, belonged at this time to the number of disciples, using the word in its more general sense (Meyer). The scribe wished to be something more, viz. to be one of the little band of chosen personal companions who were to be with Jesus in His public ministry.

(2) Accepting, with Meyer, the record of Matthew as giving the true historical position of the incident, it becomes evident that the offer of the scribe was made very shortly after the delivery of the Sermon on the Mount, or, as Dr. Bruce would have it, the Teaching on the Hill. Whether the Sermon is a record of the teaching of a week or a day, is immaterial. But, prior to the Sermon, Jesus had chosen from the general company of disciples, the twelve men who were to be His

companions in His itinerant ministry. Surely it is not a far-fetched idea to suppose that the scribe had been present when the selection of the twelve was made, and that he had been greatly disappointed in being passed by? He may have been as warmly attached to the Master as any of the favoured few who were chosen. He may have cherished secret longings for opportunities of showing the strength and fulness of his devotion; and the loss of the opportunity given to others filled his heart with sadness. Can we not think of him lingering on the outskirts of the little company of Jesus and the twelve, as they descended the hill towards the sea: lingering still, while they remained in the city by the sea, until Jesus gave commandment to His disciples to depart to the other side. This was the hour of separation. He felt that he could not bear to be left behind. As he saw Jesus about to take ship, his feelings of regret and desire overcame his shyness. He would make one effort at least to secure a place beside Him. So, at the last moment, he came to Jesus with the cry of his heart upon his lips—'Master, I will follow Thee whithersoever Thou goest.' But Jesus replied, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.' Other words may have been added; but in the abbreviated record of the gospel history, this essential and easily remembered statement was alone recorded. I cannot believe that the words of rejection were spoken with harshness or severity. To say the least of it, Jesus had too much human courtesy to repulse with harshness any generous impulse of devotion towards Himself. Volunteers of this description were remarkably rare in His experience; too rare to be met with severity when they came. Surely rather, as He looked on the scribe, He loved him; loved him, but refused him. And why? What was there in the scribe to which His words applied?

(3) The words on the very face of them refer to *physical* hardships. The uncertainty of shelter which He had to expect in His itineracy, entailed the necessity of ability to endure physical sufferings. Is not this the clue which we must follow? Must we not look for some *physical* disability on the part of this volunteer, to whom this objection, and no other, was made? He was a scribe. I take the word as referring not only to a class, but to an occupation. Most likely he had all the

physical characteristics of his profession. He was unaccustomed to hardship; was unfitted for a life involving exposure more or less severe. *The spirit was willing, but the flesh was weak.* This at least is a reason which might specially apply to him. And apart altogether from the suggestion of physical disability which the character of his occupation provides, is it at all unlikely that men of weakly constitution were attracted to Jesus, and wished to serve Him? Even if the conditions of scribe-life in Palestine were more favourable to health than the conditions of a similar occupation among us, may not this scribe have had a weakly constitution, and bore the sign of it on his face and person? May not this man be the type in the Gospel story of the many men and women who have to bear the cross of physical weakness, and its consequent limitations, whose spirit would send them out to the high places of the field in the devoted service of their Saviour? Would it not be remarkable, especially in view of His kindness to all who were sick and diseased, if no instance of this kind happened in the earthly life of Jesus, since it happens so often now? Has not every missionary society had experience of the sadness and pain of saying, gently but resolutely, that while the spiritual qualifications are all that can be desired, in some volunteer for the foreign field, the physical constitution is unfit for the strain? Was it Richter who said, 'In this world we must not only have wings for the empyrean, but also a stout pair of boots for the paving-stones'?

That this physical disability was the barrier, becomes even more likely when we notice how many hardy fishermen were called into the band of personal attendants in the itineracy; men who were tanned by the sun and the sea, inured to hardships, and accustomed to exposure. The fact

that tradition assigns a long and vigorous life to almost all the apostles, even in the severe and dangerous experiences which their work entailed, is an indication that they must have had thoroughly good constitutions to start with. Like the angels, these messengers of the cross had to 'excel in strength.' This, along with the spiritual qualities of their nature, may have been a reason why they were chosen. I think, therefore, that it was for this cause that the eager scribe disciple was kept back, and that the sentence was pronounced in the most tender tones of love and sorrow and sympathy. Certainly it provides a physical disability, which agrees with the demand for power to face the physical hardship which the words of Jesus imply.

(4) Then, had Jesus spoken harshly to the scribe, is it at all likely that the other two disciples, who hesitated at the last moment to follow Him into the boat,—is it at all likely that they would have asked for liberty to delay? Severity shown to the scribe would have made them still more unwilling to speak of their own perplexities. But when they saw the gentle considerateness of their Master for the physical hindrance of their fellow disciple, they were encouraged to speak of the hindrances which seemed of much greater importance to them—the claims of filial duty and family affection. In the reply which was given to them, they were taught that the preaching of the Gospel is for them the supreme duty. And after all, is not this the reason why even the scribe was not accepted? The Lord Jesus must not have in the little band any one who might not endure the physical strain of the itinerant ministry. The weakly will always have opportunity and scope for serving Him, but it is the strong who must take the field.

III.

BY MISS AGNES MARWICK, EDINBURGH.

'The Son of Man hath not where to lay His head.'—ST. LUKE ix. 58.

I have heard the following explanation of the above text given by a native of Palestine, and should be glad to know how far it may be relied upon:—

In a Jewish house there was usually a common sleeping-room for all the family. The parents

slept on a couch in the centre, the sons occupied one side, and the daughters the other (cf. 'My children are with me in bed,' St. Luke xi. 7).

When a son married, he had a separate sleeping apartment assigned to him, and the name by which it was called signifies 'a place to lay one's head.'

Christ's reply to the scribe would therefore

mean that He must lead a solitary life, and would never be a married man, which to His countrymen would seem a much harder lot than a life of mere poverty. Moreover, if our Lord's

mother possessed property in Nazareth (cf. 'her own house,' St. Luke i. 56) and also in Judea, He could scarcely have been so poor as the ordinary interpretation of the passage would imply.

Sermonettes for Children on the Golden Texts.

I.

'The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.'—1 SAM. xvi. 7.

ONE of our poets has said that the proper study of mankind is man. Whether that is true or not, mankind takes a great interest in man. Portraits are preferred by most to landscapes; and the immense number of novels that pour out from the press every year depend upon their human interest—they are read eagerly because they tell us about *persons*. Again, much of our ordinary conversation is about people—what they have been doing or saying, or what they are. Thus we are perpetually forming judgments, saying this one is nice, that one nasty; this one foolish, that one clever. And these judgments are often very hasty and superficial.

1. For Man looketh on the outward appearance. The Israelites chose Saul to be their king because he was a head and shoulders taller than all the people. A Greek historian says that the Ethiopians used to choose their kings in the same way, conferring the sovereignty on the man of largest stature and greatest strength; and Herodotus himself admires Xerxes because, of the five millions of men who formed his army, he was the tallest and most beautiful.

Now, there are some things for which stature is necessary. The giraffe could not reach the high branches to feed on the leaves if it had not a long neck. And there are things for which strength is a recommendation, though they are getting fewer every day. But the tallest and strongest may be a very poor *man*. When Jesse's eldest son passed before Samuel he would have anointed him king, he was so tall and strong; but God said 'No,' and the stripling David was sent for, as he fed his few sheep in the wilderness, and anointed king.

The particular matter in which the judgment of men was at fault in our Lesson was in the power to give. Ananias and Sapphira gave, so did Barnabas. Most men would have judged of their liberality by the exact amount of their giving. But Christ, who saw into the heart of the widow who gave the two mites, and said that she gave more than all the rest, now enabled St. Peter to see into the hearts of Ananias and Sapphira, and say that their giving was simply stealing. For their heart was not right; they gave both grudgingly and hypocritically.

2. For God looks on the heart. One of our writers says that the mind is the measure of the man. But if the mind means mental ability, it is a mistake. Mental ability, like stature and strength, is good if it is directed aright. And it is the heart that directs. The heart or will—there the *motive* resides. It is not what we have nor give, but what we are, that makes us men, and it is the heart that tells what we are. We sometimes say that a bad man has a good heart, but then we are misusing the word, making it signify the impulses or emotions instead of the will.

So, then, if you would find out what a boy or man is, find out his heart. He may sometimes do wrong, and go wrong; but if his heart is right he will come right in the end and do right. David did wrong, and once went very wrong; but his heart was right in God's sight and he repented of the wrong, and so was actually a man after God's own heart.

Now one or two points to remember:—

(1) God looks on us. We are never out of His sight. He saw David in the wilderness among the sheep, though his very family had practically forgotten him. There is no act we engage in but it is naked and open in the sight of Him with whom we have to do.

(2) God looks into us. It is easy to deceive others, even those who know us best: it is im-

possible to deceive God. He sees farther into us than we ourselves see. For He sees the motive that sets us a-working, and so He gives us credit just for that. Thus many a good deed and many a great deed is a paltry affair in His sight; and we shall see that it is a paltry affair in the Great Day. And many that are first now will be last then.

(3) Thus there are two things. First, get the heart right. 'Create in me a clean heart, O God.' And then, be always abounding in the work of the Lord.

II.

'We must obey God rather than men.'—ACTS v. 29 (R.V.).

The Authorized Version gives us, 'We *ought* to obey God rather than men,' but the Revised, 'We *must*.' Thus the R.V. expresses their feeling that they had no choice in the matter. Peter and the apostles had been caught in the temple, teaching in the name of Jesus, after the chief priests had strictly forbidden them. So they were brought before the Sanhedrin and asked why they disobeyed orders. This was their answer. In the Greek it is literally, 'It is necessary to obey God rather than men.' There were some things they had a choice in. They could choose their food and clothing, they were not bound to buy and eat any particular thing. This was a thing in which they had no choice: 'We must obey God rather than men.' What was true of them is true of us.

1. It does not mean that we must never obey men. The very word Peter and the apostles used shows that. It is a curious compound word, made up of *peithō*, 'to obey,' and *archē*, 'a magistrate,' so that it literally means, 'to obey a ruler.' And Peter himself is very plain in telling us that we must obey those that are set over us; thus in 1 Peter ii. 13, 14, he says: 'Be subject to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers, and for praise to them that do well.' If we were never to obey men, we should not have to obey our parents. But children are commanded to obey their parents all through the Old Testament, and it is emphatically repeated in the New. Thus St. Paul says (Eph. vi. 1): 'Children, obey your parents in the Lord: for this is right.'

2. But it means that we must also obey God. That needs no proof. God prefers obedience to the greatest gifts we can give Him. Saul, the

king of Israel, was sent by God to destroy the sinners, the Amalekites, and all that they had. He did not obey, but, thinking that God would be better pleased with a great sacrifice than with obedience, he kept some of the sheep alive for that purpose. That act of disobedience ended Saul's kingship over Israel. Samuel was sent to say to him that God had more delight in obedience than in burnt-offerings.

3. So we must obey men and we must obey God. But when we cannot do both, we must obey God rather than men. On this occasion God said to Peter and the apostles, 'Go, stand and speak in the temple to the people all the words of this life.' The chief priests forbade them to do that, so they said they must obey God rather than men. And so, whenever God's commands and men's commands conflict, we must obey God. And here is one good reason given by Christ. He said that even if men should kill us for not obeying them, we would be foolish to do it as against God, for they can only kill the body, while He can destroy both soul and body in hell. But when do the commands of God and men conflict?

(1) They conflict when men bid us do what is morally wrong. Employers sometimes bid their apprentices do things that practically mean lying and stealing. Even parents sometimes teach their children to lie and steal and the like, by example, if not by precept. Then God's command conflicts. And if we are His, we *must* obey God whatever it costs us.

(2) But we must not disobey men under a *pretence* of obeying God. In Christ's day there were people who refused to help their aged parents because they said they gave to the temple the money that might have been given to them, and Christ severely condemned them. They who spend their money on dress or pleasures instead of giving it to assist their parents or friends, are just as those persons were. And children who enjoy the luxury of Church and Sunday school and do nothing to share it with others, but perhaps despise them for their ignorance, are *pretending* to obey God rather than men.

III.

'Be thou faithful unto death, and I will give thee the crown of life.'—REV. ii. 10 (R.V.).

This is what you might call a commandment with promise. But it is not a commandment that

could be given to everyone. Before you can be told to be faithful, you must have some thing or some one to be faithful to. And as here it is *Some one*, this command is for those who 'know Whom they have believed.'

1. Be faithful. The opposite is to deny. And denial may be in words or in deeds, or even in thought. To doubt Christ, to doubt His love or His power, is to deny Him. And that soon issues in open denial. He, then, that is faithful is he who is able always to say, 'I know whom I have believed, and am persuaded.' Be faithful, then, though you cannot see Him. Says St. Peter, 'Whom not having seen, ye love.' Strengthen your faith by prayer, which makes Him real and near, and denial impossible; by reading, which gives a full understanding of Him and recalls His wonderful love; by abounding in the work of the Lord, which leaves no opening for doubt; and by unwavering trust and rest in Him, which fills the life so that denial would be sore bereavement.

2. Be faithful unto death. That is, not 'till you die,' but 'even though you should be killed for it.' Why should I not be faithful? Because sickness comes, disappointment comes, persecution comes, and perhaps death. Be faithful through them all to the last and worst. Job was. 'Though He slay me,' he said. And it is not so hard to be. For if I know Him, I know that He is mine for ever, and then what is this little life? So I shall not fear them which kill body, but after that have no more that they can do. Not that death is likely to be the penalty of faithfulness for you or me. But there *are* penalties; and we must be sure that we really can afford to despise them, by having a hope sure and steadfast, and that entereth within the veil.

3. The reward of faithfulness unto death—the crown of Life. There were two kinds of crown, the king's and the winner's. In the great races the winner was crowned with a crown of green leaves—ivy, parsley, wild olive, or laurel. This is a crown that fadeth not away. But it is also a king's crown; for we shall be kings and priests unto God.

4. But what is the description?—the crown of *Life*. Not *a* crown, but *the* crown, the crown which is Life. And so here is a strange contradiction: Be thou faithful unto *death*, and I will crown thee with *Life*. But the death is only the death of

the body; the Life is Life everlasting, joy and gladness at God's right hand for evermore.

IV.

'And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.'—ACTS viii. 35 (R.V.).

1. Philip was one of seven men who were chosen for a special office in the Christian Church. They were not chosen for their gifts of speech, but because they were 'men of good report, full of the Spirit and of wisdom.' That is, they were in favour with both God and man, and the evidence of it was all in the life they lived. But before they got into favour with men, before they were filled with the Spirit, they knew Jesus. That was the beginning of it all. And if they had been asked why men thought well of them, they would have said it was the doing of Jesus; if they had been asked how they were so filled with the Spirit, they would have answered, He is the gift of Jesus. They began their new life with Jesus. Jesus was everything to them through it. Jesus made them what they were.

2. Philip was one of these seven. He had to flee from Jerusalem because a great persecution arose there. But he did not flee from Jesus. He went along that way that leads from Jerusalem to Egypt—a wilderness way. He was sent there, else he would not likely have chosen it. Not that he was afraid of the wilderness, but he wished to come in contact with men, for he was burning to tell them about Jesus. As he wondered why he was sent into the wilderness, he heard chariot wheels. There were men in the wilderness, one man who was thirsting to hear about Jesus. He was the grand treasurer of the queen of the Ethiopians, and he was at that very moment reading in the Old Testament. Philip joined him, and began to preach Jesus.

3. Philip took an Old Testament text. It was in that great 53rd chapter of Isaiah. He *began* there, and finding Jesus there, he was at Jesus immediately, and he spoke of Jesus all through. For it is true to say that the Old Testament is full of Jesus, that it has nothing else in it. From the first verse of Genesis to the last of Malachi, the Old Testament speaks of the presence of Jesus and the promise of Jesus in the world. 'All things were made by Him,'—that is the meaning of the first verse of Genesis; the coming of the

Lord and His work of blessing and of cursing,—that is the last verse of Malachi. But Philip soon passed out of the Old Testament, and preached Jesus from his own knowledge. Partly what he had heard and seen—just what *we* read in the Gospels; but partly what he had experienced and received. He preached Jesus because Jesus had been to himself a Saviour, and was to himself a dear Master and King.

4. Philip *opened his mouth* and preached Jesus. It is not always possible, but it is often possible

when it is not done. And it sometimes happens that the persons we long to speak of Jesus to, but are too chicken-hearted to do it, are longing that we will open our mouth and preach Jesus to them.

5. Philip preached to a single person. It was a talk about Jesus. The gospel is well suited for talking; and there are those who could talk the gospel splendidly, but could not preach it. Jesus Himself talked the gospel to the woman of Samaria. May Christ be formed in you, a talker of Jesus.

Recent Foreign Theology.

Bertholet on Israel's Relation to Foreigners.¹

THIS is a valuable and exhaustive monograph on an important subject. The standpoint of the writer may be inferred from the names of the scholars to whom he acknowledges special obligations, Robertson Smith, Wellhausen, Stade, Schürer, and, last but not least, B. Duhm.

The plan of the work seems to us to succeed admirably in carrying the reader through the various stages of Israel's attitude to foreigners, stages which are shown to coincide with the gradual introduction of the law. In the early history as contained in JE, the relations of Israel to foreigners did not differ essentially from those of other nations. Bertholet traces carefully the distinction between the foreigner proper (*nokhri*) and the *gêr* or 'sojourner,' a distinction which unhappily is not maintained in either A.V. or R.V. of the English Bible, but which must never be lost sight of if we are to understand Hebrew history, and, above all, Hebrew legislation. The fact is emphasised that from the occupation of Canaan downwards Israel was in constant contact with foreigners in the shape of large remnants of the original inhabitants of the land. Our different sources account in different ways for the survival of the Canaanites, but they all agree as to the fact (Ex. xxiii. 29; Deut. vii. 22; Judg. ii. 23, iii. 1 ff.).

¹ *Die Stellung der Israeliten und der Juden zu den Fremden*, von Lic. Alfred Bertholet. Freiburg and Leipzig: J. C. B. Mohr. Edinburgh and London: Williams & Norgate. M. 7.

We find the presence of foreigners encouraged at court, as has always been the case in Oriental countries. Who does not recall Doeg the Edomite, Ittai the Gittite, and the Cherethites and Pelethites? Both David and Solomon, not to speak of Ahab, also contracted foreign marriages.

The effect of this friendliness with foreigners was to produce a religious syncretism, against which the prophets, from Elijah downwards, raised their protest. The desire to make of Israel a 'holy people' found expression in the Deuteronomic law-book, where we find the old injunctions of JE repeated in stronger terms (cf. Ex. xxiii. 31 f. with Deut. vii. 1-5, xx. 16-18). Special stress is laid upon the prohibition of intermarriages with the Canaanites (Deut. vii. 3). While Deuteronomy tends to increase the separation between Israelites and *foreigners*, it draws the bonds of union closer with the *gêr*, in whose case we find an extension (as compared with JE) both of privileges and of duties. This twofold tendency is traced all through the Exile and the subsequent period of history. The distinction is intensified in the one direction, and almost obliterated in the other, until in P the 'nations' become practically the 'heathen' and the '*gêr*' the 'proselyte.'

The struggles and victory of Ezra and Nehemiah are appraised at their due value, and the emergence of the same questions in the following centuries (e.g. in the Maccabæan and Roman periods) fully discussed. The final section of the book describes the attitude of Palestinian and Hellenistic Judaism to nascent Christianity.

Not the least valuable feature of Bertholet's

work consists in the elaborate footnotes on subsidiary subjects, which evince an enormous amount of research, and a thorough acquaintance with the literature of criticism. (We may instance the notes on p. 6 on Issachar, p. 29 f. on Saul's death, p. 38 f. on the Cherethites and Pelethites, p. 76 ff. on Japhet and Shem, p. 85 on Shebna, p. 156 on 'sojourner' and Tishbite.) To use a hackneyed phrase, even when one does not agree with the author, one can always learn from him.

There need be no hesitation in saying that Bertholet's monograph will be, at least for some time to come, the standard authority on the relations between Israel and foreigners. It contains a great deal that the student would have laboriously to collect from the most diverse quarters; it contains much that is to be found nowhere else.

J. A. SELBIE.

Maryculter.

Strack's *Einleitung*.¹

DR. STRACK's ever-active pen has recently given to the German reading public a fourth edition of his *Introduction to the Old Testament*. It is a work showing close study of the newest books, and a marvellous faculty for precise writing. There is no other work in either English or German which gives so much up-to-date information as to the criticism of the Old Testament in so small a compass. It is, in fact, a marvel that so much information can be got together in an octavo volume of 219 pages, and I question whether anyone living besides Dr. Strack could produce such a work. There is little if anything that is original in the volume,—it is not the special province of Dr. Strack to produce works of marked originality,—but, on the other hand, there is fair originality in the arrangement of material, and the decisions to which Dr. Strack comes on Old Testament questions are his own, and are in perfect harmony with his general position.

The work before us has two general divisions. First, we have what has been called 'Special

¹ *Einleitung in das Alte Testament*, von D. Hermann L. Strack. Vierte, Ganz Neu Bearbeitete Auflage. München, 1895.

Introduction,' then we have 'General Introduction.' The former deals with the books of the Bible separately, the latter includes such matter as relates to the books in general, as, for instance, the language of the Old Testament, the text, the canon, etc. Cornill, in his *Einleitung*, begins as Strack does with Special Introduction, following it up with General Introduction. There is no doubt an advantage in this, as when the separate books have been carefully gone into, the student is more prepared to attack the general problems which arise. On the other hand, Eichhorn, de Wette, Bleek, Vatke, Dr. Samuel Davidson in his *O.T. Introduction* (forming vol. ii. of the 10th edition of Horne), Dr. C. H. H. Wright in his small but useful *Introduction to the Old Testament*, commence with General Introduction, and then, after having laid down the foundation of a general knowledge of the Bible, they proceed to note the books one by one. There is, of course, an advantage in either arrangement, though perhaps, on the whole, the order adopted by Strack, Cornill, Baethgen of Berlin (unpublished lectures heard by the present writer), is the most scientific—first facts, then principles. It may be noted that the same Dr. Samuel Davidson in his three volumes of *Introduction to the Old Testament* (1862), as also Driver in his *Introduction to the Literature of the Old Testament*, deal with Special Introduction alone. On the other hand, Hävernicks *Introduction to the Old Testament* and Buhl's *Canon and Text of the Old Testament* have to do only with General Introduction.

The chief value of this work is that it gives an excellent survey of opinions about each book—authorship, dates, interpretation, and the like. Another very useful feature is the abstract of the Hexateuch, arranged according to its sources, on p. 42 ff. If one wants to find, for example, whether any particular matter is found in one, two, or more of the principal sources of the Hexateuch (EJD, PH), the excellent table which Dr. Strack has compiled will enable this to be done in a moment. Of course the analysis is Dr. Strack's, but it follows in the main that which is adopted by nearly all biblical critics at the present time, and it is surely significant that a man so conservative as Dr. Strack adopts so many, indeed most, of the findings of the leading Old Testament scholars of Germany and of England; and yet I can testify from experience that he is a

man of great religious fervour, and is deeply interested in the principal religious movements of the country.

Another very important feature of the book is its bibliography. I do not think that there exists any work which contains so complete a list of authors and their works on the Old Testament as well as on the Apocrypha, and if one wants to learn, for example, what are the principal books that have been written on, say Ezekiel, one has only to turn to p. 208, and there you have some dozen books named, as well as authors and dates of publication and pages. It is a pity, however, that Dr. Strack does not arrange the books in some order, so that their value may be indicated. As it is, the books are heaped together, without any mark to indicate which are the most valuable. It would hardly do to buy all that he recommends in order to discover which are worth reading, and if Dr. Strack has read, or if he knows the value of the books, it would have been a useful addition to his Introduction if he had indicated this value. He should in the next edition give a classification as well as a list of books.

Printer's errors in the book are, so far as I have found, very few. On p. 98, however, instead of 'e,' there should be the Greek 'δ.' On the whole, I have no hesitation in commending this book to English readers who are able to master its lucid German. If the work were translated into English, and made complete from the English point of view, it would meet, I think, a real demand; and there ought to be, as I think there would be, a large sale for it. Dr. Wright's book moves on the same lines as this; indeed, it is based upon an earlier edition of Dr. Strack's *Einleitung*, but it is not nearly so complete either in its critical part or in its bibliographical. I ought to say that, besides the Old Testament, the Apocrypha is included, as also the so-called pseudepigraphical writings (Book of Jubilees, etc.). This adds to the value of Dr. Strack's work; in fact, there is nothing like it—so cheap, so compact, and so comprehensive. I ought to add that Cornill's *Introduction*, although a more original work and more radical, contains no information of a directly bibliographical character, nor does it intrench upon ground outside the Old Testament.

T. WITTON DAVIES.

Midland Baptist College, Nottingham.

Among the Periodicals.

The Problems of Second Corinthians.

PROBABLY none of the epistles of the New Testament has given rise to more discussion than the above. The many thorny questions connected with it are handled in *Studien u. Kritiken* (1897, Heft i. pp. 43–111) at length by Pfarrer DRESCHER in an article entitled, *Der zweite Korintherbrief und die Vorgänge in Korinth seit Abfassung des ersten Korintherbriefs*. It may be said at the outset that our author accepts of the theory that the present epistle really consists of two letters of Paul separated by an interval of time, the first contained in chs. i.–ix., the second in x.–xiii. The difference of tone between these two groups of chapters has led many to a similar conclusion. A typical example will be found by comparing vii. 16, 'I rejoice that in everything I am of good courage concerning you,' with xii. 20, 'I fear, lest, when I come, I should find you not such as I would, and should myself be found of you such as ye would not,' etc. Drescher differs from Hausrath and Schmiedel, who would identify chs. x.–xiii. with the letter spoken of in 2 Cor. ii. 3 ff. The latter he holds to be lost, and dates chs. i.–ix. prior to x.–xiii.

Passing over the very minute examination of all the knotty problems connected with the present Second Corinthians, such as the number of visits of Paul and of Titus to Corinth, and the various plans of journey formed at one time or another by the apostle, we shall state as briefly as possible the main conclusions of the article which deserves, and will doubtless receive, attention from all careful students of the Pauline Epistles.

At some time subsequent to the despatch of the First Epistle, and while he was still in Asia, Paul received unpleasant news from the Church at Corinth. The most offensive personal charges had been made against him, and a certain individual had put himself at the head of his accusers. The first impulse of the apostle was to go straight to Corinth and restore order (2 Cor. i. 15 ff.), but upon reflection he decided rather to send Titus with a letter reproaching the Corinthians for their conduct, and demanding satisfaction. *This letter is now lost*, but we can gather that its tone must have been very severe. Paul's suspense was great while he awaited the

return of Titus, and in the end he could wait no longer, but went to meet his messenger, whom he encountered in Macedonia. The report of Titus was favourable, the Church having conceded the demands of the apostle, and at least by a majority having agreed to punish the ringleader of the opposition. As Paul was meanwhile busy about the collection for Jerusalem, and as he counted now upon a friendly reception at Corinth, he sent Titus once more back from Macedonia to the latter city, along with other two men, to make the necessary arrangements about the collection. He sent by their hand *the letter which survives in 2 Cor. i.-ix.*, although the conclusion is wanting. This letter is written in a friendly and joyful tone, expresses the writer's satisfaction at the news brought by Titus, and announces a visit to Corinth in the near future. Paul was, however, mistaken in thinking that the evils had been cured by his severe letter; he exaggerated the friendliness entertained towards himself, as became painfully manifest when he paid his promised visit. As long as he was in the city he succeeded, indeed, in maintaining at least a show of authority; but the moment he turned his back, disorder once more reigned. His opponents appear to have been mainly Judaisers similar to those that wrought such havoc in the Galatian Church. All the old charges of vanity and selfishness are renewed in even a grosser form. The apostle was not far off, probably visiting some of the other Churches of Achaia, when tidings of this was brought to him. Once more, instead of going in person to Corinth, which might have aggravated the evil, he resolved to try the effect of a *letter*. *This is contained in chs. x.-xiii.*, which were written so soon after the former letter (i.-ix.) that it is easy to understand how, at a later period, the two were blended into a single epistle. The above conclusions Drescher considers to be of great importance for the history of the apostolic age, as well as for its chronology; but, above all, he holds that if they are accepted, the obscurities that have so long enveloped Second Corinthians are dispelled, and this epistle (in its two constituent parts) becomes as intelligible as any of the writings of Paul.

Current Theological Literature.

The fourth and concluding part of the 15th vol. of the *Theol. Jahresbericht* (C. A. Schwetschke

& Sohn, Braunschweig) has now appeared. It embraces the literature of Practical Theology and Church Art. An index to this and the preceding three parts, which is promised immediately, will enable prompt reference to be made to all the Theological Literature of the year 1895.

Trito-Isaiah.

Deutero-Isaiah has long been naturalised amongst us, and indications are not wanting that *Trito-Isaiah* has also come to stay. It will interest not a few of our readers to have the chief results presented to them which are reached by Professor KOSTERS in a very elaborate essay, entitled *Deutero- en Trito-Jezaja*, which appeared in the *Th. Tijdschrift* for November 1896. As an instance of the great influence exercised by Duhm's *Das Buch Jesaja* in Nowack's *Handkommentar*, Kusters refers to Cheyne's *Introduction to the Book of Isaiah*. The latter work, it is needless to say, is perfectly independent; but it forms a welcome supplement to Duhm. In the German commentary, from the nature of the case, the investigation of the different elements that make up the Book of Isaiah is a subordinate part of the work, while in Cheyne's book this is the main question. The English scholar is mainly at one with Kusters as to the course of Israel's history in the Persian period, during which the composition of Isa. xl.-lxvi. falls. In the article before us, Kusters uses the most eulogistic language about Cheyne's work, commending especially his readiness to drop a former opinion when he becomes convinced that it is necessary to do so for the sake of the truth, and remarking that his labours on the phraseology of Isaiah have rendered an inestimable service to future workers in this field. The essay then proceeds to discuss some questions which Kusters considers have not been quite settled by either Cheyne or Duhm.

I. How far are chs. xl.-lxvi. the work of the so-called Deutero-Isaiah? It is taken for granted that chs. lvi.-lxvi. are not his. The question is rather, whether xl.-lv., apart from the Servant of Jahweh section and some minor interpolations, are to be ascribed to him, or whether this authorship can be claimed only for chs. xl.-xlviii. Duhm and Cheyne assume the former alternative; Kusters, on the contrary, holds that li. 1-16, li. 17, lii. 12, liv., and lv. have not the same origin as xl.-xlviii.; that they were written neither in the

same country nor by the same author as the latter. In short, they are Palestinian and not Babylonian, and the language employed in them is considered by Kusters to confirm the conclusions arrived at in his *Herstel van Israël*. For the closely-reasoned argument by which the above positions are maintained, we must refer the reader to the essay itself, contenting ourselves here and in what follows with stating results without indicating the process by which these are reached.

II. A second question concerns the Servant of Jahweh sections—xl. 1-4, xlix. 1-6, l. 4-9, lii. 13-14, 12. These are held by Kusters to have formed no original constituent of chs. xl.-lv., but to have been at a later period inserted by a redactor, who sought, by additions and connecting links, to fit them to their environment. The last of the above passages is pronounced of later date and of another origin than the first three. The whole may have been introduced into the work of *Deutero-Isaiah* after the events described in Neh. ix. and x.

III. Chs. xlviii. 1-l. 3 are very instructive. While xlviii. 12-16a, and even ver. 20 f., may belong to *Deutero-Isaiah*, the rest of the chapter consists of interpolations or passages that have been worked over. A similar remark applies to l. 1-3.

The work of *Deutero-Isaiah*, then, according to Kusters, is contained (apart from interpolations) in chs. xl.-xlviii. To this was added a section written in Palestine, of which we find the beginning in the prophecy which forms the basis of xlix. 12-26, and to which belong also li. 1-16, li. 17-18, 12, liv., lv. The burden of this section is to assure Zion that the promised deliverance, although as yet not realised, is at hand. The same hand which attached it to the work of *Deutero-Isaiah* also expanded ch. xlviii. and interpolated l. 1-3,

in order to attribute the non-fulfilment of the promise to the unfaithfulness of Zion. Into this Book, at a later period, after the forming of the Jewish community, the Servant of Jahweh sections were introduced by someone who identified the Servant with this community, and, by additions, accommodated these sections to their environment. That he also gave its present form to xlix. 12-26 may be reasonably conjectured.

IV. While chs. lvi.-lxvi. are generally admitted to be of later origin than xl.-lv., difference of opinion prevails as to whether they are a unity or not. Kusters here differs from Duham, who ascribed these eleven chapters, with the exception of a few verses, to a single author, whom he named *Trito-Isaiah*, and agrees with Cheyne that we have here the work of a number of writers of kindred spirit, who did not necessarily all belong to the same period of time. He cannot, indeed, go so far as Cheyne in dating lxiii. 7-lxiv. 12 in the time of Artaxerxes Ochus. Rather would he place this passage prior to the forming of the *Kahal* by Ezra and Nehemiah. Subsequent to the latter event are chs. lx.-lxii., according to Cheyne; but here again Kusters differs, although he would concede such a date for lvi. 1-8. The passages supposed to be written between the rebuilding of the temple and the forming of the *Kahal* (lvi. 9-lvii. 13a, lxv., lxvi.) enable us to draw a picture, as Kusters does, of the state of things in the half-Jewish, half-heathen community. Finally, Kusters will have it that this section knows nothing of a return of exiles in the reign of Cyrus, and that *Trito-Isaiah* must thus be added to the list of witnesses against the credibility of Ezra. i.

J. A. SELBIE.

Maryculter.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

INFANTIA MUNDI. BY THE REV. NEIL LIVINGSTON, D.D. (*Nisbet*. Crown 8vo, pp. xvi, 146.) The chronology of the Bible is a difficult matter, perhaps the most difficult matter for any student of the Bible to grapple with, the most

disastrous for any dilettante to dabble in. Dr. Livingston is not a dilettante. He knows what he is about. He has read the writing of other men. He has read the Monumental discoveries. He has read the Bible itself. To all that, he adds a

theory. It is a theory of his own. He has not seen it elsewhere, nor have we. It is a theory about the antediluvians, whereby he greatly shortens their enormous length of life. It is a theory as to the meaning of the word called 'year.' The book is written for the people; it will clear away some popular mistakes and solve some popular perplexities.

GEORGE SMITH OF COALVILLE. BY EDWIN HODDER. (*Nisbet*. Crown 8vo, pp. 272.) George Smith was one of the greatest and best of our day. Most assuredly he was of the salt of the earth, and the earth had been more putrid and unbearable without him. He was an enthusiast, says Mr. Hodder. Well, we do not like the word. Being in Christ Jesus, as he most assuredly was, how could he be anything but an enthusiast? How dare *you* be anything else? And that is the one note we reprobate in Mr. Hodder's book. It is a biographer's book, the book of one who is a master in biography. But for once one feels that Mr. Hodder keeps himself just a trifle outside of it. But let the trifle pass. The man is here unmistakably, and we are very glad to have him. What a splendid work he did, and how splendidly he gave himself to it. If ever there was a man who was sure of his wages at the end of the day, it was he. 'Inasmuch as ye did it unto one of the least of these,' and he did it unto so many. Scanty enough, it is true, were his wages as the work went on. But we will build his tomb now. Even Carlyle, were he alive, would write another lecture and call it 'The Hero as the Friend of Vagabonds.'

THE BIBLICAL ILLUSTRATOR: 2 CORINTHIANS. (*Nisbet*. 8vo, pp. xi, 542.) Nowhere else we know of can so many sensible sentences on this epistle be purchased for the money. It is a vast treasury of criticism, exegesis, exposition, application, anecdote.

FAMOUS SCOTS: THOMAS CHALMERS. BY W. GARDEN BLAIKIE. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160.) Surely Dr. Chalmers had to be written, and surely Dr. Blaikie had to write it. For does he not stand almost alone of the men who knew Dr. Chalmers, and still can write regarding him? And he has recognised the dignity of the task. Dr. Chalmers

needed a larger volume than the rest, a larger treatment altogether. We have not seen Dr. Blaikie better suited for a subject; we have not often seen Dr. Chalmers better fitted with a biographer.

A CARILLON OF BELLS. BY MRS. SPURGEON. (*Passmore & Alabaster*. Sm. 8vo, pp. 132.) It is hard to say if these are addresses or prayers. We criticise men's prayers which are really addresses to men; we might criticise these addresses, which are chiefly prayers to God. But we need not. They serve their end even better so. They are the natural expression of a very true and close fellowship.

THE SPIRITUAL STANDARD. BY WALTER HOBHOUSE, M.A. (*Rivington, Percival & Co.* Crown 8vo, pp. x, 219.) It is so unusual to find a volume of sermons called after a sermon in the middle of it, that one's curiosity is set on edge. That sermon gets read before the others. And it is a striking sermon. Its topic is given in the question: 'What is the true moral standard?' And when the answer comes, it is in the words, 'a perfect heart.' For Mr. Hobhouse lives not in constant fear and dread of that word 'perfect.' The moral standard is a perfect heart, and it may be reached and realised. It was realised in Jesus Christ; it may be reached by you and me. So this is the title and motive of the book—a high standard of life and the necessity of attaining it: a combination of mystery and reality; citizenship in heaven and citizenship not the less upon earth.

IN THE HOUSE OF THE PILGRIMAGE. BY H. C. G. MOULE, D.D. (*Seeley*. Crown 8vo, pp. viii, 106.) Some of these poems are familiar, some are wholly new. They are not ambitious, they are very fragrant. Not once is a *false* note struck; sometimes 'tis very true and touching. 'We can sing as we go along,' says the shepherd in Virgil to his fellow. Would we not gladly have a fellow-singer like this by our side in the house of *our* pilgrimage?

A HISTORY OF THE HEBREW PEOPLE. BY C. F. KENT, Ph.D. (*Smith, Elder, & Co.* Crown 8vo, pp. xxi, 220.) First, our grudge. The chapters that discuss the sources of the

history should have been printed in smaller or closer type. They break the thread and puzzle a little at first. Otherwise the book is, for its purpose, admirable. It is a critic's reading of the History of Israel, a well-informed scholar's account of how the Hebrew people arose and grew and reached their excellence. It is an original work besides. Kittel in brief, but not a copy of Kittel—an original, able, interesting narrative.

HOW TO MEET THE DIFFICULTIES OF THE BIBLE. (*Elliot Stock*. 8vo, pp. 566.) We had no idea there were so many difficulties in it. Five hundred and sixty-six pages, and a difficulty on almost every page. Is there not a risk that it may fall into the hands of the crafty and deceitful? A certain popular preacher, when young men come to him with their difficulties, is wont, he says, to stagger them with the preliminary question: 'Sayest thou this of thyself, or did others tell it thee?' Is there not the danger that he will have more to do after this book? Nevertheless, here it is, and it has to be accepted. And we thankfully acknowledge that it meets the difficulties in the very safest way, and nearly always settles them. The unacknowledged writer is evidently a good, sound scholar, and quite as ingenuous as he is ingenious. Besides, when we examine the 'difficulties,' we find that many of them are simple questions of fact, not perplexities of the understanding. Thus one question is, 'Where is Mahanaim?' So the first fear passes away. The book may be heartily received, and should reach a considerable circulation.

THE ART OF EXTEMPORE SPEAKING. BY HAROLD FORD, M.A., LL.B. (*Elliot Stock*. Crown 8vo, pp. vii, 104.) It may be that no book can teach us such an art as this. But this book will give us the desire to learn, and certainly put us somewhat on the way.

THE BIBLE ITS OWN WITNESS. BY CHAGAB. (*Elliot Stock*. Crown 8vo, pp. x, 317.) Chagab is very bold, but not so bold as he should be. He believes in all kinds of criticism, he disbelieves in miracle. But criticism must lead him further than he goes: and the miracles must be disposed of more successfully. To say that the passage of the Jordan was 'a landslip in the upper part of the river' is neither scientific nor

sensible. The authors and editors of Joshua knew a landslip from a miracle as well as Chagab does; and if they wanted a miracle, they were not so poor in invention that they must wait till a landslip provide it. 'The Bible *is* its own witness,' if you have the heart to receive the witness; in that Chagab is wholly right. And he is right in many things besides that. But he must go further back or he must draw further forward.

THE FOUR LAST THINGS. BY THE REV. F. H. CARLISLE, M.A. (*Elliot Stock*. Fcap. 8vo, pp. 77.) The four last things are Death, Judgment, Heaven, Hell. And when Mr. Carlisle explained these four in an advent course, he did so as a firm believer in universalism,—that is the key to the book, the secret of its existence, the spirit and purpose that runs throughout it. 'The old-fashioned and injurious ideas of hell as a place of material flames and endless punishment will be here either totally ignored or treated with deserving contempt.' So he says in the beginning of his last chapter; so he acts throughout. The writing is forcible and unmistakable, the spirit is earnest and unobjectionable.

AUREATES OF THE CROSS. BY THE REV. AUBREY N. ST. J. MILDMAY, M.A. (*Elliot Stock*. Fcap. 8vo, pp. xii, 91.) The title makes us look for a list of religious poets. But they are not poets of whom Mr. Mildmay wrote and preached these six sermons: they are *saints*. That is his own idea, and is the emphatic demonstration of Canon Knox Little, who introduces the little book. They are saints, not only actually but by ecclesiastical recognition. They are St. Paul, St. Augustine, St. Jerome, St. Thomas à Kempis, St. Mary, and—the Master Himself. And it is not their writing that is the matter most accounted of: it is their motive, the lesson that their life has left us.

THE CHILDREN'S STUDY—GERMANY. BY KATE FREILIGRATH KROEKER. (*Unwin*. Fcap. 8vo, pp. x, 251.) Mr. Fisher Unwin, whose 'Story of the Nations' has reached so great a library and success, has now begun a parallel enterprise—the Story of the Nations for Children. He has not called it so; but he might—and we think he assuredly should have called it so. We have seen Mrs. Oliphant's *Scotland*. This is

Germany. It is by a German lady, as *Scotland* was by a Scotch. And on the whole we like it better than Mrs. Oliphant's *Scotland*. There is less in it, so it is clearer and easier to read. Yet there is abundance in it; a very full history indeed, and all in the spirit of freedom and of truth.

HISTORY OF DOGMA. BY ADOLPH HARNACK. TRANSLATED BY NEIL BUCHANAN.

(*Williams & Norgate*. 8vo, vol. ii. pp. 380.) The second volume of Harnack's *History of Dogma* needs few words of notice. It is one of the books that most demanded translation from the German both for the difficulty of its language and the surpassing moment of its contents. We may differ from Harnack as we will: we may differ on every page; but we do not deny his surpassing greatness,—we know that we cannot neglect him.

Contributions and Comments.

'The Spirit of Power.'¹

THIS is a small book of rare and solid value. It deals with its all-important theme in a style which is at once strictly expository, and all the while spiritually searching and stimulating. It may call here and there for criticism of incidental statements. *E.g.* have we right to call the Johannines of Acts xix. 1 'the Baptist's twelve apostles'? (p. 55). Is it enough to say of Stephen's vision that 'the hidden Object of his faith . . . seemed to him now to become visible'? (p. 78). Can we rightly dare to say of the Eternal Spirit that in the Incarnate Lord 'He had now some one worthy of His *enthusiastic service*'? Is there not a modern tendency, calling for very reverent caution, to speak of God in terms too loosely humanistic? But having said all this, I would the more emphatically commend this remarkable tractate, as a whole, to the attention of all whose souls are awake with desires after 'The Spirit of Power,' and who meantime may be all the more shy of crude and untenable assertions too often made about His sacred work. The study of the relation between conversion and the fulness of the Spirit is full of sober but penetrating suggestion. The main *purpose* of the gift of the fulness is admirably brought out—'suitable and adequate testimony for Christ.' So are the conditions of reception, in the essentials and in their variety. And the book closes with some invaluable 'Cautions': 'To desire the power of the Spirit, as Simon Magus did, is as sinful as desiring the Spirit of Power is commendable and commanded' (p. 84). The

'Spirit cannot be sundered from Christ. He comes for Christ, and He comes by the appreciation of Christ. . . . To be devoted to Christ is to be filled with the Spirit, and to have the power of the Spirit' (*ibid.*). 'The faith which lovingly lays hold on the Lord as its perfect strength, and its only hope in all Christian service, receives the power of the Spirit to meet the need which drew it out' (p. 85).

But the book is so closely woven that it is poorly represented by extracts. It will repay not only reading, but reading again and again. I know few spiritual discussions which more perfectly combine entire scriptural 'truth and soberness' with the power to make the reader feel that the writer is *unreservedly* asking what the Lord saith, and seeking *unreservedly* to pass it on, in all its heart-searching power.

H. C. G. MOULE.

Cambridge.

Textual Criticism of the Psalms.

MR. SELBIE'S notice (THE EXPOSITORY TIMES, Jan. 1897, p. 170) of Dr. Peiser's proposed correction of Ps. xii. 7 (Mas. Text) suggests the expedience of a warning against too great confidence in the versions. I should be the last person to wish the versions to be put on the shelf, but I wish them used with more judgment and with a fuller consideration of all the circumstances. Dr. Peiser is working on the lines of Professor Baethgen, whose articles in the *Jahrbücher für prot. Theologie* (1882) I have myself elsewhere called 'a capital specimen of methodical text-criticism.' But even Professor Baethgen is not quite careful enough, and in his translation of the Psalms he adopts some readings from the Septuagint which, as I am persuaded, will not stand. A little touch of Kamphausen's

¹ *The Spirit of Power*, as set forth in the *Book of the Acts of the Apostles*. By the Rev. T. Adamson, B.D. (T. & T. Clark, 1897, pp. 85).

scepticism would not be amiss. I do not mean that correction of the text should be given up, but that the versions should not be expected to do more than ancient versions *can do*. At the worst, their authors are mere paraphrasts of a text (in such cases) more ruinous even than the Massoretic; at the best, they do but reproduce the text current in the circles to which they belonged.

It will be noticed (1) that the new rendering does not give a very forcible sense.

The words of Yahweh are pure words—silver purified *in respect of dross*, gold seven times refined.

(2) We should expect, not בָּרִיל ('tin,' Ezek.), but בְּרִילִים or סִינִים, if 'dross' were referred to.

(3) The Septuagint does not appear to have had either בעלִיל or ברִיל. πεπυρωμένον and δοκίμιον are duplicate renderings of צָרוּף.

Now let us try another plan. Omit בעלִיל (as an interpolation to be explained presently), and adopt Dyserinck's חָרָן (instead of אָרָן). We may disregard the ל before אָרָן in Mas. Text: it arose (as Dr. Peiser forgot to point out) by accidental repetition of the ל in בעלִיל (after the interpolation). The passage at once becomes forcible—

The words of Yahweh are pure words—silver well-tryed, gold seven times refined.

It remains to account for the interpolation, בעלִיל (if this is the correct reading). I will quote what I wrote in 1888, because I think that in the crowd of new books both Mr. Selbie and Dr. Peiser (like Professor Wellhausen in his recent very clever, but in several respects most incomplete, edition of the Hebrew Psalter) may have overlooked my own critical notes on the Psalms. 'Septuagint gives a duplicate rendering of צָרוּף, and has nothing for בעלִיל. . . . Surely the word is not biblical but [as Rashi saw] Mishnic Hebrew. In *Rosh ha Shana*, 21b, the word is glossed thus, בְּנֹלִי לְכָל, 'manifestly to all.' Is it not a word from a Targum which found its way first into the margin and then into the text?' My mistake was in supposing this gloss to have reference to the first part of the verse. 'The silver stream which runs down to the ground is in the sight of all perfectly pure; so also are God's promises.' But the Peshitto of Ps. xii. 6 suggests a better view. בְּנֹלִי = בעלִיל = Pesh. אֹפִיעַ לוֹ = נֹלֵאת. (Baethgen's restoration of the two last words of ver. 6). Glosses, as every day's study convinces us, are not

seldom interpolated into the wrong place. בעלִיל is simply a misplaced gloss on the words correctly restored by Baethgen in ver. 6.

T. K. CHEYNE.

Oxford.

Genesis xxv. 22, and Luke i. 41.

IT is a great merit in Mr. Badham's explanation of Luke i. 41 to have called attention to the Greek version of Gen. xxv. 22. ἐσκήπτων in its secondary signification, as he says, has nothing corresponding in the Hebrew רָצַן = to *strive*. Perhaps it would have been well if he had remarked that the Septuagint read וַיִּתְרַצֵּץ, instead of וַיִּתְרַצֵּץ, deriving the form from רָצַן, not from רָצַן or רָצַן. Already Jerome noticed this difference: 'Pro motione LXX interpretes posuerunt ἐσκήπτων, i.e. Cedebant sive calcitrabant, quod Aquila transtulit confringebantur,' etc. As no modern commentator on Genesis, at least among those who are at my disposal, has noticed this difference of reading, not even Ball, whose notes are justly commended on p. 124, I may be excused for calling attention to it.

EB. NESTLE.

Ulm.

Israel's Deliverance.

A PLEDGE OF MESSIANIC BLESSING.

The traditional view of Ps. cxiv. is, not without reason, departed from in the following paraphrase on that psalm. For some unaccountable reason, critics and commentators, from Addison downwards, have regarded ver. 4 as referring to Sinai. There is, however, joy and gladness, not awe and terror, expressed in that verse—the leaping and dancing which springs from natural gladness of heart, as in the dancing of children. Again, in ver. 7 the Hebrew—*Huli*—is translated Tremble; but this verb is over and over again in Holy Scripture applied to religious joy and gladness, as in dancing before the Lord. Thus regarded, this beautiful ode refers to the joy of the Palestinian hills at the reuniting of God's people and His own land, and is full of promised blessing, and bright with Messianic hope.

WAKE! tuneful harp of Judah, wake!

The night of sorrow ends:

From heaven the Great Deliverer,

The Lord of Life, descends.

The night is dark, the billows rage;

The foe is on our rear:

Yet loud and clear rings out the word,

Go forward without fear.

The raging billows backward roll,
 Back roll the shades of night,
 The parted ocean's glassy walls
 Reflect our guiding light.
 Wake! Judah's harp; His triumphs sing,
 The Lord His people saves.
 Rider and horse, proud Egypt's host,
 Sink, 'whelm'd beneath the waves.

Onward we go, till toilsome march,
 And desert wand'rings cease;
 Fair Palestine glad welcome gives,
 The land of joy and peace.
 Through Jordan's portals wide we pass;
 With one accordant voice,
 Mountains and hills and valleys shout,
 Forests and fields rejoice.

Wake harp! a nobler vision breaks,
 Resplendent on my sight:
 Judæa's hills and valleys pass;—
 Before advancing light
 From heathen realms, from distant isles
 Clouds and thick darkness roll;
 Kingdoms and nations, yet unborn,
 Jehovah's name extol.

Ages roll on—the world grows old,
 Its shadows flee away:
 With joy millennial breaks the dawn
 Of God's eternal day.
 Be glad, O Earth! the Lord descends,
 With blessings in His train:
 Thy long-expected King appears,
 Messiah comes to reign.

HUGH COWAN.

Belmont, Paisley.

Hebrews xii. 2.

Ἀφορῶντες εἰς τὸν τῆς πίστεως
 ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.

A GREAT deal has been written in order to a satisfactory exegesis of the above clause, and some time ago several comments appeared in THE EXPOSITORY TIMES. I have not felt the explanations given to be thoroughly satisfactory, more especially as regards the term *τελειωτὴν*. In the Authorized Version the translation is: 'Looking unto Jesus, the Author [or Beginner] and Finisher of our faith'; in the Revised Version it is: 'Looking unto Jesus the Author [or Captain] and Perfecter of our faith.' In both Versions the word 'our'

is in italics, and is of course to be omitted. And so Jesus is referred to as the Author and Finisher of faith, or as the Author and Perfecter of faith. Is it not intended to say that the faith was the faith of Jesus; and that having enumerated a whole host of men of faith from Abel downwards, that the writer now instances Jesus as a Man of faith, to whom we are to look before all others? The writer has spoken of others, who were noble men of faith, who lived in faith, and died in faith. He has no time to tell of all. But he has to tell of Jesus the noblest Believer of all. Jesus lived in faith and died in faith, and is now realising or inheriting the promises. He was pre-eminently a Man of faith,—he was ἀρχηγός,—the foremost of all believers; the Leader, the Captain, the Prince, the Premier of believers. But how is He the τελειωτής? How is He the 'Finisher,' the 'Perfecter' of faith, of His own faith that is? How is faith finished or perfected? Is it not by being turned into sight, and the promises being realised? If so, then Jesus is now realising the promises, and enjoying the joy that was set before Him. And might we not say, that here τελειωτής is the 'Realiser' of faith? So the clause might read, 'Looking unto Jesus, the Prince and the Realiser of faith.' Surely Jesus is the Man of faith above all to look unto and make our example. He was the most eminent, the very foremost of believers, the Prince or Captain (ἀρχηγός) of faith. He was *par excellence* the Man of faith. And not only so, He is also the Realiser (τελειωτής) of faith. His faith has been turned into sight. He is now realising what was set before Him, and in the faith of which he lived and died. He is now inheriting or realising the promise. No wonder the climax is reached in the argument here, when after having enumerated so many men of faith, the writer turns the attention of all to the most illustrious example of faith that can be instanced. In this also as in all things, Jesus has the pre-eminence. Hence he says: 'Looking unto Jesus, the Captain and the Realiser of faith.'

JAMES MATTHEW.

Haddington.

Illustrations.

THERE is at present on exhibition in London a very wonderful series of pictures representing the Life of Jesus Christ, from the brush of M. Tissot,

the French artist. Many diverse opinions are expressed as to their artistic value, but with that I am not here concerned. There are several in the series that seem to me exquisitely fitting portrayals of scenes in the sacred narratives, and others that are full of suggestion from the preacher's standpoint. It is with one or two of these latter that I now propose to deal, as they illustrate familiar texts.

(1) 'When thou wast under the fig-tree, I saw thee' (John i. 48). Here the painter depicts Nathanael, not in prayer or meditation, but at a social meal with some friends, in the gladness of happy, mayhap careless intercourse. Is this not a valuable hint? When we are about all the ordinary business or amusement of our lives, unheeding Him, Jesus sees us, and takes note of us. Then when we come to Him, He arrests us at once by revealing the fact that we and He have common memories. Even our hours of careless loitering have not been hidden from Him.

(2) 'Where two or three are gathered together in My name, there am I in the midst of them' (Matt. xviii. 20). We see the inside of a little hut, with two or three peasants gathered round the hearth in earnest converse about the things of the Kingdom. Is not that the primitive Church—the germ from which all true growth springs? The company of faithful, if obscure, followers is glorious because He is there.

(3) 'He that hath seen Me, hath seen the Father' (John xiv. 9).

The little company are gathered in the deepening darkness. The Master's hand is laid upon the arm of His disciple, and His gracious eyes look down into the wondering, gradually awakening gaze that is upturned to His face as He utters these words. We can see that they bring their own revelation with them. Soul meets soul, and that look interprets the heart's meaning. Must not it ever be thus? Christ must make His power felt in our own personality, before we can understand that He shows us God.

'The stone with the new name,' and the gladiator's *tessera*.

In Dean Plumptre's exposition of the Epistle to Pergamum (Rev. ii. 17), he suggests that a light may be thrown upon the 'stone with the new name' from the *tesserae* or theatre-tickets in the British Museum. A careful examination of these,

interesting relics reveals one that seems to me to still further illuminate the text. This little oblong block of ivory has a very special interest to the antiquary, because by means of the names engraven on one side of it we have been enabled to fill up a blank in the list of Roman consuls, and to verify previous guesses. But for us its interest lies in the fact that it was bestowed upon a certain gladiator, who had served long in the arena, and now, as the *tessera* sets forth, is at liberty to enter the ranks of the spectators. He can henceforth look down in safety upon the conflicts in which he previously bore his part. His name and the date of his liberty are engraven upon it. Does this not seem to give a specially appropriate meaning to the stone with the new name written upon it, which is to become the possession of 'him that overcometh' For the future he is to be one of 'that 'cloud of witnesses' who watch and encourage those engaged in the struggle, every turn of which experience has rendered so familiar. I do not claim this as the only explanation, but a supplementary one it surely may be.

Reigate.

G. CURRIE MARTIN.

Rest and Comfort.

IN Luke xvi. 25 our Greek MSS. read *νῦν ἔδε παρακαλεῖται*, 'Now here is he *comforted*,' but our Syriac versions, the Peshitta as well as the Lewis Codex, have 'Now here is he *at rest*.' It is the difference between the two Semitic roots נח (= to rest) and נחם (= to comfort).

The same difference, as is well known, meets us in Gen. v. 29 in connexion with the explanation of the name Noah. Here the latest editor, C. J. Ball, following the example of the LXX, changes the Massoretic Text from נִחַם ('he will *comfort*') into נָח ('he will *give rest*').

A third example is 2 Cor. vii. 7, where *τῇ παρακλήσει ἣ παρεκλήθη* is given in the Peshitta, בְּנִחָה הוּא, the root נחם not being used in Syriac in the sense of 'comfort.'

A very striking parallel to the passage in St. Luke occurs in the Apocalypse of Baruch, chap. lxxv. ver. 9 (Charles' ed., p. 160, *Apocr. Syriace*, ed. de Lagarde, p. 92): 'Let us prepare our soul that we may hope and not be put to shame, that we may *rest* with our fathers and not be *tormented*'

with our enemies.' The Syriac words here used are exactly the same as in Luke xvi. 25 for *παρκαλεῖσθαι* and *ὀδυνᾶσθαι*. To be at rest with the fathers, Abraham, Isaac, and Jacob, is the same thing as to be comforted. Rest and comfort are almost identical for Semitic feeling.

EB. NESTLE.

Ulm.

Sargon of Akkad and his Critics.

THE *Contemporary Review* for January furnishes a fresh and interesting illustration of the untrustworthiness of Professor Sayce's statements in matters where the 'higher criticism' is concerned. I read, namely, on p. 85 of an article on 'Recent Discoveries in Babylonia': 'Our "critical" friends have been particularly merry over the credulity of the Assyriologists in accepting these annals [the annals of Sargon of Akkad, B.C. 3800] as authentic,' with a reference in a footnote to Carl Niebuhr's *Chronologie der Gesch. Israels*, p. 75, and *Gesch. des Ebräischen Zeitalters*, p. 41; and on p. 86, 'The "higher criticism" has informed us that the conquests of Sargon [of Akkad] in Syria and Palestine were inventions of a later date: now, however, inscriptions of Sargon himself have been discovered which are dated in the year when he led his armies into "the land of the Amorites."' The fact that the historical character of the conquests of this Sargon has been doubted is correct; the attempt to fasten the discredit of the doubt upon the 'higher critics' is unjustifiable and groundless. In the first place, Professor Sayce, though elsewhere he expresses himself with some emphasis on the fallacy of arguing from a 'single instance,' appears here committing the same fallacy himself: from the example of a single writer he draws sweeping and wholly unauthorized conclusions respecting critics in general! Had, indeed, Carl Niebuhr been in any sense a *representative* critic, Professor Sayce's inference might have been suffered to pass; but I have before me the evidence that he is not. Kosters (in the *Theol. Tijdschrift*, 1894, p. 628 ff.), Siegfried (in the *Th. Lit.-zeit.* 1894, p. 557 ff.), and Max Löhr (in the *Deutsche Lit.-zeit.* 1894, p. 673), all of whom *are* critics, have reviewed his *Gesch. d. Ebr. Zeitalters*, and agree in expressing a most unfavourable judgment upon it: the first two, who

deal with it most fully, describing it as the work of a thoroughly fantastic and arbitrary writer, whom they altogether decline to follow in his 'Phaethon's flight.'¹ A writer whose methods and conclusions critics themselves have declared that they cannot adopt, is thus taken by Professor Sayce as the representative critic; and readers of the *Contemporary Review* are given to understand that critics generally share his views, and have been refuted with him by the recently discovered Inscriptions!

For the second statement quoted above Professor Sayce cites no authority. I hardly know any critic who has referred to the conquests of Sargon of Akkad, and certainly none who has 'informed us' that they are unhistorical. Kittel (who is a critic) does not question their historical character (*Gesch. der Hebräer*, i. 160 note), nor have I questioned it (*Guardian*, March 11, 1896). I am fortunate enough, however, to know who have questioned it; and, strangely enough, they are not critics, but *archæologists*, two of them being Professor Sayce's own particular friends and allies, and the third one whom he will not refuse to acknowledge as a brilliant and competent Assyriologist. It is no less an authority than Professor Hommel, who, in his *Gesch. Bab. u. Ass.* (1885), pp. 306-308, argues that the Syrian expeditions of Sargon of Akkad are 'the inventions of a later age,' and concludes that they are in fact nothing but the reflexion of the expeditions, either of a second Sargon, whom he places about B.C. 2000, or of Sargon the contemporary of Isaiah. The same view of the 'fabulous' character of Sargon's Syrian conquests is taken by Winckler in his *Gesch. Bab. u. Ass.* (1892), p. 38, and by Maspero in his *Dawn of Civilization* (1894), pp. 597-599. If therefore there are any persons who have been refuted by Hilprecht's discoveries, they are not the 'critics,' but three of the most eminent archæologists and Assyriologists; and Professor Sayce's remarkable attempt to make the former the scapegoat for the latter must be pronounced a failure.

S. R. DRIVER.

Christ Church, Oxford.

¹ See also Siegfried's account of his wonderful 'Reconstellation' (*sic*) of Deborah's Song (*ib.* p. 511).

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR HARNACK has just published, in Leipzig, a new book, to which he gives the title of *The Chronology of Ancient Christian Literature down to the Time of Eusebius*. It is the most significant event in the study of the New Testament which the present generation has known. In 1845, Baur issued his *Paulus*. That incident marked the opening of a period of New Testament study. In 1897, Harnack has published his *Die Chronologie*. That incident marks its close.

IN 1893, Harnack published a massive work of over a thousand pages, in which he investigated the materials which the earliest Christian writers had to depend upon. Written in co-operation with Erwin Preuschen, it was a work of marvellous research and patience. Three years have passed. Harnack has all the while been discharging the duties of a laborious chair; he has been issuing numerous monographs and magazine articles; and yet, all alone, he now publishes this book of 732 large pages, and every sentence may be said to be the result of independent research. 'In the whole annals of theological literature,' says Dr. Sanday, who notices the new work in the *Guardian* for 20th January, 'in the whole annals of theological literature, I can remember nothing so systematic and on so large a scale.'

But the significance of the work is not in that. It is in the attitude towards the books of the New Testament—their authors and their dates—which Professor Harnack has been driven to take up. 'Retrogressive,' he calls that attitude, 'because one should call things by their right names, and in the criticism of the sources of primitive Christianity we are without doubt embarked on a retrograde movement towards tradition.' And he immediately adds: 'The chronological framework in which tradition has arranged documents from the Pauline Epistles down to Irenæus is in all main points right.'

Now, to understand the significance of that statement, one has to know a little of the criticism of the New Testament Scriptures during the last fifty years, and one has to know a little of Harnack. The former is too long a story to tell just now; but the two go closely together, and this is what Dr. Sanday says of the latter. He says the significance of the statement we have quoted lies in this, that Harnack, 'trained to the utmost in the methods of his countrymen, and coming to the subject with remarkable freedom from prepossession, after having worked through the whole mass of the literature which has grown up round it in all its details, and applied to it many searching

investigations of his own, deliberately arrives at this result as the outcome of his labours, and states it with all the frankness, fearlessness, and decision which are so characteristic of him.'

In this volume Harnack does not investigate the history which the New Testament Scriptures contain. He investigates only the date and authorship of the writings themselves. And Dr. Sanday warns us against a rapid assumption that in respect of the historical contents of the books of the New Testament, Harnack is already on our side. Harnack has not said that; and we do not believe he means that. For in the Preface to his book, he refers to a conversation which he had a few weeks ago with a Dutch theologian, whom he does not name, and the point of it must not be missed. The Dutch theologian remarked that whoever accepts the traditional framework of Christianity, that is, accepts the dates which tradition has assigned to the books of the New Testament, accepts also the supernatural in these books. To which Professor Harnack seems to have answered, God forbid! 'Why should not from thirty to forty years have sufficed to produce the historical deposit in regard to the words and deeds of Jesus which we find in the Synoptic Gospels? Why should we want for this as much as sixty to seventy years? Why should the height on which the fourth evangelist stands not have been attained until seventy or eighty years after Paul? Why should not thirty or forty years be enough?'

But we can wait till Harnack is ready in respect of the history also. If he is the unbiassed explorer we think he is, he will come right, even upon the supernatural itself. Meanwhile his testimony to the dates and authorship is only the more impressive. Let us read the most impressive part of it. Here is Dr. Sanday's translation, and here are Dr. Sanday's italics—

'There was a time—the great mass of the public is still living in such a time—in which people felt obliged to regard the oldest Christian literature, including the New Testament, as a tissue of decep-

tions and falsifications. That time is past. For science, it was an episode in which she learnt much, and after which she has much to forget. The results of the following investigations go in a "reactionary" direction still farther beyond what may be called the middle position of the criticism of the day. The oldest literature of the Church is, in the main points, and in most of its details, from the point of view of literary history, veracious and trustworthy. In the whole New Testament there is probably but a single writing which can be called, in the strictest sense of the word, pseudonymous, the Second Epistle of Peter.'

We have given one warning. Let us follow Dr. Sanday and give another. Already there are those who have leaped to the conclusion: If the criticism of the New Testament has returned to the place where it left tradition, may not the criticism of the Old do likewise? It does not follow. We can lose nothing by seeing that it does not follow. For, in the first place, the best New Testament scholars in this country never left the traditional standpoint. Lightfoot and Hort—whom Professor Sanday calls the great ones amongst us—and Professor Sanday himself, have been as free to investigate the conditions of the problem as any theologian in Germany, Holland, or France, and they have been as competent. Yet they never saw the reasons which should drive them away from the general belief of the Church on the authorship and date of the books of the New Testament. Our best New Testament scholars have never departed from the traditional standpoint. But we have scarce an Old Testament scholar left in our midst who is not a Higher Critic.

And the conditions are different. As Dr. Sanday says, 'the two traditions are very different, and the arguments on which the critical view in each case is based are different. It is far better that the two questions should be worked out independently.'

On another page Professor Cheyne directs attention to the English translation of Maspero's new

book. Some time ago we received a considerably longer communication from another scholar on the same subject. On learning that the matter had come under discussion in *The Athenæum*, we delayed publication of that communication, lest injustice should be done either to Professor Maspero or to the English publishers. Now it seems advisable to let Professor Cheyne's note speak for itself, and to enter a little more fully into the merits of the case.

The book in question is known in France under the title *Les premières Mêlées des Peuples*. A translation into English was published simultaneously with the French original. Its title is *The Struggle of the Nations*, and its publishers are the Society for Promoting Christian Knowledge.

Now it may be said at once that all Professor Maspero's work is of the first rank in scholarship, and this book is simply indispensable to the student of ancient history. But the English translation does not represent the original. This is the more surprising that the first volume of Maspero's work, which was translated and published by the same firm a year ago, under the title of *The Dawn of Civilisation*, was a sufficiently faithful reproduction of the French. The changes that have been made in the English edition are never startling, but they are numerous and they are all in one direction. They all tend to tone down the author's critical position—and therein lies the whole explanation and offence.

We need not quote examples. The curious may consult *The Athenæum*, where they are set out in parallel columns. But we must give the other side its hearing. When the Secretary saw the letter in *The Athenæum* (which, as Dr. Cheyne says, stood over the signature 'Verax'), he made reply at once. He admitted the alterations. But he said that they were done with Professor Maspero's sanction, and they were so slight that they did not seem worth referring to in the Introduction. At the same time Mr. M'Clure accepted

the whole responsibility, by saying that while Professor Maspero knew they were to be made, the Committee of the S.P.C.K. did not.

To Mr. M'Clure's letter, 'Verax' makes reply. He acknowledges that the changes are mostly minute; he says they are often cleverly minute; but they are scarcely less offensive on that account, and the number of them makes the difference very great. That Maspero permitted them to be made does not lessen the Society's obligation to the British public. It is inconvenient and even slightly ridiculous, that Professor Maspero should say one thing to his French readers and another to his English. It is an unflattering estimate of the English understanding that the Society adopts. And it is plain that the Society, if it did not know of these changes, has been placed in a thoroughly false position.

Now it will never do to make the Society or its able Secretary the scapegoat for other men's offences. But if such changes are made in English translations, there is the more necessity for the vigorous protest of 'Verax.' If a book is not fit to be translated as it stands, it is not fit to be translated at all. Expurgated editions of every kind, the English public abhors. Maspero's new book is still a magnificent and most stimulating contribution to our knowledge of the ancient East. But we should all have vastly preferred if Maspero had been given us as Maspero is, and not as some of us might wish him to be.

Dr. J. P. Peters of New York contributes a series of Notes on the Old Testament to the *Journal of Biblical Literature* for 1896, and in the first he discusses the site of the Tower of Babel. In his Commentary on Genesis, Dillmann says, that the story of the Confusion of Tongues must have attached itself to some gigantic tower-like but uncompleted building in Babel; and he adds: 'Now, there exist on the west side of the Euphrates, nine kilometres south of Hillah, large ruins of such a tower, called Birs

Nimrud, and long ago this ruin was identified with the Bel Sanctuary of Herodotus, the tower of our passage.' Dillmann himself, however, rejects the identification. He says there are many such towers in that country; and 'it is rather to be supposed that the present ruin of Babil, to the north of the city of Babylon itself, on the left side of the river, the most imposing of all the ruins, and the ancient temple of Bel-Merodach, rising as a high pyramid, likewise later rebuilt by Nebuchadrezzar, is the building known as the Tower of Babel.'

In 1889, Dr. Peters visited both Babil and Birs Nimrud. In 1890 he visited Babil again. He examined its ruins most carefully, and he came to the conclusion that Dillmann was wrong. Babil could not be the Tower of Babel. The ziggurat or tower is a well-marked, easily identified structure. It was built after a pattern. Dr. Peters could see no traces of the pattern in Babil. He went there with expectation of finding in its shapeless ruins the Tower of Babel, he came away convinced that it never had been a tower at all.

It ought not, however, to be difficult to find the Tower of Babel. Babel means Babylon. It must be in or near the city. And Dr. Peters speedily reduces the number, till he fixes it down to one—the same Birs Nimrud we have always accepted.

In one of the corners of this Birs Nimrud some clay cylinders were once discovered. On these cylinders was inscribed the story of Nebuchadrezzar's restoration of the tower. As we read the story, the narrative in Gen. 11¹⁻⁹ comes irresistibly before us. The tower had been ambitiously begun long long ago, but it had never been completed. 'Its summit had not been erected.' Nebuchadrezzar was much impressed with the great extent of its ruins, and with the need of completing the building. As it impressed him, it may be supposed to have impressed others. And it is easy for Dr. Peters to understand how its fame or even the story itself would travel into Judæa. For the

eleventh chapter of Genesis belongs to the Jahvistic narrative, which was written down some two hundred years before Nebuchadrezzar, and at that time communication with Babylon through travellers, merchants, and the like, cannot but have been common.

A discovery is a discovery even though some one has made it already. And there are few things more delightful than a genuine discovery in doctrine or interpretation. But when a fine discovery has been anticipated, not by an early Father, but by some independent worker just before me, the joy of it is somewhat dashed. Mr. Powell, who made the discovery of the duality of our Lord's knowledge, was not a little disturbed to read the whole affair in the *Church Quarterly Review* before he had published a word of it. The Church Quarterly Reviewer must have had his moment of amazement when Dr. Schwartzkopff's little book was put into his hand. For Dr. Schwartzkopff had made the discovery and revealed its consequences before the *Church Quarterly* was published.

Dr. Paul Schwartzkopff is Professor in the 'Gymnasium' at Wernigerode. When he published his book, he gave it the title of *Die Weissagungen Jesu Christi*. With admirable despatch, Messrs. T. & T. Clark, recognising the importance of the volume, have had it translated into English. The translator is the Rev. Neil Buchanan, who gave us Beyschlag's *New Testament Theology*. The title of the book in English is *The Prophecies of Jesus Christ* (T. & T. Clark. Crown 8vo, pp. 328. 4s. 6d.). It is a small book. As the saying goes, it may easily be read at a sitting. But it will waken thoughts and purposes that are likely to abide with us many days.

The complete title of Professor Schwartzkopff's book is *The Prophecies of Jesus Christ relating to His Death, Resurrection, and Second Coming, and their Fulfilment*. A more important subject is scarcely to be found, a more difficult is not in

existence. If Professor Schwartzkopff is able to do anything for us here, we shall assuredly listen to him gladly.

Well, he has his new-found theory. Jesus the Christ was God and Man. As Man He was ignorant of things of which as God He had perfect knowledge. And he applies this theory to the prophecies of the Death, Resurrection, and Second Coming with perfect German freedom.

Dr. Schwartzkopff sees the Divine in Jesus in His perfectly sinless character. As the Son of God He knew no sin; He did ever that which was well-pleasing in the Father's sight. He sees the human in Jesus in His intellectual imperfections. He knew not 'that day and that hour,' and He knew not many things besides. Take His prophecies of His Death. Professor Schwartzkopff does not believe that Jesus knew that He came into the world to give His life a ransom for many. At least He did not know it till He had been some time in the world. It was the fate of John the Baptist that first suggested the thought to Him. But when once He saw that He had come to die, He saw that His death was a necessity. The 'religious necessity' of His death was given Him by divine revelation. And thus the human and the Divine went together, and the Person was not divided.

Take the prophecies of His Resurrection. Jesus did not know at first that He would rise again from the dead. And when the thought of it came to Him, He did not know that He would rise with a human body. Nay, Dr. Schwartzkopff does not think He ever knew that, or ever did that. After the death on Calvary, Jesus appeared in a spiritual body, and appears in it still on the right hand of the Father. The human body disappeared—we cannot now tell how.

Take the prophecy of the Second Coming. Here Jesus, the Son of Man, was very much

farther astray—surely almost out of touch, one is driven to say, with His omniscience as the Son of God. It is a commonplace to charge the Apostle Paul with expectance of the Second Coming within his own generation. Dr. Schwartzkopff charges Jesus with the same erroneous expectation. His warnings to His disciples to watch admit of no other explanation. But Dr. Schwartzkopff makes a distinction. Jesus the man was ignorant of the time of His Second Coming, and so we are ignorant still. But the *fact* of it was a Divine revelation, and it is now the surest fact of the future.

'Modern intellectualism is as intolerant as old-time ignorance. It used to be the fashion to persecute pioneers in thought and speculation; to-day there is a danger of the bolder advocates of advanced theories acting unreasonably in regard to those who are more cautious and conservative. The Evolutionist says that all scientists of note are on his side, forgetting that the roll of great names against his view is steadily growing. The Higher Critic thinks that Scripture learning and his occupation in literary analysis and historical reconstruction are convertible terms. Hence books against Evolution and the Higher Criticism are not brought under public notice so generally as is the case with works in favour of the theories controverted. Assuredly a frowning on discussion will not assist in the attainment of truth on any subject that may fairly be discussed.'

That paragraph may be found in *The Christian* of February 4th. We found it there, and read it with interest. There may be a question as to the application of the doctrine announced; there can be no question, we think, as to the truth of the doctrine itself. 'Assuredly a frowning on discussion will not assist in the attainment of truth on any subject that may fairly be discussed.' That is the doctrine. It is the very principle we have sought to keep before us every month. We read the paragraph with interest; we read its last sentence with very hearty concurrence.

But we were suddenly taken aback when we passed to the paragraph following:—

‘These remarks are suggested by an article in *The King's Own* for February by Rev. Dr. Baxter, entitled “Wellhausen at the Stake.” The article does not describe a martyrdom, but deals with a controversy which has taken place in THE EXPOSITORY TIMES, in the course of which Professor Wellhausen of Göttingen, the well-known apostle of Higher Criticism, poses as one whom it is the delight of some to misunderstand, and whom, indeed, some would rejoice to see “burned at the stake”! The controversy arose on Dr. Baxter’s book, *Sanctuary and Sacrifice: A Reply to Wellhausen*, a work of deep interest and great importance, issued a few months ago by the Queen’s Printers. The editor of THE EXPOSITORY TIMES published communications against Dr. Baxter, to which he declined to allow a reply. These are now examined at length, in an article that is a model of respectful argument and strong reasoning. It is shown (1) that a champion of Wellhausen, Professor Peake of Manchester, failed to represent with accuracy the views of his master; and (2) that, in subsequently endorsing the views actually advanced, Wellhausen frequently stultifies himself!’

Now we have not seen Dr. Baxter’s article, for the editor of *The King's Own* has not done us the honour to send a copy of the magazine which contains it. We, therefore, accept provisionally the judgment of the editor of *The Christian* that it is ‘a model of respectful argument and strong reasoning.’ But we know well enough about the controversy which took place in THE EXPOSITORY TIMES. And when we read in the beginning of the next paragraph, ‘It is unfair that silence and misrepresentation should stand in the way of such a book as *Sanctuary and Sacrifice*,’ we sent the following letter to *The Christian*:—

‘SIR,—An article has been published in *The King's Own* for February, in which I am charged with unfairness to Dr. Baxter of Cameron Manse, St. Andrews, who wrote a book recently in reply to Wellhausen. I am surprised at the publication

of such an article without inquiring whether its statements are accurate, and I am astonished that you also should pen and publish without inquiry, such a sentence as this: “The editor of THE EXPOSITORY TIMES published communications against Dr. Baxter to which he declined to allow a reply.” Let me state the facts:—

‘A copy of Dr. Baxter’s book was sent for review. I at once inserted a brief notice of it, and then, according to my custom, published in a following issue a full review by Professor Peake. Now you know very well that it is only of courtesy that an editor accepts an answer from the author of a book to a review that has appeared in his columns, for he has then to give the reviewer an opportunity of reply. Yet I accepted from Dr. Baxter and published an answer to Professor Peake’s review, which was a great deal longer than the review itself. Professor Peake answered that. Again Dr. Baxter replied, and most reluctantly I accepted it, and published it again, though it compelled me to admit Professor Peake’s rejoinder. The matter should have ended then, and I told Dr. Baxter so. But Wellhausen himself, having seen the controversy, sent a few lines, which I inserted along with a translation. That there might be no occasion to say that this was giving an unfair advantage to one side, I published, in the same number, a contribution strongly in favour of Dr. Baxter from Dr. Moore of Philadelphia. This communication was many times the length of Wellhausen’s note, and Professor Peake felt himself entitled to a reply to it. But I could not prolong the controversy, and declined to insert his reply. If anyone has reason to say I was partial to the other side, it is surely not Dr. Baxter.’

Now, so far as THE EXPOSITORY TIMES is concerned, it is nothing. But what shall we do with a man who comes forward voluntarily, we might almost say ostentatiously, as a champion of the truth in so difficult a matter as the criticism of the Old Testament, and yet behaves in that way over a matter so simple?

The Homelessness of Christ.

(MATT. viii. 19, 20.)

By PRINCIPAL THE REV. ALEXANDER STEWART, D.D., ST. ANDREWS.

IN the *December* number of THE EXPOSITORY TIMES (p. 97) attention is called to 'a new interpretation of an old saying.' The interpretation is that of Professor A. B. Bruce, who, in his recently published book, *With Open Face*, touches incidentally upon the well-known utterance of Jesus—'The foxes have holes, and the birds of the air (R.V., "heaven") have nests (R.V. marg., "lodging-places"); but the Son of man hath not where to lay His head.' Professor Bruce discards the literal in favour of a parabolical interpretation of these words, and holds that the saying 'refers to Christ's spiritual situation as one who has no home for His soul in the religion of the time, rather than to His physical condition as one at the moment without any certain dwelling-place.' For the considerations which, in his view, justify this explanation, we must refer the reader to the above-mentioned notes, where they are fully stated. The suggestion is extremely interesting in itself, and important as coming from one who has made the Gospels a life-long study. The passage referred to, however, is one, the interpretation of which owes so little to context or known circumstance, and depends so much upon a careful weighing of the words themselves, and the analogy of other sayings of the Master, that it may not be out of place to offer a few remarks upon it from a slightly different point of view. These remarks, it is perhaps desirable to add, owe only their present form to the appearance of Professor Bruce's observations, the view which they present having been adopted by the writer several years ago after reading one of Steinmeyer's noteworthy *Beiträge*. It differs, however, from Steinmeyer's as well as from Dr. Bruce's. We may say at once that we regard the latter as erring in the direction of over-precision quite as much on the one side as the current literal interpretation does upon the other.

It is remarkable, indeed, to what an extent the literal interpretation of this familiar passage has occupied the field, to the practical exclusion of any other. It seems to contain a pathetic description of the Saviour's poverty, a striking illustration of 'the

grace of our Lord Jesus Christ,' who, 'though He was rich yet for our sakes became poor'; and even the careful student, having seized the beauty and the pathos of the picture, immediately becomes absorbed in the question as to the precise effect intended to be produced on the mind of the scribe, and in conjectures as to the latter's subsequent conduct. Even the latest and most penetrating exegetes see little more in the saying than this. Morison (*Commentary on St. Matthew*) regards the scribe as a young man full of the external Messianic anticipations of his day, whom Christ recalls 'to the unwelcome realities of the case.' 'The Son of Man has no comfortable home to which to retire, no ample establishment even in prospect, such as you may have been imagining.' Wendt (*Teaching of Jesus*, Eng. trans., ii. 70) takes the saying merely as emphasising the fact that whoever would follow Christ must renounce his home. In a footnote he points out that the words of the scribe appear to refer to the single journey on which Jesus had then entered, and not to His wanderings generally, 'Jesus thereupon says to him that He has no such end in view' (no special end, that is, in this or in any journey), 'but was a homeless wayfarer.' It must, however, be acknowledged that the element in the literal interpretation thus indicated is not to be lost sight of. Any interpretation which does not include it is self-condemned as one-sided. It is true, that in respect of food and shelter 'there does not seem to have been any great hardship in the physical aspect of the life of our Lord and His disciples, such as might scare away any one the least inclined to disciple-life'; and no doubt if 'this aspirant had been admitted to the ranks of discipleship, he might have been one more added to the number of followers possessing means sufficient to make the daily life of the Jesus-circle not without a due measure of comfort.' It is not only 'exaggerated sentiment,' but unhistorical suggestion which would otherwise represent the poverty of the Lord and His disciples. Though they no longer worked at their original occupations for a living, some of them had evidently property of their own,

while many outside their circle willingly ministered to them of their substance. As Steinmeyer (*Beiträge zum Schriftverständnis*, i. p. 107) points out, that the Samaritan village which refused to receive Christ was an almost solitary exception to His general experience is evident even from the storm of indignation which it roused in some of the disciples. It may be that the glad hospitality of Zacchæus and the loving welcome of the sisters of Bethany were instances as exceptional upon the other side; but that even among the Pharisees and declared opponents of the Lord there were found many willing to receive and entertain Him, we have ample evidence. But the point here is, that nowhere had He a home. The record of His life is one of ceaseless labours and of wanderings to and fro. As Teacher and Healer He belonged to the whole people of the land. He excluded neither Samaria, nor the coasts of Tyre and Sidon, nor the half-heathen population of Decapolis, from the privilege of His beneficent presence. *The nature of His mission forbade His resting in one place*—‘Let us go into the next towns, that I may preach there also; for therefore came I forth.’ ‘The foxes have holes’—nay, each fox has his separate and special den; ‘the birds of the heaven have roosts’—not a general possibility of obtaining shelter only, but each bird, as a rule, has its accustomed resort. To man, also, this instinct and longing are not unknown. His heart consecrates the spot which he calls home; tender associations cling around it, and the rending of such ties constitutes the pain which the emigrant, the exile, the outcast, have to endure. To set them at naught, therefore, in the pursuit of a higher purpose, to be voluntarily outcast for the sake of a noble end, is a real sacrifice, and such He made who first came forth from God into the midst of a thankless world, and then as man went out from the peaceful home at Nazareth to seek and to save the lost sheep of the house of Israel. This homelessness of Christ was a real element in His life of sacrifice; it is properly understood by this reference to the foxes and the birds, and was a consideration rightly set before any who proposed to follow Him.

From this element in the literal interpretation of the passage we ascend easily and naturally to its wider spiritual meaning. One aspect of this is undoubtedly that signalled by Professor Bruce: ‘How thoroughly true that Jesus was spiritually

an alien, without a home in the religion of the time!’ But if this were all, would there not be something incongruous in that touching yet dignified appeal to nature, to the contrast with the experience of beast and bird? The two ideas are too far apart; they want something which shall mediate between them or include them both. Yet another aspect of the truth is caught by Martensen in his *Christian Ethics (Individual Ethics*, Eng. trans., p. 364), where he takes poverty in its application to the life of Christ as signifying, among other things, ‘freedom from the world,’ not being dependent upon anything which the world can supply. ‘When He Himself says, “The Son of man hath not where to lay His head,” He thereby designates His life not merely as that of a pilgrim who has no continuing place of abode, but likewise hints that there is no place in this world, no earthly or worldly “where” (*ποῦ*), in short, no single thing here below whereon He leans or whereon He has His support (and so His homelessness on earth); for His support was the Father alone, His place of abode and rest the work of the Father, in which He was engaged early and late, and His Father’s house, which is everywhere. And the requirement He makes of His followers is, that they are to be internally independent of every earthly support that affords us a worldly security, as “their holes afford to the foxes, their nests to the birds,” but that, when it is required of them, they are also to be ready to let go such support.’ Steinmeyer, in the study already mentioned, dwells upon the homelessness of the Christian as a participation in, a continuation of, that of Christ. So long as the kingdom of God exists in the midst of an unsympathetic and antagonistic world, so long must the Christian as such have the feeling of homelessness. This condition manifests itself in the absence of rest, in the absence of security. While there may be rest in the soul when there is no rest in the life, it is the very loftiness of aim, the very perfection of work, demanded of the Christian, which bids him ‘seek not yet repose.’ Constant, strenuous endeavour is the condition of his existence, ‘So run that ye may obtain.’ Nor is he anywhere safe from criticism, free from attack, absolved from rousing elements of antagonism. Watchful eyes are upon him, hostile hands are raised against him. As the Master’s foes ‘laid wait for Him, and sought to catch something out of His mouth,

that they might accuse Him,' so is it with the disciple also. Yet this 'fierce light which beats' upon him has its limitations. By a beautiful, if somewhat fanciful, following out of the figure employed by Jesus, Steinmeyer finds in His words a mitigating promise or prophecy. 'The foxes have holes'—they burrow *under* the earth; 'the birds of the air have nests'—they lodge *above* the earth. Only *on* the earth has the Christian labour and conflict; beneath it—in the grave—there is rest; above it—in heaven—there is blessedness and peace.

These three special interpretations have it in common that they all rise above the literal explanation, are metaphorical, parabolic, spiritual. And they may all be included, if we recognise that this saying of Jesus not only belongs to the number of those which have been appropriately termed His 'winnowing fan,' but sets forth, in a manner not more picturesque than forcible, the *contrast between the lower and the higher life*, between the life after the flesh and the life after the spirit,—contrasting them first in point of *ease*, and again, in point of *dignity*.

Of the two the natural life is the easier. It almost strikes us for a moment as if the speaker envied the humble denizens of the woods and of the sky. They undoubtedly surpassed Him in comfort. What life seems so joyous, so free from care, as that led by the lower animals? They have but to seek their prey, in which they have all the excitement of the chase, with its development of bodily vigour, the enjoyment which even man feels in unimpaired health and strength; and when the prey is captured, there follows the gratification of the keenest appetite. Beyond this no care, and for this He provides who 'feedeth the young ravens which cry,' who 'openeth His hand, and satisfieth the desire of every living thing.' And as for the birds of the air, has not their swift untrammelled darting hither and thither been the emblem of freedom to every age? But man, so far as any bodily provision or endowment is concerned, is the most helpless and defenceless of nature's children. He must plan and labour, procure his food by toil, and take his prey by guile; must cover himself with whatever he can adapt to that purpose from the animal and vegetable worlds around him. Thus he is plunged at once into the contest of mind against nature,—a contest full of anxiety and pain, where success

can only be achieved after many failures, and where cares and burdens multiply as the conditions of life grow more complex. And the moral life, as well as the physical, has its contrasts of ease and effort. It is easier to indulge appetite or passion than to restrain them, to give way to impulse than to act with a steady purpose, to speak rashly than to keep the door of the lips, to screen oneself with the ready lie than to speak the truth to one's own hurt, to be contented with ignorance than to climb the steepes of knowledge, to shirk or scamp work than to expend hard and conscientious labour. All this is the easier, but which is the nobler, form of life? Jesus contrasts the lower and the higher life in point of *dignity*. Though the foxes have holes, and the birds of the air have nests, and though the sons of men had not where to lay their heads, who would not rather be a man than be a beast or a bird? We may remark parenthetically, that it seems scarcely right to ignore, as Dr. Bruce appears to do, the antithesis in the words of Christ between the human and the nature existence. Surely it is not accidentally or without meaning that the expression 'Son of man' is brought into relation with the reference to the foxes and the birds. It is here used for the first time in St. Matthew's Gospel, and Dr. Bruce, in accordance with his general view, takes it 'as a symbol of the religious attitude of Jesus, and as a protest against the antagonistic attitude of the scribes.' The latter 'posited an artificial, false antithesis between the divine and the human interest'; 'the spirit of pride and self-importance pervaded it throughout.' Jesus 'was emphatically, passionately *human*, and he was *humble*.' To these distinctions we may no doubt fairly come in the course of applying the thought, but the basal conception is more far-reaching. It is that the worth of a thing is often in proportion to the sacrifice and effort necessary to attain it. Ease and dignity may be incompatible, yet the nobler nature will instinctively choose the dignity without the ease, and count it a small price to have paid. The toiling human being may watch the self-reliant strength of the animal, or the careless freedom of the bird, with admiration, not without a touch of envy, but not for one moment would he change places with them. He would not give his busy, skilful brain for the strength of the lion or the swiftness of the deer. He would rather be the 'reed that *thinks*,' though it be crushed, than

the universe crushing it, but unconscious of its triumph. Savage life may in some respects be easier than that of civilisation, and there might be generated a wish—

To wander far away,

On from island unto island at the gateways of the day,
where

Droops the heavy-blossom'd bower, hangs the heavy-fruited tree,—
Summer isles of Eden lying in dark purple spheres of sea.

There, methinks, would be enjoyment more than in this march of mind,—
In the steamship, in the railway, in the thoughts that shake mankind. . . .

Fool, again the dream, the fancy! but I know my words are wild,
But I count the grey barbarian lower than the Christian child.

I, to herd with narrow foreheads, vacant of our glorious gains,
Like a beast with lower pleasures, like a beast with lower pains!

. . . Not in vain the distance beacons. Forward,
forward let us range.
Let the great world spin for ever down the ringing grooves of change.

Thro' the shadow of the globe we sweep into the younger day—
Better fifty years of Europe than a cycle of Cathay.

We regard with wonder and interest the innocence of childhood; yet who would give up the privileges, the wider views, the maturity of manhood, and become, if he could, once again a child? It is not ease or pleasure which is our measure of what

is desirable. There is a sense in which every one who prefers pleasure to duty, who shirks the difficult and courts the luxurious; who chooses the world and rejects Christ, lowers himself to the level of the animal creation; he finds their satisfaction, but at the cost of his human dignity. There is a sense in which every one who aims at a high and noble end, for which he is willing to labour with self-denial and self-devotion, is like the Son of man who had not where to lay His head. To follow Christ is to sacrifice ease upon the altar of duty, to carry out, in every department of life, not only the greatest, but the most minute,—the preference of what is right to what is pleasant. This is the contrast which was expounded to the scribe in these memorable words of Jesus; this is the choice which was set before him. The Lord may have been thus putting His finger upon some hidden weakness in the scribe's character, some love of ease, some shrinking from duty, as when He said to the young man who came to Him in the way—'Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.' The call was, in the first instance at least, to the wandering life of the itinerant teacher and healer, but then doubtless to aloofness from the world, contest with its follies and vices, alienation even from what it had of religious profession and practice. But all those are special forms of the one great antithesis, the opposition of the lower and higher life; all are illustrations of the process by which from the worm is developed the angel, and the human spirit, starting from and transcending the conditions of nature-existence, strives by the pathway of toil and sacrifice after the perfection of the Father in heaven.

At the Literary Table.

NOTES OF THE MONTH.

PROFESSOR MOULTON'S *Modern Reader's Bible* is the subject of a clever notice in *The Jewish Quarterly Review* for January by Professor Oort. It is clever, and it is a little captious. Professor Oort would have the author of the *Modern Reader's Bible* to know all that he knows himself, and his own field besides. He

admits that Professor Moulton is right when he says that in Hebrew poetry the exact number of syllables is comparatively disregarded, and its character reveals itself especially in the parallelism of ideas. But he blames him for ignoring (though he knows of it) the special rhythmical form of the Hebrew Lamentation or Elegy, 'so ably main-

tained and developed by Budde.' And then he takes him quite sharply to task 'for printing the simple first Psalm in the following manner'—which we need not reproduce.

Well, we have examined every one of Professor Moulton's volumes, and, Professor Oort notwithstanding, we think they have hit their mark. What did Professor Moulton intend to do? In a word, he intended to make the English Bible more readable, that more Englishmen might be induced to read it. A less ambitious or more laudable purpose he could not have conceived. And we believe he has accomplished it. There are thousands who would now take one of these handy little volumes up,—take them off the book-stall, even, for a railway journey,—who would never dream of reading the English Bible as we have it. Professor Moulton may be right or wrong in his literary tastes. He has written a book, we believe, explaining them, but Professor Oort scarcely mentions it. He is undoubtedly right and successful in the efforts he has made to give us the Bible in English more attractively. As for all matters of technical criticism—these belong to Professor Oort. Professor Moulton has taken the Revised Version wisely, the only change he has made being the very innocent one of occasionally preferring the Reviser's margin to their text.

A fairly competent observer has said that the subject of theological study of which men have the least knowledge when they enter the work of the ministry is Church history. And he even declares that no man has yet discovered how Church history ought to be taught. It cannot be taught by lecture. It cannot be taught by book. There must be a combination of processes, lecturing and book-reading being ingredients, and no one has announced the recipe yet.

We scarcely agree with our authority. Recipes are good, but plain dishes are generally better. We think that Church history could be adequately taught either by lectures or by books, if the right lectures and the right books were at hand. Take the latter. It is sure enough that Church history cannot be taught by universal histories of the Church. Excellent for reading afterwards, if they are large enough and you have time, they are

impossible for the student. But, besides universal Church histories, we have hitherto found nothing to work upon but bijou books, covering enormous spaces of time. And in these books it is painfully evident that the author's wit, being spent upon the delicate operation of cramming more matter than ever was crammed before into every page, he had very little left for Church history.

But a third kind of book is possible, and it is going to be tried at last. The third kind of book covers a limited space of the ground, and describes it somewhat fully. It describes its space as fully as the many-volumed universal Church histories, tracing causes, not simply stating effects; describing character, not merely mentioning names. And it has the advantage over the universal histories that its period may be mastered within a moderate time, while it is a period worth mastering. This kind of book is about to be tried under the title of *Eras of the Christian Church*. Three volumes are ready. Their titles and their authors are these: *The Age of Hildebrand*, by Professor Marvin Vincent; *The Age of the Great Western Schism*, by Dr. Clinton Locke; *The Age of the Crusades*, by Dr. J. M. Ludlow. These writers and this plan give promise that the history of the Church should not be so difficult to master now.

The Bibliotheca Sacra for the current quarter is a number that will bear comparison with any theological magazine we have seen. The first article, by Principal D. W. Simon of Bradford, is a most forcible argument for the place of the Fall in a scientific and consistent theory of evolution. It is an actual and even memorable contribution to that persistent subject, and for it alone the *Bibliotheca* might be purchased.

Messrs. T. & T. Clark have just published a little book by Professor Warfield of Princeton (*The Right of Systematic Theology*, by Benjamin B. Warfield, D.D. Crown 8vo, pp. 92. 2s.). We have read it, and it gives the attitude of modern literature towards theology in the most lively and impressive way. We have read it, but must read it again before reviewing. For it has deeper things in it than that. It lays its unerring hand on a 'tendency' of some religious or semi-religious

writers, that is much more alarming than the tendency of modern criticism.

In the search for Biblical illustrations are we all aware how much may be gleaned from the *Quarterly Statements* of the Palestine Exploration Fund? Are we aware how apt these illustrations often are? Especially, are we aware how reliable? One of the illustrations from the current *Statement* will be found this month on another page. It seems to settle one of the puzzles of the well-instructed student of the Bible. It is a good example of the things the *Quarterly Statement* frequently contains.

Now the *Quarterly Statement* should not be bought at the bookstalls. It may be purchased, somewhat expensively, there. But there is just one way of securing that it be regularly received—

by the subscription of half a guinea yearly to the funds of the Society. And that most modest subscription not only brings the *Statement* by post every quarter, it brings some privileges besides. It secures us the privilege of purchasing at a considerably reduced price whatever books are published by the Palestine Exploration Fund. It secures us the privilege of association in one of the noblest and most single-hearted enterprises of our time.

The complaint is made against the present 'Scottish School' that they misrepresent the Scottish character, debase its language, and evaporate its theology. It is a much contested matter. But we can recommend a bit of pure Scotch of unmistakable orthodoxy. It is 'Sandy Scott's Bible Class.' It appears monthly in a penny paper published in far Inverness, and styled *The Northern Evangelist*.

THE BOOKS OF THE MONTH.

I.

CONTEMPORARY THEOLOGY AND THEISM. BY R. M. WENLEY, M.A., Ph.D., D.Sc. (*T. & T. Clark*. Crown 8vo, pp. x, 202. 4s. 6d.) This is a brief, comprehensive, and thoroughly competent guide to recent advances in theology. Most of us have felt the need of such a book. For recently the advances in theology have been somewhat rapid; and we are not even sure if they are all advances. There is Ritschlianism, for example. What a searching, accepting, doubting, denying there has been about it, and much more is likely to be. Dr. Wenley goes to the root of it. He finds its origin, marks its rise, follows its progress, predicts its future fate. Moreover, his book is very pleasant to read. Again, we have it confirmed that good scholarship and bad writing have no indivisible connexion.

GOD THE CREATOR AND LORD OF ALL. BY SAMUEL HARRIS, D.D., LL.D. (*T. & T. Clark*. 8vo, 2 vols. pp. x, 579; vii, 576. 16s.) Those volumes are so handsome that they will grace and characterise any theologian's library. They seem to us to be as true and stimulating as they are handsome. Professor Harris of Yale is already known most favourably through his *Philosophical Basis of Theism* and his *Self-Revelation of*

God. These works betrayed the mind of a master in theology. Yet they were, it seems, but preliminary studies. The work before us gives the author's whole account of the doctrine of God, his whole account of what the theology of to-day has to say for itself.

Now the doctrine of God is the doctrine of the Old and New Testament. We have heard much of a Christo-centric theology of late. But a Christo-centric theology is unscriptural. A Christo-centric life will do. But the theology of the Bible is the doctrine of God. The Old Testament was written to reveal God to men; the New was written to carry the revelation forward. The Old Testament and the New have just one word to add to the sum of the world's possessions, and that word is God. There is a difference certainly. The Old Testament says God created the world. The New Testament says, God so loved the world. But both of them speak of God.

Professor Harris is in touch with the most progressive, active, enterprising theology of to-day. But he has not lost his hold of yesterday. He knows what the youngest Ritschlian is saying; he has not forgotten what Augustine said before him. The whole field of the history of theology is in his sight, and long labour has given him possession of it. Yet he is as independent as

if he had not read a book. His choice of *God* as the sum of the things he has to say is proof of his independence. His clear, rapid, forcible writing is a constant and most agreeable witness to it. You may be an ardent disciple of the Christo-centric theology; it will not hinder your hearty enjoyment of Professor Harris' book.

What will be its reception? Prophecy was never so hazardous, never so often out of it, as when it rose up to predict the reception of a book. So we shall not altogether give ourselves away. We shall only say that there are many amongst us who have done with Hodge and even Martensen, who have read enough of the innumerable little books of theology which the last few years have given us, and who are ready now for a new and living and sufficient manual of the doctrine of God. This book will reach them early; and from them it may pass to the ignorant and them that are out of the way, and so find all the welcome we dare to hope for it.

M'CHEYNE FROM THE PEW. Being Extracts from the Diary of WILLIAM LAMB, arranged and edited, with supplementary matter, by Rev. KIRKWOOD HEWAT, M.A. (*Drummond's Tract Depot*.) M'Cheyne has a prominent place in the calendar of our Scottish saints. There are few Christian workers in the land to-day who have not read his beautiful biography by Andrew Bonar. But Mr. Hewat's book presents a new and very interesting side of M'Cheyne's life and work. Here we have M'Cheyne as he appeared to one of the worthiest of his elders—a young man, too, who followed him at an interval of a very few years into the silent country.

Mr. Hewat has made his selections from the diary with great wisdom, and has given us interesting pictures of ordinary Sabbath days and of communion seasons in St. Peter's Church. It would be safe to predict that this will be a very widely-read book, and will be highly prized by all lovers of one of the saintliest of our Scottish ministers.

LIGHT AND LEADING. EDITED BY HERBERT W. HORWILL, M.A. (*Allenson*. 4to, pp. 284. 3s. 6d.) This is the first volume of a most racy monthly periodical. And it is not simply racy and readable, it is also most instructive. Mr. Horwill has himself a surpassing

command of living thought and telling phrase. He has also the gift of gathering writers around him. Published apparently for the sake of the Sunday-school teacher, *Light and Leading* will furnish very pleasant leading and companionship for every honest lover of the light.

RECENT ADVANCES IN THEISTIC PHILOSOPHY OF RELIGION. BY JAMES LINDSAY, M.A., B.D., B.Sc., F.R.S.E., F.G.S. (*Blackwood*. 8vo, pp. lvi, 547. 12s. 6d. net.) 'Where is the wise? where is the scribe? where is the disputer of this world?' In the apostle's day the answer was evident. Is it quite as evident still? Mr. Lindsay does not think so. The disputer of this world has been writing many books of late, and Mr. Lindsay would seem to have read them all. And he finds him, on the whole, on the side of the Gospel.

Now, the way of philosophical disputation is not the shortest way to the Gospel, and it is not the surest way. Indeed, it must be admitted, that of those who seek the Gospel that way, few there be that find it. But our complaint against the wise man after the flesh has always been not so much that he would not go into the kingdom of heaven himself, as that he would not suffer others who were entering to go in. That is altering, or actually altered now. Mr. Lindsay has examined the theistic philosophy of recent years, and he finds that more and more unreservedly it leaves the way to the kingdom of heaven open.

And this is not the finding of a constitutional optimism which will have it so; or of an official religionism which must have it so. Mr. Lindsay's book is large enough to hold the evidence as well as to state the fact. He makes you see it for yourself. And you see that it is to the very Gospel itself that recent philosophy has been opening the way, not to some shadow and vain pretence of it. For are not the sense of sin and the necessity of a Redeemer the foundation stones of the Gospel? To these philosophy has been opening the way. 'The race is seen to be as truly wound round to-day with a sense of uneasiness and guilt,—like a Laocoon in serpent embrace,—as in any less enlightened, less refined time. "Remorse," it is seen and felt, "is not repentance, and even repentance washes out no stain. Self-forgetfulness is impossible. The trumpet is always sounding; every day is a judgment day; and

every one of us goes to the left. Gehenna is only the logical goal of sin."

THE SIGNIFICANCE OF THE OLD TESTAMENT FOR MODERN THEOLOGY. BY JAMES LINDSAY, B.D., B.Sc. (*Blackwood*. Crown 8vo, pp. 63. 1s. net.) After a very rapid run over the criticism of the last half-century, Mr. Lindsay concludes, comfortably for all of us, that the Old Testament has religious significance still; for its religion is revealed, it is more than the offspring of human development or genius.

A HANDBOOK OF CHRISTIAN DOCTRINE. BY W. J. TOWNSEND, D.D. (*Burroughs*. 4to, pp. 153. 6d. net.) A very clear and surprisingly full statement of the faith as it is believed and lived by the members of the Methodist New Connexion.

A CRITICAL DISSERTATION ON THE ATHANASIAN CREED. BY G. D. W. OMMANNEY, M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. xiii, 560. 16s.) Prebendary Ommanney and the Athanasian Creed are almost inseparable in our minds. Already Prebendary Ommanney is inseparable from the Athanasian Creed; and the Athanasian Creed will soon be inseparable from him. For he has made the study of the Athanasian Creed his life's work. He has already published two books upon it. Both were accepted as the independent work of an honest and capable investigator; and both pushed forward by some perceptible degrees our knowledge of their subject. This book embraces those two. It embraces those two, and adds to them. It is now the most independent and systematic account of the original language, date, authorship, titles, text, reception, and use of the Athanasian Creed that has ever been published in English. And yet the Athanasian Creed has not been neglected. There have been many books about it, and some of them have been great. Mr. Ommanney's book is greater *because* they were great. For he is as ready to learn as he is able to teach. And he has gained his lofty position by first standing upon his predecessors' shoulders. But again and again Mr. Ommanney has been driven to differ from all his forerunners. And the real value of his book lies in the independent

research and painstaking judgment that have been given to the work throughout all the years that have been spent upon it.

It is a book that begins at the beginning, but it is not a beginner's book. It is not written by a beginner; it is not written for a beginner. Free and flowing as its style of writing is, one needs to be already *in* this subject to find the value and the good of it. The man who knows the subject best will rejoice in this book most.

THE CAMBRIDGE MILTON FOR SCHOOLS. BY A. W. VERITY, M.A. (Cambridge: *At the University Press*. Crown 8vo, pp. 168. 2s.) This is the last of Mr. Verity's small Miltons. It gives us Books ix. and x. of *Paradise Lost*. Books xi. and xii. came earlier. It is distinct from all other editions, and distinguished above most by a feeling for Milton as *literature*. The theology is less, but the literary atmosphere is bracing.

BIBLE AND PRAYER-BOOK TEACHING. (*C.E.S.I.* 8vo, pp. 147. 2s.) TEACHING FOR INFANT CLASSES. (*C.E.S.I.* Fcap. 8vo, pp. 208. 1s. 6d.) This is the fourth year of the *Bible and Prayer-Book Teaching*, so that next year will finish the Course. This is scarcely the best time to introduce the series therefore. And it will suffice to say that the authors are Principal Hobson of Tottenham Training College, and the Rev. J. Wagstaff, and that a great amount of teachable matter will be found in the volume.

The infants' book is by Mrs. J. F. Morton. Every sentence shows that Mrs. Morton has taught. She sees the pitfalls, and passes them successfully; she knows that the little mind is often as hungry as any little body can be, and she provides food convenient.

PROPHETS OF THE CHRISTIAN FAITH. BY F. W. FARRAR, D.D., AND OTHERS. (*Clarke*. Crown 8vo, pp. 252. 5s.) 'Would God that all the Lord's people were prophets.' But with all the earnestness of his wish, even Moses could not obliterate the distinction. He was a prophet, and there was no other with him. But there have been other prophets since. And the writers of this volume find them down all the ages, and through all the countries, from Isaiah to Frederick Maurice. For the writers of this volume (their

papers first appeared in *The Christian World*) have long since passed beyond the definition of a prophet which makes him a writer of history before it comes to pass. Their idea of a prophet is rather that he is a *maker* of history. And so Wycliffe and Luther and Wesley are here, who gave themselves with intense and absorbing earnestness to the present.

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how to impart his knowledge. If less 'readable' than Dr. Stalker, he is more 'teachable'; if he has less spirit, he has more matter. In close touch with the most recent New Testament scholarship, Dr. Gilbert is also in touch with the Lord Jesus Christ. He is neither so broad as to be a heretic himself, nor so narrow as to make heretics of his readers.

MESSAGES OF TO-DAY TO THE MEN OF TO-MORROW. BY G. C. LORIMER, D.D. (*Christian Commonwealth Co.* Crown 8vo, pp. xii, 464. 5s.) 'Reading makyth a full Man,' says Bacon; but it depends somewhat upon the books we read. There are books that have no feeding in them, but simply send leanness into our soul. Nor is it needful that the books which fill and feed should lie heavily on us. Here is a book that is light and invigorating, and yet it is the kind that Bacon spoke of. Dr. Lorimer has been a reader himself, he advises the boys of to-day, who are to be the men of to-morrow, to be readers; he proves the wisdom of his advice in the excellent use he makes of his reading. Dr. Lorimer has more to say to the men of to-morrow than that. He has something to say about all the great experiences of life. And always he says it out of a full understanding, the understanding of a well and wisely read man of to-day.

A GOODLY HERITAGE. BY JOHN HUNTLEY SKRINE. (*Constable*. Fcap. 8vo, pp. 103. 2s. 6d.) 'I am going to preach to boys: what should I preach upon?' 'Preach upon Temptation,' was the answer, and he was a most popular preacher who gave it. But this is a preacher to boys, and few have preached so successfully, and he lets Temptation mercilessly alone. He does not preach Temptation; he preaches the Bible. He takes a wide-spreading doctrinal text; he actually takes a psalm; he gives his boys of Glenalmond the Bible. He expounds the Bible, and he is a sound expositor, and then Temptation cowers beneath the constraining masterful Word of the living God.

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. BY GEORGE ADAM SMITH, D.D. (*Hodder & Stoughton*. 8vo, pp. xxvii, 713. 15s.) This new edition has two new features. The one is a series of illustrative notes, the other is a full

index of Scripture references. Both are welcome, and make the book, which has been so well received already, more acceptable because more profitable than ever. It has been well received. It has taken its place as a standard in its science. It has taken its place, and there is no other book to stand beside it. Dr. G. A. Smith's *Historical Geography* is one of the few that are absolutely indispensable to the student of the Bible and the preacher of the gospel.

THE NEW LIFE IN CHRIST JESUS.
EDITED BY JULIAN FIELD. (*Innes*. Fcap. 8vo, pp. xxx, 240. 5s.) There have been many imitations of the *Imitatio*: this is no imitation, but stands beside it worthily. Unknown though it

has hitherto been, or almost unknown, in England, this 'Imitatio Christi' of a French Protestant deserves our best attention. It was never really accessible before, scarcely was procurable indeed, and our ignorance is almost excusable. But it is most accessible now, and our ignorance will be blameworthy and our loss will be great. It is a mystic's work, and as Dean Farrar, who writes an Introduction, admits, its mysticism is not to be unreservedly appropriated. But its thoughts are often very rare and penetrating, while its spirit is always good. 'Be always with Jesus'—that is the sum of the anonymous author's doctrine, and he makes you feel, as he does, that these four words contain all that we need to know on earth. A new 'Imitatio' assuredly; all our lovers of devotional writing will revel in its pages.

Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

X. 15. Sidon, now Saida, may be either 'the fisher's town,' or, more probably, a derivative from the name of the Phœnician god Tsid, 'the hunter.'

Heth, the Hittite, corresponds with the Egyptian Khata, the Assyrian Khattâ and Khatâ (or Khate), and the Khata (Khate) of the Vannic cuneiform inscriptions of Armenia. The name is met with in Babylonian astrological tablets, which are probably as old as the age of Khammurabi (Amraphel). The Hittites were originally a Kappadokian people, who descended from the Taurus, and established themselves in the Aramæan cities of Northern Syria. Thothmes III. received tribute from the 'king of the Greater Hittite land' in B.C. 1470 and 1463, which included silver and negro-slaves. When the greater part of the Tel el-Amarna letters was written (B.C. 1400), the Hittites were attacking the Egyptian possessions in Syria. Tuni (now Tennib) had fallen, and they were intriguing with rebels in Canaan and the land of the Amorites. Soon afterwards they gained possession of Carchemish (Jerablûs), on the Euphrates, a little to the north of its junction with the Sajur, which gave them the command of the trade from east to west, and cut off the Semites of Assyria and Babylonia from those of Syria. The capture of Carchemish was followed

by that of Kadesh, on the Orontes, the 'sacred' city of the Amorites. At Kadesh the Hittites established their southern capital, and it was with the kingdom of Kadesh that the Hittite wars were carried on by Ramses II. These ended in preventing the Hittites from advancing any farther to the south, and in a treaty of alliance for defensive and offensive purposes (B.C. 1327). The power of the kings of Kadesh extended into Asia Minor. Here the Hittite centres were at Boghaz Keui and Eyuk, near the Halys in Kappadokia. But Hittite monuments have also been found along the lines of the ancient high roads as far westward as the neighbourhood of Smyrna (at Karabel and Sipylos). The Hittite monuments are characterised by a somewhat heavy and massive style of art, based partly on early Babylonian, partly on Assyrian models. Composite animal forms, such as the double-headed eagle, are common in it; the goddesses wear mural crowns, and the men are represented with boots with upturned ends. This boot, which was originally a snow-shoe, was characteristic of the people, as is shown by the Egyptian bas-reliefs of the war against Kadesh, in which its defenders—living though they did in the hot plains of Syria—are depicted as still retaining the use of it. The

Hittites employed a peculiar system of hieroglyphic writing, which is still undeciphered. The symbols were written in boustrophedon fashion, and are usually in relief. Both the native monuments and the Egyptian artists agree in representing the people as beardless, with protrusive nose and upper lip, and what craniologists pronounce to be mongoloid features. The type still exists in Eastern Asia Minor. Though the bulk of the Hittite people were to the north of Palestine (1 Kings x. 29; 2 Kings vii. 6), the fact that Thothmes III. calls them the inhabitants of the 'Greater' Hittite land implies that there was a 'lesser' Hittite land elsewhere. For this we must look to the south of Palestine, where, according to the Old Testament, there were Hittites at Hebron (Gen. xxxiii.) and Jerusalem (Ezek. xvi. 3). At Karnak the inhabitants of Ashkelon are represented with Hittite features.

16. The Jebusites were the tribe which occupied Jerusalem when the Israelites entered Canaan. In Num. xiii. 29 they are conjoined with the Hittites and Amorites as dwelling 'in the mountains,' but they were probably (like the Anakim of Hebron) of Amorite descent.

The Amorites are called Amurrâ and Amurri in Assyro-Babylonian, Amur in Egyptian, the Amorite land being Martu in Sumerian. In early times they must have been the dominant people of Syria, since Syria, including Palestine, was known to the Babylonians as 'the country of the Amorites' as far back as the age of the annals of Sargon of Akkad (B.C. 3800). It continued to be called by this name in Babylonia; but among the Assyrians the Hittites took the place of the Amorites, they being the dominant people of the West when the Assyrian kings first became acquainted with it. In the age of the Tel el-Amarna tablets, 'the land of the Amorites' was specially the country immediately to the north of Palestine; but we learn from the Old Testament that there were Amorite kingdoms and settlements on both sides of the Jordan, and as far south as the Dead Sea and Kadesh-barnea (Gen. xiv. 7; Deut. i. 19), which explains the Babylonian extension of the name. The Amorites were a fair-skinned, blue-eyed, light-haired race, as we learn from the Egyptian monuments, with regular features, thin lips, and pointed beards. At Abu-Simbel their skin is painted a pale yellow, their eyes blue, and their eyebrows and beard red, while the hair of the head is black (see Tomkins, in the *Journal of the Anthropological Institute*, Feb.

1889, p. 225). It is clear that they belonged to the same race as the blonde, blue-eyed Libyans of Northern Africa, whose descendants are the Kabyles of to-day, and whose racial connexions can be traced through Western Europe into the British Isles. At Karnak the Amorite figures which surmount the names of the places captured by Thothmes III. in Palestine have the skin alternately a sun-burnt red and a pale yellow, the Egyptian equivalent for white; and since the names of the places captured in Southern Palestine by Shishak are also surmounted by the figures of Amorites, we may gather that the predominant population of Judah in the time of Rehoboam was still Amorite. The Amorite proper names found in the Tel el-Amarna tablets are not Semitic; but it would seem from the fragment of the song of victory quoted in Num. xxi. 28-30, that the Amorites beyond the Jordan at all events had adopted the Semitic language of the country.

Qarqish was one of the vassal countries which sent troops to the Hittites of Kadesh in their wars with Ramses II.; but as it seems to have been in Northern Syria or Asia Minor, it cannot represent the Girgasites of the Old Testament, unless we suppose that, like the Hittites, emigrants from Qarqish had settled in Canaan.

17. Hivite is not a gentilic, but a descriptive name, and denotes the 'villagers' or fellahin of Canaan.

The Arkite belonged to the Phœnician city of Arka, now Tell 'Arqa, called Irqat in the Tel el-Amarna tablets, and also in an early Babylonian inscription. In the Assyrian texts it is Arqa. Sin was in the neighbourhood of Arka, and is mentioned by Tiglath-Pileser III. Shalmaneser II. writes that Hadad-ezer of Damascus (B.C. 853) received the help of ten chariots and ten thousand men from the Irqanations (of Arka), and twenty chariots and ten thousand men from Adoni-baal of Sian (or Sin).

18. Zemar, the classical Simyra, now Sumra, was in the mountains of Phœnicia, near Arka. It is called Zumur in the Tel el-Amarna tablets, where it plays an important part as the inland capital of Phœnicia, Zimirra in the Assyrian texts. Simurum or Zemar was one of the conquests of Ine-Sin of the second dynasty of Ur, which ruled over Babylonia before the dynasty of Babylon to which Khammurabi or Amraphel belonged. Arvad (now Ruâd) is named repeatedly in the Tel el-Amarna tablets as an important fortress, with a fleet of its

own. Hamath (now Hamah), called Khamat and Amat in Assyrian, was conquered by Thothmes III., who calls it Amatu. It was also conquered by Ramses III. At one time it must have been in the hands of the Hittites from Kappadokia, as Hittite inscriptions have been found there.

It will be noticed that in the list of the sons of Canaan, while places are mentioned (Arka and Zemar) which played a leading part in the Palestine of the Tel el-Amarna tablets, but sank subsequently into unimportant towns, no mention is made of Tyre, which occupied the foremost position in Phœnician history after the time of Hiram, the contemporary of David and Solomon. The list thus takes us back to the Mosaic age.

19. It is curious to find Sodom and its sister cities spoken of as if they were still existing. Lasha' here takes the place of the Bela' of Gen. xiv. 2, and may be a corrupt reading.

22. Elam is the Babylonian Elamu (and Elamtu), 'the highlands,' a translation of the Sumerian name Numma. The earliest seat of Elamite power was at Anzan, but before the age of Abraham the Elamite capital had become Susun (Shushan or Susa). The language of Elam was agglutinative.

Arphaxad, or Arpa-Chesed, must represent Babylonia, but the meaning of the first part of the compound is quite unknown. Schrader compares the Arabic *arfah*, 'boundary.' Why in Hebrew the Babylonians should be called Chesed, Kasdim, is equally difficult to explain. In Gen. xxii. 22, Chesed is the son of the Aramæan Nahor, and would therefore seem properly to denote the Aramæan settlers in Chaldæa. With this agrees a statement in a cuneiform tablet (*W.A.I.* iii. 66. 31) that a goddess of the Sute or Bedouin of Mesopotamia was called 'the mother of the city of Kasda.' Another tablet (81. 2-4, 287) tells us that *kasdu* signified 'ground,' or 'land,' while *kasidi* was the Assyrian word for 'conquerors.' If the name of Shinar was extended from Singara in Mesopotamia to Babylonia, it may be that the name of Kasda was similarly extended from Mesopotamia to Chaldæa. Arphaxad would then be the Babylonian land which 'bordered on Kasda,' if Professor Schrader's explanation of *Arpa* is correct.

Lud cannot be right, as Lydia, the Luddi of the Assyrian inscriptions, belonged to the zone of Japhet, not to that of Shem. Perhaps we ought to read Nod (Gen. iv. 16), the land of the Manda,

or 'nomads,' as the Babylonians called them, to the east of Babylonia.

Aram represents the Aramæans of Mesopotamia and Northern Arabia and Syria. The Assyrian inscriptions repeatedly refer to the Aramu, Arumu or Arimu of Babylonia, *i.e.* to the Aramæan tribes who were settled in various parts of the country, and Tiglath-Pileser I. (B.C. 1100) describes the country eastward of the Euphrates towards Harran as that of the Aramæans (Armâya), while Assurnatsir-pal (B.C. 880) places the Arumu in the neighbourhood of Diarbekir. Here, too, were 'the mountains of Arman.'

23. The Aramæans mentioned here belonged to Northern Arabia. Uz is associated with Edom in Lam. iv. 21, and is probably the Khazu in Northern Arabia into which Esar-haddon marched, and which the Assyrian monarch couples with Bazu, just as Uz is coupled with Buz in Gen. xxii. 21. Hul is the 'sandy' desert of Arabia Petræa, and Mash is the Mas of the cuneiform inscriptions, which describe it as the great desert of Northern Arabia westward of Babylonia.

24. Terah, it will be noted, lived in Ur of the Kasdim, and his ancestor was a son of Arphaxad. Salah may be the Babylonian *salkhu*, 'a wall' or 'rampart,' while in Eber we may see the Babylonian *ebar*, 'a priest,' another form of which was *ubara*, 'a minister.' *Ebar* was one of the words borrowed from Sumerian by the Semites, and is found in Babylonian tablets of the age of Khammurabi. If Eber is *ebar*, the name is abbreviated from one in which the word *ebar* was followed by the name of a god.

25. Peleg seems to be the Babylonian *palgu*, 'a canal,' in which case the division of the 'land' referred to will be that of Babylonia into canals.

Recent discoveries have shown that the dynasty of Babylonian kings, to which Khammurabi (Amraphel) belonged, was of South Arabian origin. Their names are not Babylonian, but South Arabic. At the same time, the words of which they are composed are also Canaanitish, *i.e.* Hebrew. Thus the last king but one of the dynasty was Ammi-zaduga, and we learn from a cuneiform tablet, in which the explanation of their names in Babylonian is given, that Ammi and Khammu are only different attempts to represent in Babylonian pronunciation the same foreign word. This was the 'Ammi of the South Arabian inscriptions, the

'Ammi or 'Am of Hebrew, as in Ben-Ammi, the 'father of the children of Ammon,' Ammi-el, Ammi-nadab, Bala-am, and Jerobo-am. *Zaduga* is the Hebrew *zadog*, a root unknown to Assyrian; but the name of Ammi-zaduga recurs in that of the South Arabian Ammi-zadiqa who, according to an early Minæan inscription, was appointed by the Minæan king, Abi-yada', governor of the fortress of Za'r on the Egyptian frontier as well as of the neighbouring district of Ashur (see Gen. xxv. 3); and in another Minæan inscription we find the name of Ammi-zaduq. The various ways in which the name of Ammi-zaduga is written in the contract-tablets of his reign are of themselves sufficient to show that it was foreign. The grandfather of Ammi-zaduga was Abesukh, *i.e.* the Abishua' of the Old Testament, which the Babylonians transformed into their own word, Ebisum, 'the doer.' The founder of the dynasty bore the name of Sumu-abī, 'the god Shem is my father,' his son and successor being Sumu-la-ilu, 'is not Shem a god?' The contract-tablets show that Canaanites bearing specifically Hebrew names were settled in Babylonia at the time when the dynasty ruled over it; thus in one contract we find the name of Abdiel (which would be Arad-ili in Babylonian), also written Khabdiel in accordance with the usage of the Tel el-Amarna tablets, in which the Canaanitish 'ayin is expressed by *kh*; in another, we have 'the Amorite, the son of Abi-ramu,' or Abram; and in another, Lama-il, or Lemuel; while Mr. Pinches has discovered in others Ya'kub-il (Jacob-el) and Yasup-il (Joseph-el). It results, therefore, that in the Abrahamic age (1) there was a Hebrew-speaking population in Babylonia; (2) that the country was governed by a dynasty which came from Southern Arabia; (3) that the dialects, and presumably also the inhabitants of Southern Arabia and Canaan, were closely related to each other; and (4) that the South Arabian dynasty revered Shem as its ancestral god. All this is exactly parallel to the biblical statement that Eber, the native of Babylonia, was the ancestor alike of 'Abram the Hebrew,' and of

the tribes of Southern Arabia, and that he was also a descendant of Shem.

26. The termination *-an* (Heb. *-ōn*) is characteristic of South Arabian names, and is met with again in the names of the Horites (Gen. xxxvi.). In Almodad the first element is the Minæan *al*, 'god,' which is frequently found in this position in South Arabian names; cf. Eldad and Medad (Num. xi. 26). Sheleph is Seleph, the name of a district in a Minæan inscription, the Salapāni of classical geography. Hazarmaveth is the modern Hadhramaut or Southern Arabia, written Ḥaḍramôt in the Minæan texts. With Jerah may be compared Yarkhamu, the name of a witness in Babylonian contract-tablets of the age of Khammurabi, which seems to be a South Arabian derivative from *yar-khu* 'the moon.' The word is not Babylonian, but it recurs in the Hebrew Jerahme-el.

28. Abim-ael is similar in formation to non-Babylonian names like Abum-il in Babylonian contracts of the Khammurabi period. For Sheba or Saba, see ver. 7.

29. Ophir was the South Arabian port to which the gold was brought from the mines of Africa, and from whence it was transhipped to other countries. In South Arabia itself, no gold was found. Sargon, after his conquest of Babylonia (B.C. 710), received an embassy from Uperi, king of Dilmun (now Bahrein), which is said to have lain 30 kaspu, or about 210 miles from the coast of the Persian Gulf, and it is possible that the Assyrian scribe has mistaken the name of the king's port for the name of the king himself. If so, we shall have to look for Ophir in the neighbourhood of Bahrein. For Havilah, see ver. 7. In the Minæan inscriptions, mention is made of a district called Khûlan or Khavilan (now Khaulan).

30. Mesha is Mash (ver. 23), with the Aramaic suffix *-a*. In Sumerian days, Northern Arabia was called Ki-mas, 'the land of Mash'; and as copper was brought from it, the metal received the name of *kimas*, borrowed by Semitic Babylonian under the form of *kemassu*.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN ix. 4.

'We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.'—(R.V.)

EXPOSITION.

We must work.—The Authorized Version is 'I must work.' But the oldest and most authoritative manuscripts have the pronoun in the plural. And it is easier to believe that the change would be made by some copyist from the plural to the singular than the other way, simply because the singular would be the reading expected. That Jesus should say, '*I* must work the works of Him that sent Me,' is natural; that He should say, '*We* must work the works of Him that sent Me,' is unexpected, and might be changed either unintentionally, or perhaps deliberately, under the impression that it was a mistake.

So, if we take this reading, we have Jesus associating His disciples with Him in His works.

The works of Him that sent Me.—This is His usual title for God. He is 'the Father,' He is 'My Father and your Father'; but especially He is 'Him that sent Me.' For Jesus 'came into the world not to do Mine own will, but the will of Him that sent Me.' He was sent; He was sent to work; He was sent to work certain specified works, works which He recognised the moment the occasion for working them arose; and He sends His disciples to do these very works also, and even greater works than these.

While it is day.—A man's working-day is his life. This was Jesus' working-day also. No doubt He was working up to the time of the Incarnation—'My Father worketh hitherto, and I work.' No doubt he is working still, seeing 'He ever liveth to make intercession for us.' But while He 'dwelt among us,' He had a special work, or special works, to do, and they had to be done just while He dwelt among us. We also shall work after this life is over. 'They serve Him day and night.' But our working-day ends with our life—the special work we have to do here cannot be done in hell, and it cannot be done in heaven.

The night cometh, when no man can work.—This night, then, is the grave, and 'there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' That is to say, *this* life's work cannot be done then. If this life's work is not done in this life, it will never be done by us.

We must work.

Jesus and His disciples were passing by—where, we cannot tell; there is no note of place, as there is no note of time. And it is just as profitless for us to inquire curiously of the place and the time, as the intellectual difficulty which the occasion raised in the minds of the disciples was profitless.

Jesus and His disciples were passing by somewhere, when He saw a blind man—no, not merely a blind man, a man blind from his birth. It was He that saw him, and He only could see that he was blind from his birth. But the disciples perhaps knew it, perhaps knew the man, or perhaps Jesus told them.

Jesus saw the blind man, and at once saw the opportunity for one of the works He had been sent to do. The disciples saw him after Jesus did, because Jesus did, and as yet saw only an illustration of an intellectual puzzle. Jesus said, whether the man's blindness was the physical result of sin, his sin or his parents' sin, is nothing now, he is there that one of the works of God may be done on him, and I must do it at once; for, 'We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.'

1. *We have been sent to do works.*—Jesus says 'Him that sent Me.' For He always makes the distinction clear that the Father has sent Him, and He has sent us. But the one is parallel to the other. 'Even as the Father hath sent me, so send I you.' We are sent by Jesus to do works. But we are not sent alone. As at the beginning, we go 'two and two.' Jesus was not sent alone Himself, 'I am not alone, for the Father is with me.' It was 'two and two.' It is 'two and two' with us. 'Lo, I am with you alway.'

We are sent to do works—not simply to work. Certain things have to be *finished*. 'I have finished the work which Thou gavest me to do.' Our work is given to us also, and it is definite. We must work the works of Him that sent us. The works are there, meeting us everywhere, lying to our hand at every moment, we must do *these* works, and no other.

2. *We have been sent to do the same works as Jesus was sent to do.*—'Verily I say unto you, the works that I do, shall ye do also.' Now, Jesus' own works were works of healing. It has been said that God rested at the close of Creation, when He could say, 'All very good!' But then Satan came and marred the goodness, and God had to begin working again. It was the entrance of sin, then, that made Jesus say so impressively, 'My

Father worketh hitherto, and I work.' So God's works and Christ's works are works of healing. 'They that are whole need not the physician, but they that are sick.' He is a Physician come to heal. And as soon as He saw this blind man, He saw an opportunity for working one of the works of God. So he healed him. But He not only made him whole, He healed him wholly. He healed the body, because sin had caused the blindness. No doubt both this man and his parents had sinned, and sin had caused the blindness, though that was not the reason why the man was there blind now. Jesus healed the blind eyes because it was part and evidence of the blind heart. But He healed the blind heart also. He healed him till he was *whole* again.

And healing is our work—body-healing and soul-healing. 'Heal the sick, cleanse the lepers: freely ye have received, freely give.' In the Middle Ages, men and women (but especially women) gave themselves to the healing of the body, and thought they were doing all the works they were sent to do. Then came the Reformation, and men and women woke to the greater necessity of the healing of the soul; and, for a time, forgot the healing of the body. Now, we are beginning to see that we must work the works that Jesus did, and make all our sick ones 'every whit whole.'

3. *We must work our works now or never.*—In this life there are certain works we are sent to do. We and our works fit one another. It was not 'by chance' that Jesus was passing by. One of His works was there, and He was sent to work it. We see some working incessantly, and we think then that they must have been sent to do a special amount of work. Not so. They were sent to do their work. And the difference probably is due, not to the different amount of work they and we are sent to do, but to the different amount of that work we actually do. What becomes of that part of our work we omit to do, I cannot tell. But when the night comes, I know that we can do no more of it. We may get other work to do—we can do no more of that.

ILLUSTRATIONS.

THE old naturalists, who tell us a good many things which are not true, as well as some which are, say that the birds of Norway always fly more swiftly than any others, because the summer days are so short, and, therefore, they have so much

to do in so little time. Surely we should fly more swiftly to do our Lord's work if we would only meditate upon the fact that the day is so short, and the night is so near at hand.—C. H. SPURGEON.

As the light was fading away on the evening before the battle of Waterloo, Napoleon, pointing towards the setting sun, said, 'What would I not give to be, this day, possessed of the power of Joshua—enabled to retard thy march for two hours.'—J. ABBOTT.

WORK.

WHAT are we set on earth for? Say to toil—
Nor seek to leave thy tending of the vines,
For all the heat of the day till it declines,
And death's mild curfew shall from work assail.
God did anoint thee with His odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and hands,
From thy hands, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup may stand,
And share its dewdrop with another near.

E. B. BROWNING.

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Ecclesiasticus in Hebrew.¹

BY THE REV. HOPE W. HOGG, M.A., B.D., OXFORD.

THE scholars to whom we are indebted for the lately published Revised Version of the English Apocrypha, little dreamed that part of their work would so soon be antiquated. But even had the discoveries that have produced this effect been made before the publication of their volume, it would not, perhaps, have been prudent to make immediate use of them. For much patient investigation must be accomplished ere they can safely be employed for such a purpose. In this important work scholars all over the world have it now in their power to join.

In the spring of last year, to tell the story once more, Mr. S. Schechter, reader in Rabbinical Hebrew at Cambridge University, discovered, among some fragments of MS. obtained by Mrs. Lewis in Palestine, an indifferently preserved leaf containing a Hebrew text of Ecclesiasticus 39¹⁵-40⁶. It soon became known that Dr. Neubauer had found, among some fragments acquired by Professor Sayce for the Bodleian Library, the next nine leaves of the same MS. It is these ten leaves of Hebrew MS. that give its great value to the volume just issued by the Clarendon Press.

To say that the publication of this volume has been awaited with keen interest would convey a very inadequate idea of the eagerness with which scholars have been expecting its appearance. And many others than professed scholars must have shared this feeling. For the Apocrypha seem to have emerged out of the obscurity in which they had too long lain, so that

even the general reader has come to understand something of their importance for the study of the development of Judaism and Christianity. Moreover, works on Introduction and Canon have emphasised the value of Ecclesiasticus and its prologue in particular. Mr. Cowley and Dr. Neubauer, therefore, of the Bodleian Library Semitic department, the editors whose names appear on the title page of the volume before us, could not desire a more interested public to lay their work before.

The volume consists of two parts: first, preface and critical apparatus (pp. ix-xxxvi); and second, the text of Ecclesiasticus 39¹⁵-49¹¹ (pp. xxxviii-xlvii and 2-41). The preface, after stating that the aim of the editors has been to publish the text of the newly-discovered MS. and the means for studying it, with as little delay as possible, gives a concise account of the fortunes of the Hebrew text of Ben Sira. It has long been taught that Jerome had a Hebrew copy; but it was only recently that we learned the interesting fact that R. S'adyah Gaon, of the tenth century A.D., also possessed a copy, and himself mentions that, unlike the text now published, it resembled the Massoretic text in being provided with vowels and accents. The editors of the Oxford volume proceed to tell of the discovery of the present fragments, and to give an account of them and of the character of the text they contain. Finally, they explain the method adopted in the present edition.

The preface is followed by some very helpful compilations. Pages xix to xxx contain a convenient and valuable collection of proverbs of Ben Sira, gathered by various scholars from Talmudic and Rabbinic literature; and this is followed, in pp. xxxi to xxxv, by a Glossary of Hebrew words found in the Sirach MS., but not in the Hebrew of the Old Testament, or only in passages cited.

¹ *The Original Hebrew of a Portion of Ecclesiasticus* (xxxix. 15 to xlix. 11), together with the Early Versions and an English Translation, followed by the Quotations from Ben Sira in Rabbinical Literature, edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with two facsimiles. Oxford: At the Clarendon Press, 1897.

This most valuable contribution is from the pen of Professor Driver, and is executed with his usual care and skill. It discusses some 140 words. The asterisk, prefixed to considerably more than half of them, indicates that they are 'common, or closely resemble words which are common, in New-Hebrew or Aramaic.' The caution which makes Dr. Driver's work so reliable is seen, *e.g.*, in the fact that in the case of one word, מֵרֵץ, occurring on the margin at 43⁸, the only note is a mark of interrogation.¹ This glossary will be of great use to the student, and to the next Hebrew lexicographer.

The larger part of the volume, however, is occupied with the text of the Ecclesiasticus fragment. The upper half of each even-numbered page contains a reproduction of one page of the Hebrew MS., the lower half, the corresponding text of the Syriac version, an extremely accurate reprint of Lagarde's edition. Opposite the latter is the text of MS. B of the Septuagint (from Dr. Swete's edition), and above this, facing the Hebrew, an English version.

This version is the fruit of the careful study of the editors, and has had the additional advantage of being revised by Professor Driver. In a text so imperfectly preserved, it is a great help to have such a guide, even if, as must be the case where there is so much obscurity, the reader may not always be able to adopt the same view as the editors.

Their general principle has been to adhere to the text of the MS., if it could be made to render even a possible sense. In spite of this, they have been compelled to adopt the readings added in the margin or written over the line in some fifty cases, and in one or two of these, as well as in some two dozen others, they have felt it necessary in one way or

another to emend the text they adopt. Perhaps a score more of emendations are recorded in the footnotes without being admitted into the text itself. It is certainly well to make a decided effort to treat the text as it stands, before undertaking to emend it. Even this conservative principle, however, has led to the results just described, and so we may be prepared to hear a good deal of emendations for some time to come. All the more welcome, therefore, to many who cannot make full use of the Polyglot edition, will the present translation be when published separately, as we are informed the editors have decided to publish it, with the ordinary English Version on the opposite page.²

Interesting and valuable, however, as the translation is, the main interest attaches naturally to the Hebrew text itself. It reproduces exactly, without any attempt whatever at emendation, what the editors, with the help of the others who have examined the MS., have been able to decipher of its contents. The two beautiful *facsimiles*, facing the title page and p. xxxvii respectively, with which the published volume is enriched, show what the MS. is like.³

The page contains eighteen lines, each, except occasionally, divided into two hemistichs, so that the text appears as a rule to be arranged in two columns, although it is really to be read right across the page. The writing is neat and legible, except where the MS. has suffered; but the scribe is not very accurate, and in particular is apt to transpose letters. Many of these blunders are corrected on the margin. Some peculiarities of orthography are described by Dr. Driver in an instructive note on p. xxxvi, which should by all means be read at an early stage.

The Hebrew text of this MS. was declared by Mr. Schechter to be beyond doubt original—a conclusion that was at once accepted by scholars, Cornill, *e.g.*, mentioning it as a fact in the fourth edition of his *Einleitung*—that is to say, it is not, as might at first have been feared, a translation back into Hebrew from versions. Of this, abundant proof will be furnished in the sequel. Of

¹ In a footnote to the verse cited, the editors suggest the sense 'terrifying,' and the combination with נִרְאָה in v. 8^b may be paralleled, *e.g.*, in Isa. 8¹². This being so, there is hardly a warrant, merely because 'robing, arraying' would seem to give a better meaning, for going beyond Hebrew, as one is tempted to do, and comparing the Ethiopic *árāza*, common in the Piél in this sense (cf. Hos. 2⁷; 2 [4] K. 10²²). The phonetic difficulty is not insuperable. It is true Ethiopic *z* does not often represent a North Semitic *z*; but compare, *e.g.* Ethiopic *hems* = חֶמֶס, and see Barth, *Etym. Stud.* p. 51 f., where it is contended that such modifications are facilitated by a preceding liquid. If the reading in the text were perfectly satisfactory, the simplest explanation would lie in pointing out that the scribe or some predecessor is, as we shall see, very apt to transpose letters, and supposing a confusion of *z* and *z*.

² When this is done, it would, perhaps, be well to collate the English and Hebrew texts once more with respect to the use of brackets. A slight unevenness detectable here and there may be due to the contingencies of printing, or to the incessant revision the work has been subjected to. Thus, to cite one example of each kind, at 45^{2a} 'glorified him' should be bracketed, as it is perfectly illegible in the MS., though the marginal note leaves little doubt what the reading was; while conversely the bracketing of 'servant' in 42⁵⁰ seems to be justified by the MS., and therefore עֶבֶד should be marked as not clear in the Hebrew text also.

³ Complete sets of collotype *facsimiles* will soon be procurable at a very moderate price. The photographs are excellent, being in some cases even clearer than the MS. itself, though, of course, in others scarcely as clear.

course, any one who is familiar with the phenomena of the text of the Old Testament generally, knows that this does not necessarily mean that, as compared with the text of the versions, the new text is always purer. Indeed, there are, as we should expect in a MS. dating from the eleventh century at the earliest, passages where, as a matter of fact, one or other of the versions must be judged on internal grounds to possess a better, that is, more original text. We are, therefore, in reality now simply in the same position as regards the determination of a critical text of *Ecclus.* 39-49, as in the case of the other Hebrew portions of the Old Testament. We must work by a scientific comparison of the various witnesses.

One matter, however, seems to have been set at rest. The new document shows, confirming in the most reassuring manner the conclusions of critical scholarship, that a language which cannot be otherwise described than as, on the whole, classical Hebrew, was still written in the days of Ben Sira, *i.e.* about 200 B.C., probably later rather than earlier. This point is perhaps what will appeal most to the imagination, and the certainty of it is in no way dependent on our possessing the whole or a large part of the Hebrew text. The single leaf acquired by Mrs. Lewis, and published in the *Expositor* (July 1896), was really enough to establish the fact. The other nine confirm the proof.

This proof hangs on several points,—vocabulary, forms of words, syntax, general style,—and is quite convincing. It were idle to repeat what has been already said in the preface and elsewhere, but which we have not space to substantiate. How classical, however, the syntax, *e.g.*, is, appears clearly enough from two points: *waw conversive* with the imperfect, a well-known characteristic of classical Hebrew used quite freely, as the editors point out, in this fragment, occurs but thrice in *Ecclesiastes*; on the other hand, the relative *w*, rare in the older literature, and, as the preface states, not once occurring in these ten chapters, is used more than sixty times in *Qoheleth*. And, though it is not so easy to illustrate the point, the writer's general style, which has, *e.g.*, in most places everything to gain by a comparison with, say, the Chronicler's, supports the same view; while the vocabulary, though it contains a fair number of new words, forms, and meanings, is simply that of the transition period to which the work belongs. No doubt, as the editors admit, the text does not lie before us as its author left it, and it may be argued (see, *e.g.*, *Expositor*, August 1896) that it has been in places made more classical (the variants on the margin are interesting from this point of view); but he will be very daring indeed who will contend that the general character of the style is due to a subsequent tampering with the text. It is needless to point out how satisfactory it is to have this

testimony of a work whose date is known more exactly perhaps than that of almost any other in the Old Testament, to what has long been believed by many scholars on critical grounds to be a fact, namely, that biblical Hebrew was still used for literary purposes by the generation to which *Matthias*, the father of the *Maccabees*, belonged.

For the study of *Ecclesiasticus* itself, however, as a book, it is a matter of much moment and interest what chapters have been recovered. These are, 39¹⁵-49¹¹. They do not include, therefore, the part in which occurs the strange dislocation of text (transposition of 30²⁵-33^{13a} and 33^{13b}-36^{16a}), found in almost all MSS. of the Greek version; nor the passage where Bickell (*Zeitschr. f. kath. Theol.* 1882, p. 326-32) thought he had discovered an alphabetic poem (51¹³⁻²⁰), and one he calls "alphabetising" (51¹⁻¹²). For Hebrew testimony on these points we must wait. The same applies to 50^{25f} (the three nations), which has been supposed to be an insertion dating from the time of Herod the Great.

But the portion recovered does include a number of interesting points. The passage 43¹¹⁻³³, omitted in the Syriac version, is in its place, the distrusted, because Greek-looking, phrase *Tò pân êstin autós*, appearing as *הוא הכל*. Again, in 44^{16,1} another contested passage, the Hebrew is against the Syriac in including the verse, and with the Greek in giving 'taken' as a passive, but against it (*cf.* Copt.) in having 'knowledge' for 'repentance'—a divergence very interesting in the light of later traditions about Enoch. It is disappointing that a hole in the MS. has deprived us of the line 48^{11b} ('For we also shall surely live'), for any new light on the history of eschatological conceptions would be valuable. All the more important, therefore, is the fact, whatever be the explanation of it, that in 41⁸ the Hebrew joins the Syriac against the Greek in the remarkable reading, 'Remember *that*² they which went before and they which come after (will be) with thee' (R.V. 'Remember them that have been before thee and that come after'). The only explicit mention of angels, however (the destruction of the Assyrian host, 48²¹), disappears in a characteristic way, 'and His angel destroyed them' becoming 'and (He) discomfited them with the plague'; and though *τέλος* in 43²⁶ becomes

¹ The verse is quoted in full below (p. 265).

² The Armenian also has *that*.

ἄγγελος, as in cod. 248, the editors question the accuracy of the Hebrew reading.

On the other hand, the Hebrew confirms the Greek in the textually interesting passage 46^{19c}, and we have now the 'pair of shoes' of 1 Sam. 12³ LXX in Hebrew, although the editors, indeed, adopt another translation. Of course this does not prove that Ben Sira was familiar with the LXX of Sam.; he may have known the Hebrew reading that the LXX followed. In 44^{21b} again, to take an example of another kind, unless we suppose a case of syncope of the letter *n* after the preposition, we have the Hebrew deserting the passive verb of the R.V. ('That the nations should be blessed in his seed,' after B A *κ* Syr., etc.: cf. the reflexive in the Hebrew of Genesis) for the active of the A.V. (after cod. 248, etc.). In 46^{19a} once more, where there is a close verbal parallel to the Hebrew of Isa. 57^a, the new text follows the Syriac.

It is the precise determination and explanation of these intricate mutual relations of the Hebrew and the versions, that constitutes the task scholarship now has before it. This will take time, for account has to be taken in each case of the variants occurring in one and the same version. Thanks to the laborious work of the editors in arranging their texts,—and the more closely one looks at it the more one sees how much their work involved,—it is a simpler matter to determine how far the texts run parallel line for line, irrespective of the character the common matter assumes. Space will not admit of our giving anything but the most general results. But the following statements will suffice to give some idea of the relations of the texts.¹

For brevity we shall use G, S, L for readings found in Greek (codex B), Syriac, or Latin respectively. As is well known, S omits a number of passages of considerable length found in the other versions. As many as five of these, amounting in all to some 120 hemistichs of G, belong to our portion of the work. In addition to these, S omits over 60 detached hemistichs common to GL. The Hebrew, however, contains not only the five omitted passages, but almost every single one of the scattered lines. On the other hand, S includes a considerable number (about 18 in xxxix^{15a}-xliv¹⁴) of hemistichs not in GL. These, on the contrary, are almost all confirmed by the Hebrew. We get, in this way, the important result that the Hebrew confirms S in its inclusions, but negatives it, almost without exception, in its exclusions. With L the case is different. Its inclusions and exclusions, especially the latter, are not numerous, but the Hebrew negatives almost every one of them. G, finally, shows very few, if any, inclusions or exclusions, and if such exist the Hebrew is against them. All that remains to be considered, is the case of GSL being in agreement.

Naturally this case is by far the commonest. Of such hemistichs, supported by the three versions, some 17 are omitted by the Hebrew; while of new hemistichs not found in GSL at all, it has given us some 7. It would carry us too far to give the analysis of these here.

The general result is that G hardly ever stands alone in the matter of inclusions and exclusions; that S's testimony, when positive, is confirmed by H, but L's is, according to H, quite unreliable; and that, finally, the Hebrew gives us 7 new lines and rejects 17 included in all the three versions.²

The testimony of the Hebrew on the points we have been considering, is happily, for the most part, a confirmation of the previous conclusions of scholarship. Nor is it otherwise with regard to the character of the versions, as versions, which we do not consider here in detail. The impression is confirmed that they must be used with caution, from the difficulty of distinguishing translation from loose paraphrase. At the same time, a good deal of the divergence may be due, not to the translators, but to causes already at work in the Hebrew text. To give the English reader a clearer notion of the nature of the textual problem as it stands now, we quote 44¹⁶, referred to above, as it appears in the different texts.

16^a H. Enoch [was f]ound perfect, and walked with the Lord, and was taken,

LG. Enoch pleased God (B. the Lord; 248, the Lord God) and was translated (L. *in paradise*), Eth. Copt. (Eth. And.) Enoch pleased the Lord and he translated (Eth. hid) him,

16^b HG. Being an example (sign) of knowledge (B. of repentance; 253, for ever) to the (H. all) generations.

L. To give repentance to the nations.

Eth. And he was an example to the world that they might repent.

Copt. For an example of intelligence (prudence) to the generations.³

² Two things must be carefully borne in mind in regard to these statements. First, hemistichs have been treated as identical, if they occur in the same general context and have some features in common, even though there may be very important various readings. When the latter are taken into account S rises in trustworthiness (from the standpoint of the Hebrew) relatively to G, just as cod. 248 does relatively to other codices of G. Second, the various Greek codices just alluded to diverge so strikingly that, as is well known, they must receive separate treatment. The above survey deals with one alone, codex B.

³ The Armenian, as we have it, does not extend beyond ch. 42. The Syriac (Peshitta) and Arabic (Lond. Polyg.) omit 44¹⁶. The Syro-Hex. goes with cod. 253.

¹ Some further notes on this subject will be found in a forthcoming article in the *Jewish Quarterly Review*.

A very interesting and extremely important feature of the MS. is the margin. This deserves careful study. Its contents are very various. It corrects accidental errors (*e.g.* transposition of letters), substitutes an alternative grammatical form or orthography, or a late or Aramaic word for a classical, or *vice versa*, adds lines to the text (*e.g.* lines found in G, one also in S, 44^{14b}; or lines found in the Bab. Talm. 4c²²—in the last case accompanied by a note in Persian, in Hebrew characters, suggesting that the lines are not really Ben Sira's), or gives various readings of one kind or another.

Apparently every conceivable combination is represented: thus (using GSL as before for readings agreeing with the Greek, Syriac, or Latin respectively), the text may be G and the margin S, perhaps *vice versa*, the text GS, margin different; text GL, margin new; text G, margin three other readings, and all different from S,—and so on. Thus, to give one example: in 41^{12b, 2}, the text has 'wisdom'; the margin, followed by L and the editors, 'costly'; G, etc., 'gold'; S, 'violence (craft)'.¹ The value of all this is obvious. Nor does it always depend upon the actual worth of the variants. Sometimes, too, the margin accidentally enables us to recover a word that has become illegible in the MS. itself. The notes appear to represent either the variants of more than one MS., or perhaps the text and marginal variants of one and the same MS. Unfortunately the MS., as a note in Persian at 45^{9a} states, did not extend beyond about the first three-fifths of our present fragment. Four variants are, however, quoted from some source or other on the margin at 47^{8c, -9b}.

The editors of the Oxford volume find unnecessary, or reject in their translation, most (about 90) of these marginal readings; but they have, as already stated, adopted some 50 of them, calling attention to the fact in a footnote.² The footnotes likewise contain a note not only of emendations adopted, but also of a score or so not adopted.³

In the case of the Hebrew text, the editors have simply reproduced the MS., text and margin, as it

¹ 'Treasures of violence' might easily be a corruption of 'treasures of knowledge'; but perhaps the Syriac translator read חָסֶם (cf. Prov. 4¹⁷, Peshitta), or its equivalent.

² Possibly the figure³ has dropped out after 'exchange' in 42^{5a}.

³ Note 4, on p. 3, belongs to the latter class, although an unwary English reader might suspect that it belonged to the former, and that 'salvation' in the text was a *misprint* for

now stands.⁴ In an *editio princeps* of a fragment like the present, this was probably the best course to follow. We shall not have long to wait for critical reconstructions in abundance. This is certain, because of the extreme importance of the MS. and the attraction it possesses for scholars in many departments. Its value for the history of the transition from classical to New Hebrew has already appeared. It is equally fitted to shed light on the important subject of the habits of translators, and the amount of confidence to be put in conjectural restorations of text founded on the study of versions. It provides new material of the highest importance for students of the Wisdom literature, and of Ecclesiasticus in particular. Finally, it raises the hope that other witnesses may rise from their graves to shed light on the mysteries of the past.

The editors, and all who have helped them, are to be congratulated on the result of their labours; Prof. Sayce, to whom the volume is dedicated, on being the means of rescuing from oblivion so precious a relic; and the Clarendon Press, on the issue of a volume which it is a pleasure to look at and a delight to use.

some English equivalent of לְהוֹנִחַ. Of course the meaning really is, that though the editors have *not* made the substitution, possibly, following Schechter's emendation of לְהוֹנִחַ for לְהוֹנִחַ, the word 'understanding' *should* be substituted for 'salvation' in the text.

⁴ The printing has been done with such care that the reader may pretty safely assume that any unintelligible group of letters does not contain a misprint, but represents the real text of the MS. In all cases of this kind where the present writer has collated the printed text with the MS. he has found the printing accurate. Thus, to cite an instance, one might have suspected, on the ground of the frequent transpositions of letters in the MS. corrected on the margin, that תַּמְרוֹת (42^{5a}) was a misprint for תְּמָרוֹת, corrected on the margin into תַּמְרוֹת. But if the ה is a mistake for ו, the error is the scribe's, not the printers', and Dr. Driver cites it as such (p. xxxvi). Another example is, perhaps, worth citing. What view Dr. Driver takes of אֶרֶב (43^{1b}), a reading about which there can be no possible doubt, does not appear. He probably regards the ו as a simple intruder. And this is perhaps more likely (cf. a similar case, נָבִיא for נָבִיא, in 48^{12b}) than that it is a misread ה (cf. the converse case in 43⁴ if we accept the editors' emendation) of Hiphil, or a resolved *daghesh* in Aramaic style.

Point and Illustration.

Was it Solomon who said there is nothing new under the sun? Surely he thought that his own famous judgment was new, and also inimitable. But there is a perfectly true story in *The Monthly Messenger* of the Presbyterian Church of England, and it is exactly on the same lines. This Chinese Solomon presided over the District Court of Chau-an, where the Swatow and Amoy missions of the Presbyterian Church of England touch one another.

Two brothers and their families lived together. Each of the wives had an infant, born within a day or two of each other. The child of the older woman was accidentally crushed to death; and in the younger woman's absence the bereaved mother changed the children. The sister-in-law soon found out the fraud. The older woman would not give up the living child, and the mother appealed to Yang, the District Magistrate. Unable to make out which woman was telling the truth, he at last said, 'As you both claim the living child, I shall settle the dispute by taking it myself. But,' he added, 'to-morrow I shall carry it to the sea and drown it.'

On the morrow a crowd of people assembled outside the yamen to see the issue of this strange judgment. The central gate was thrown open, and the procession set out: the heralds announcing the approach of the Hsien with nine strokes of the gong, and their cry of O-O-O! the yamen runners bearing rusty iron chains, the symbol of retributive justice; placards inscribed with the magistrate's official titles; then his umbrella and his great fan; and, last of all, the mandarin himself, carried by four bearers, his chair open in front according to law. His precious charge was protected from the air by its cap and wrappings. When they reached the sea, the mandarin stepped from his chair to the water-side, and with a swing threw his burden into the waves. It struggled in the water, until the younger woman, unable to bear the sight, rushed in and clasped in her arms—a large fish, on which were tied the baby's cap and swaddling clothes. The true mother's heart had been discovered, and she found her baby alive and well in the magistrate's yamen.

2. Here is an illustration of the Passover rite, and an item for Dr. Trumbull in view of the next edition of his book, *The Threshold Covenant*. It is sent us by the Rev. J. Reynolds Mackay, of Providence, R. I., who copied it out of a letter he had just received from a missionary in Sousse, Tunisia, N. Africa:—

These Mohammedans are deeply sunk in superstition. A friend of mine was knocking a doorway between two rooms in his house when the landlord became very excited, and begged him to stop till a fowl was secured, and its blood sprinkled upon the doorway.

3. The same American correspondent sends the following illustration of Matt. viii. 21, 22:—

A missionary, who has spent more than thirty years in Syria,—most of the time in the Lebanon,—relates an experience that throws light on Matt. viii. 21, 22.

Sixteen years ago he had occasion to proceed to London. Just before leaving he was talking with a young man who had very frequently attended the mission meetings. This young man suggested he would like to go to London. The missionary told him to get ready at once, as he would be glad to take him. When the missionary continued to press him to come, the young man said, 'Suffer me first to bury my father.' The 'father' was standing listening—a man who looked every inch as hale and hearty as the missionary himself.

In commenting on this, the missionary said this is regarded as a final excuse—an attempt to get out of an uncomfortable position—given irrespective of the father being dead or alive.

May not Christ's words, in ver. 22, have had reference to a similar concrete case, and thus mean—'Your father is not dead—the living cannot bury the living any more than the dead can bury the dead—if you are in earnest "Follow Me." Or, 'Let that sort of dead person attend to his own burial—time enough to bury the dead when they die—if you are in earnest "Follow Me."?'

4. In the January number of THE EXPOSITORY TIMES the question is asked and answered—"In what sense do the works of the blessed dead follow them" (Rev. xiv. 13)? The following quotation bearing upon the point, from a recent clever work of fiction, may be interesting:—

For the great sympathy was his—that love of the neighbour, which is thrown like a mantle over the shoulders of some men, making them different from their fellows, securing to them that love of great and small, which, perchance, follows some, when they are dead, to that place where a human testimony may not be all in vain.—*The Sowers*, by H. SEATON MERRIMAN, chap. xxiv.

5. Professor George Adam Smith has forwarded the following letter from Dr. Henry Bailey on the qualities of the water in Jacob's Well, and why the Samaritan woman went there to draw. Dr. Bailey was for three years medical missionary of the Church Missionary Society at Nâblus:—

'BISHOPSTOKE, NEAR SOUTHAMPTON,
'15th October 1896.

'The question as to why the woman of Samaria should have gone to such a distance as Jacob's Well, when a copious fountain gushed forth from the mountain-side close by, does not present any difficulties to anyone familiar with the locality and people.

'Apart from the sacred character of the well, which some might suppose an attraction, its waters have a great local reputation for purity and flavour amongst the natives of El 'Askar and Nâblus. The excellence of various supplies of water and their respective qualities are a favourite topic of conversation with Easterns, and in a hot climate, and where other beverages are almost unknown, it is not surprising to find that the natives are great connoisseurs as to the quality of water. Pure water is the mineral beverage, in Moham-medan districts at anyrate,—coffee, lemonade, etc., being reserved solely for guests and special occasions. The people, therefore, as we should expect, have a keen appreciation of the various qualities of different waters to a degree which we can scarcely realise in more favoured climes.

'The numerous springs of water at Nâblus are, from the nature of the soil, mostly of very hard water, very "heavy," as the natives expressed it. They, not unjustly, attribute many of their complaints to this cause, and speak with longing of the "light" waters of Gaza and various other places.

'Now, Jacob's Well has a reputation amongst them of containing cool, palatable, and refreshing water, free from the deleterious qualities of their other supplies of water. Frequently I have been told, that after eating a hearty meal (and a hearty meal with them is something appalling!), a good draught of water from this particular well will disperse

the feeling of abnormal fulness in a remarkably short space of time, and, moreover, make one ready for another good meal in an incredibly short space of time.

'The copious fountain at El 'Askar gushes forth from the very bowels of rocky (limestone) Mount Ehab, and is therefore of particularly hard ("heavy") water. The woman would, therefore, gladly take her jar to this celebrated well for a supply of drinking water.

'Although 30 feet and more of rubbish has found its way into Jacob's Well, the supply of water even now lasts till the month of May most years, or even later. The source of supply to this well has not yet been accurately ascertained, but it is doubtless greatly due to percolation and rainfall. The latter may account partly for some of its special qualities as to "lightness" (softness).

'It is not uncommon in the East to send to a great distance for a supply of drinking water, as you may know, especially by those who can afford to do so. The woman of Samaria may, if poor, have been hired to convey the water for some richer person. When at Nâblus, I used to send to a certain spring some mile or so from my house for drinking water, and soon quite a regular little cavalcade repaired to this spring every morning and evening to supply the richer families with water, which the English doctor recommended. Bishop Blyth of Jerusalem sends three miles from Jerusalem, to Ain Karim, for his water supply.'

Recent Foreign Theology.

Did the Jews return under Cyrus?

THIS, according to the editor of THE EXPOSITORY TIMES, 'is perhaps, for the moment, the most keenly interesting of all Old Testament questions.'¹ In this estimate the editor has the support of a scholar of the first rank, to whose contribution to the discussion it is the aim of these lines to call attention. In the 'fore-word' to his recently published *Origins of Judaism*, Professor Eduard Meyer refers to the rise of Judaism and the question of the genuineness of the Persian documents in the Book of Ezra 'as one of the most interesting problems with which historical research is at present confronted.'

In order, however, to appreciate aright the full significance and value of the results to which Meyer's investigations have led him, it is necessary to supplement the brief indications given last month as to the trend of some recent criticism of the Books of Ezra and Nehemiah. To understand this last, again, we must summarise what may be called the traditional view of the course of Jewish

history during the eventful century that followed the downfall of the Babylonian Empire.²

Very soon after the capture of Babylon in 539 or 538 B.C., the Jewish exiles received from Cyrus permission to return to their ancestral home, in pursuance of which a first band of exiles reached Jerusalem, 537-6, under the leadership of Zerubabel and Jeshua. By these the altar of burnt-offering was re-erected and a beginning made with the rebuilding of the temple. Through the persistent animosity of jealous neighbours the building operations were suspended for some sixteen years, until, at the instigation of the prophets Haggai and Zechariah, early in the reign of Darius Hystaspis, 520 B.C., the work was resumed, and at last brought to a successful close in 516. Then follows a blank of almost sixty

² The best English history of this period is the Rev. P. Hay Hunter's *After the Exile, a Hundred Years of Jewish History and Literature*, 2 vols., Edinburgh, 1890, a work which so competent a judge as the late Professor Kuenen has characterised, 'a popular book written with great talent, with which I rejoice to find myself in agreement as regards all the main positions' (see Kuenen's academic dissertation quoted below).

¹ See last month's issue, p. 200.

years, till Ezra comes on the scene with a second band of exiles from Babylon, in the 7th year of Artaxerxes I. Longimanus, 458 B.C. Ezra's attempts at reform had little success until the arrival of Nehemiah, as governor of Judea, in the 20th year of Artaxerxes, 445. The result of the combined activity of these two heroes of the Return we all know: the city walls were rebuilt, and the community reorganised on the basis of Ezra's Torah. The Book of Ezra-Nehemiah then closes with a reference to a second visit of Nehemiah to Jerusalem.

The story thus briefly summarised was, until recently, accepted as in its main features historical, with one exception. This was the statement of the Chronicler—so critics call the compiler of the Books of First and Second Chronicles, Ezra, Nehemiah, which were originally *one* Book—that the temple was begun to be built in the reign of Cyrus, in the second year of the Return (Ezr. 3⁸⁻¹³). So long ago as 1867, Professor Eb. Schrader, then in Zürich, proved that this statement of the Chronicler, who compiled his work, we must remember, nearly two centuries and a half after the events, is irreconcilable with the evidence of the *contemporary* prophets, Haggai and Zechariah, according to whom the building was begun in the second year of Darius (*Die Dauer des zweiten Tempelbaues*, etc.; *Studien u. Kritiken*, 1867, pp. 460-504). Schrader's careful investigation has been accepted as final by most later critics, but with this exception the above *order* of the events recorded by the Chronicler has been generally adopted as correct. There has always, of course, been considerable variety of opinion as to the historical accuracy of the official documents in the Book, in particular as to the extent to which they had been tampered with by the compiler or his authorities in the interests of his nation.

In recent years, however, efforts have been made from more than one quarter to prove that the Chronicler is untrustworthy, both in his facts and in the order in which he relates them, and that consequently the course of the post-exilic history of the Jews must be practically rewritten. Thus, in 1889, M. Maurice Vernes of the Sorbonne, in his popular *Précis d'histoire juive*, etc., gave currency to a reconstruction of the history of Ezra and Nehemiah differing widely from the traditional version, but his book was altogether

too fanciful to have much influence on critical opinion. The same cannot be said of the writings of Professor Van Hoonacker of Louvain, who, in the following year (1890), published an essay entitled *Néhémie et Esdras*, in which he sought to prove that the arrival of Ezra and the subsequent events recorded in Ezra 7-10 belong not to the 7th year of the reign of Artaxerxes I., but to the corresponding year of Artaxerxes II. Mnemon, whose acquaintance we made in our *Anabasis* days. Van Hoonacker's essay called forth a masterly examination of Jewish history in the Persian period from the pen of Professor Kuenen, which was read before the Dutch Academy in 1890, and is now accessible to all in Budde's collection of Kuenen's *Abhandlungen zur biblischen Wissenschaft* 1894 ('*Die Chronologie des persischen Zeitalters der jüdischen Geschichte*,' pp. 212-254). Hoonacker's later contributions, in one of which (*Zorobabel et le second Temple*, 1892) he undertakes to defend the historicity of Ezra 3⁸⁻¹³, the great Leiden master did not live to see.

A new and more alarming attack on the traditional view of the post-exilic history of the Jews, along the whole line, was inaugurated by Kuenen's successor in the university of Leiden, Professor W. H. Kusters, whose *Restoration of Israel in the Persian Period*¹ has made more noise in the critical world than almost any book since Wellhausen's *Prolegomena*. Nor is this result to be wondered at when we consider the surpassing importance which the two centuries of Persian supremacy have assumed in the critical reconstruction of Old Testament literature and theology. Not only is a right conception of this eventful period indispensable to the understanding of the post-exilic prophets, usually so called, but also to the final settlement of many disputed questions regarding the closing chapters of Isaiah and much of the Psalter, let alone the great problem of the Pentateuch, and all that thereon depends. What, then, has Kusters to tell us regarding the period in question?

Kusters' results may best be set forth in the form of a series of *negative* propositions somewhat as follows:—(1) There was no return of Jewish exiles under Cyrus; (2) the temple was not built

¹ *Het Herstel van Israël in het Persische Tijdvak*, 1894. The references in the sequel are to the German translation by Basedow, *Die Wiederherstellung Israels*, etc., Heidelberg, 1895, pp. 127.

by any such incomers in the reign of Cyrus, but in that of Darius Hystaspis, by the descendants of the original inhabitants by whom Jerusalem was now repopled; (3) Zerubbabel and Jeshua were not the leaders of a band of exiles, but the official heads of the re-established Jewish community in Jerusalem; (4) the walls of Jerusalem were not built by returned exiles either of a first or a second detachment, but by the same community as before, under the leadership of Nehemiah; (5) and more vital still—Ezra and his company arrived in Jerusalem not in the 7th, but in the 32nd year of Artaxerxes Longimanus, B.C. 433, under Nehemiah's *second* governorship; and consequently (6) it was not, as has hitherto been supposed, on the basis of the Priests' Code, but on that of an older legislation that the Jewish community had been previously reorganised by Nehemiah.

This overturning of all our hitherto accepted notions of the course of Jewish history in this period has not been reached, as may well be supposed, without the most drastic handling of the Books of Ezra and Nehemiah. Thus, Kusters proves to his own satisfaction that the following must have been the original order of the main portion of the latter Book:—Neh. 11³⁻³⁶ (completed by 12¹⁻²⁶) 11¹⁻² 12⁴⁴⁻⁴⁷ 13⁴⁻³¹—here take in Ez. 7-10 (pp. 95 ff.)—9. 10 (with 13¹⁻¹⁸) 7⁶⁻⁸ 18 (see *Wiederherstellung*, pp. 63 ff.). I am not prepared on this occasion to offer a detailed criticism of Kusters' position.¹ I would only say that his Book seems to me a sustained illustration of the dangers of the *argumentum e silentio*. The purpose of these lines is a different one, but, before I come to specify that purpose more precisely, I shall bring to a close this historical sketch of the recent contributions to the subject with a reference to the latest attack on the historical trustworthiness of the much-maligned Chronicler. I refer to Dr. Charles Torrey's essay on *The Composition and Historical Value of Ezra-Nehemiah*, 1896.²

Dr. Torrey's treatment of the compiler of these Books in question recalls the Red Indian, of the

¹ This has been done by Elhorst in his review of Kusters' book in the *Theol. Tijdschrift*, 1895, pp. 77-102, and by Wellhausen in the *Nachrichten d. Königl. Gesellschaft der Wissenschaften zu Göttingen*, 1895 (Heft 2). Kusters has replied to Wellhausen in the *Tijdschrift*, 1895, pp. 549 ff., and to Elhorst, *ibid.* 1896, pp. 489 ff. Van Hoonacker's *Nouvelles Etudes*, etc., 1896, I have not seen.

² The above appears as the second of the *Bethefte* to Stade's well-known *Zeitschrift*.

stories of our youth, brandishing his tomahawk over the scalp of the pale-face. No language is too strong for the ignorance and incapacity, the blundering forgeries and wilful perversity of the Chronicler. 'He distorts facts deliberately and habitually; invents chapter after chapter with the greatest freedom; and, what is most dangerous of all, his history is not written for its own sake, but in the interests of an extremely one-sided theory' (p. 52). And, again, in the the closing paragraph we read: 'The result of the investigation as to the historical content of Ezra-Nehemiah has thus been to show, that, aside from the greater part of Nehemiah 1-6, the book has no value whatever as history'³ (p. 65).

After this long preamble, I come at length to the main purpose of these lines, to which I referred at the outset. The ink on Dr. Torrey's pages was scarcely dry when there appeared in Germany a work which may well give pause to some of our recent reconstructionists, Eduard Meyer's *Entstehung des Judenthums, eine historische Untersuchung*, Halle, 1896. Professor Meyer of Halle is known to every student as the author of a standard—some would say the standard—*History of Antiquity*,⁴ and of the *History of Egypt* in Oncken's series, and to Old Testament students in particular, as a contributor to Stade's *Zeitschrift*, of decidedly advanced critical views. The special value, then, of the book now before us is that it is the work of an historic specialist of the first rank, who, without the faintest suspicion of apologetic bias, tests and tries the documents before him as he would a Greek inscription or an Egyptian papyrus. The result is sufficiently surprising; Meyer himself does not conceal the fact. *The documents preserved in the Books of Ezra and Nehemiah are* (substantially) *genuine official documents, and the chronology of the Chronicler is correct in every particular*. The result of the minute historical and philological investigations of this accomplished historian and scholar is, in a word, this: the reconstruction of Jewish history proposed by Kusters and his allies falls to pieces like a house of cards! So far from the Book of Ezra having 'no value whatever as history,' it is here convincingly proved that this Book embodies, as scarce another of antiquity, the very corner-stones of history, royal rescripts and government archives. Alongside of these, it is

³ The italics are mine.

⁴ *Geschichte des Alterthums*, vol. i. 1884; ii. 1893.

true, there are not a few places where the Chronicler seems to have set down what he *inferred* must have been in the absence of documentary evidence of what really took place; but, so far from being himself an impudent forger, and withal a most unskilful one, the Chronicler followed his authorities, on the whole, faithfully, and has preserved for us the only picture we are ever likely to possess of the origins of Judaism.

It would prolong these notes beyond due measure to attempt to sketch, even in outline, the method pursued by Eduard Meyer in his *Untersuchung*. All should read it who would know what modern historical research demands and implies. I cannot, however, bring this notice to a close without setting down Professor Meyer's conclusion as to the 'Rise of Judaism,' since it is certain to provoke discussions for more reasons than one. The final triumph of Judaism was not, as one might infer, the outcome of the voluntary acceptance of Ezra's Torah on the part of the Jewish community. On the contrary, it was due in the last resort to the fact that Ezra and Nehemiah, rank Erastians both, *had behind them the strong arm of the civil power*. 'The die is cast (these are the closing words); Judaism has been created in the name of the king of the Persians, and in virtue of the authority of his empire, and thus the influence of the Achæmenid empire reaches without a break, and almost without a parallel, down even to the present hour' (p. 243). It is a far cry from the Jewish Chronicler to the Scottish magician, who loved so intensely the ancient chronicles of his country; but has not Sir Walter in one of the finest creations of his genius, portrayed the revolt against such 'absolute Erastianism or subjection of the Church of God to the regulations of an earthly government' (*Old Mortality*, chap. xxi.)?

A. R. S. KENNEDY.

Edinburgh University.

Among the Periodicals.

A New Theory of the Deluge.

IN *Th. Literaturzeitung* (1897, No. 1), Professor MARTI reviews the work of Fr. v. Schwarz, *Sint-*

fluth und Völkerwanderungen. It is frequently asserted that the biblical Deluge has left no traces on the earth's surface. Schwarz believes that he has discovered evidence to the contrary in the course of geological investigations in Turkestan, and that both the time and the place of the Deluge can be fixed. For he does not believe in a universal Deluge, and points out that all the known traditions on this subject, with the exception of the Greek legend, have emanated from Central Asia. According to our author, the cradle of the human race was in the south of the Sahara. The first circumstance that led to a migration and new settlements was the drying up of the Sahara Sea. The human race now spread over Africa, Asia, and Europe, the latter continent being still connected with Africa by an isthmus at Gibraltar. The second great movement proceeded from the peoples around Mongolia. Some of these found their way to Europe or Western Asia, some moved towards the south, while others proceeded east or north, some even making their way by Behring's Straits to America. In the last-named continent there was also a later arrival of Phœnicians, who laid the foundation of the Central American civilisation, which has such striking affinities with the Egyptian. And now for the Deluge, which our author, from Chinese, Israelitish, and Babylonian data, fixes at 2297 B.C. Peculiar water-marks discovered by him in Dzungaria, lead him to infer the existence at one time of an extensive Mongolian inland sea which occupied the whole of Dzungaria, the Desert of Gobi, and the Tarim basin, and whose level was 6000 feet above that of the ocean. The encircling mountain wall having been broken through by an earthquake at the north-west corner, the waters rushed furiously westward along the Balkash plain, flooded the Aralo-Caspian lowlands, and poured into the Black Sea. The Bosphorus and the Dardanelles were now opened, the Mediterranean overflowed (hence the Greek story of the Deluge), the Sahara again filled with water, and finally the isthmus of Gibraltar was broken through. In Europe the consequence of the discharge of the waters of the Mongolian Sea was a new Ice Age, while in Central Asia drought and barrenness of the soil occasioned a new migration of races. Marti has nothing but praise for the painstaking character of Schwarz's book, with the data so laboriously gathered from ethnology, ethnography, archæology,

mythology, philology, anthropology, zoology, botany, mineralogy, etc. But he is doubtful whether the theory will stand examination. Its chronological data are not to be depended on, and Marti pertinently asks why all the peoples *south, east, and north* of the Mongolian Sea have transformed the sinking and disappearance of the latter (which was all that they could have observed) into a universal Deluge.

A Babylonian Trinity.

IN THE EXPOSITORY TIMES for September 1896 (p. 550) we noticed Zimmern's *Vater, Sohn, u. Fürsprecher in d. Bab. Gottesvorstellungen*. The question raised in the latter, whether the Christian doctrine of the Trinity stands in an historical relation to the Babylonian triad, Ea, Marduk, and Gibil, is unhesitatingly answered in the negative by Professor JENSEN in *Th. Literaturzeitung* (1897, No. 1). To begin with, he denies that the three above-named Babylonian deities are so uniformly associated in their working one with another as to be in any proper sense entitled to the name of a triad. Again, the function of intercession ascribed by Zimmern to Gibil is shared by many other gods, and it is not only with Marduk that they intercede, but with Sin and Samas. Jensen refuses absolutely to find any connexion between the Paraclete of Christian theology and the Babylonian Gibil. If a Babylonian triad is to be recognised at all, it would rather consist of Ea, Marduk, and the latter's son, Nabû or Nebo. It is true that there are affinities between the Christ of the Gospels and Marduk of Babylon, but it is generally recognised nowadays that the evangelists have given us a picture of Jesus which, in all essentials, is historical; and nothing could be more far-fetched than the notion that Christ is a kind of incarnation of Bel-Marduk.

Chedorlaomer.

The *Rev. de Théologie* for January 1897 contains a careful article, by Professor BRUSTON, on a communication of the distinguished Assyriologist, P. Scheil, read last August at a meeting of the Académie des Inscriptions et Belles-Lettres. Scheil claims to have read the name *Ku-dur-la-ukh-gamar* (Kudur-Lagamar) on a tablet of Khammurabi, king of Babylon, in the 23rd century B.C.

Both the name and the personage Bruston would identify with the Chedorlaomer of Gen. xiv. He differs, however, from Scheil as to the translation of the newly-recovered text. For the rival renderings we must refer the reader to the article. Amongst the conclusions Bruston reaches are the following:—(1) The identification of Khammurabi with Amraphel of Gen. xiv. is no longer possible; (2) equally impossible is it to identify Rim-Sin, king of Larsa, with Arioch of Ellasar, although Sayce seems to regard their identity as beyond question; (3) the history of the period when Chedorlaomer was brought into connexion with Abraham, and of the period immediately subsequent to it, may be constructed thus: Towards the end of the 24th century B.C., Kudur-Lagamar, king of Elam, extended his power over Lower Chaldæa, and set up there a viceroy, Immeru (Amraphel?). The family of Terah fled before this Elamite invasion and settled in Harra (Gen. xi.). Kudur-Lagamar next gained possession of the whole valley of the Tigris and Euphrates; the western peoples as far as the Dead Sea submitted to his sway. Abraham, flying once more before an invasion, retreated to Canaan. For twelve years the western nations obeyed Kudur-Lagamar, the thirteenth year they rebelled, and then came the campaign of Gen. xiv. After the death of Kudur-Lagamar, Babylon revolted, and, after a severe struggle, Khammurabi succeeded in expelling the Elamites and reuniting the whole of Chaldæa under his own sway.

Whether the above tentative scheme be accepted or not, Bruston is clear that the history of the period, as given even in such recent and excellent works as those of Maspero, will have to be revised.

The Order of the Pauline Epistles.

In *Studien u. Kritiken* (1897, Heft ii. pp. 219-270), Dr. CARL CLEMEN returns to the discussion of the above subject. It is now more than three years since the publication of his *Chronologie der Paul. Briefe*, a work which has received a great deal of attention, and has been the object of a good many attacks. In the essay before us, Clemen adheres in all essentials to his former positions, which he defends vigorously against Joh. Weiss, Von Soden, and others. The main point of contention concerns the place of the Epistle to

the Galatians. While there is a difference of opinion as to whether Galatians should be placed before (German scholars) or after (English scholars) the two Epistles to the Corinthians, there has been till lately comparative unanimity in placing *Galatians before Romans*. It is this last order that Clemen would reverse, and he writes a very interesting and clear paper in justification of his theory. Whether he will succeed in convincing any of the formidable array of his opponents remains to be seen, but, at all events, he will have to be answered. His paper will serve also to put the reader in possession of the main points in this whole controversy. The arguments of Clemen are drawn from the Epistles themselves, under the three heads of (1) Paul's theology, (2) his polemic, and (3) his attitude to the Apostolic Council. Taking it for granted that a development may be traced in the theological conceptions of the Apostle, Clemen seeks to show that this development proceeds consistently only if Romans was written before Galatians. This is illustrated from Paul's doctrine of the law, of justification and sanctification, and of the prerogative of Israel in opposition to the Gentiles. Still stronger, according to Clemen, is the argument drawn from the polemical methods of the different epistles, for the Apostle, however lightly he might himself think of slight inconsistencies in his ideas, would have to avoid giving his opponents any handle against him. Comparing Rom. ii. 25 with Gal. v. 2, Clemen finds it inconceivable that if Paul had once made the strong assertion of the latter, he could have subsequently made the concession of the former. On the other hand, if Romans preceded Galatians, it is easy to see how the Judaizers in Galatia could have used Rom. ii. 25 against the Apostle. A number of other texts are similarly placed side by side with a view to the same conclusion. In discussing the third of the above heads, Clemen has to go fully into the relation of Gal. ii. to Acts xv., a question of much interest, which, however, we have not space on this occasion to discuss, and which would carry us beyond the scope of this note.

By Faith not by Sight.

This is the title of the opening article in the January number of the *Rev. Chrétienne*. Its writer, M. PUAUX, takes as his motto the words

of the Risen Lord to Thomas: 'Because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have believed.' The contention of the paper is that this declaration of Jesus marks a crisis in the history of the Christian religion, henceforth faith and not sight is to be the guide of disciples. If we are to know Jesus or to love Him, the necessary condition is by an act of freewill to believe without having seen. M. PUAUX defends this thesis against the charge of unreasonableness by showing that acts of faith are demanded of us in the business of life every day. He has no patience with the desire of many for a religion without mysteries, maintaining that such a system is doomed to speedy decay. Religion must be above us in order to act in us. Nay, even in the material universe, realities exist which cannot be brought into the realm of experiment, but whose effects we can note while we cannot get at the causes. The Christian will recognise the right of exact science to pronounce on what lies within its own domain, but outside this he will assert the equal rights of faith in a domain as real, and will triumphantly repel the demand for *sight* with the word, 'This is the victory that hath overcome the world, our *faith*.'

The Biblical Notion of Sin.

In the *Rev. de Théologie* for January, Professor WESTPHAL writes *De la Valeur religieuse de la notion biblique du Pêché*. He argues that when the knowledge of sin is reached, the spiritual life is begun, and bewails the fact that in many French pulpits where Christ is preached as having died for our sins according to the Scriptures, there is a very inadequate presentment of the nature of the offences that demanded His sacrifice. Yet the Bible, which reveals the Saviour, reveals also the character of sin, and it is impossible to conserve the first of these truths while neglecting the second. The author adduces three illustrations of the loss of spiritual life through loss of the sense of sin. The first is presented by the history of Judaism. Although the Jew was the heir of the Hebrew, we behold a terrible falling off when we compare the scribal with the prophetic spirit. The atmosphere of the second temple was one in which the sense of sin did not thrive. Hence when the Saviour came, he was rejected because no need was felt of a Saviour.

Westphal takes his second illustration from the Roman Catholic Church. This system of religion he characterises as a return to Judaism in ritual, and to paganism in superstition. It started with a Pelagian conception of the value of good works and the merits of the saints, and it ends by leaving no place for a Saviour. Once more Christ is rejected when He comes to His own.

Thirdly, Westphal finds as little of the biblical doctrines of sin and salvation in the so-called 'liberal' Churches of the Reformation as in Judaism or Catholicism. Such doctrines, being repugnant to human pride, are rejected. But this conduct on the part of the Church brings punishment in its train. This the author seeks to illustrate by examining some of the types of character that are portrayed in the literature and exist in the real life of to-day. He quotes with approval the saying of Desjardins: 'The world has come back exactly to the point where it was found by nascent Christianity,' and he concludes that what is required is the revelation of sin to the human conscience, and the reproclaiming of the Baptist's message, 'Repent.'

Driver's 'Introduction' in German.

In *Th. Literaturzeitung* (1897, No. 2), Professor Kautzsch reviews Rothstein's translation of the *Introduction to the Literature of the Old Testament*. Owing to additional matter and the personal revision of the author, the German translation may be reckoned as the sixth edition of Dr.

Driver's work, which has happily passed through five editions at home, and has gained a world-wide reputation for its author, who, as Kautzsch remarks, had previously enjoyed the highest repute as a Hebraist. The reviewer emphasises the fact that it was gradually, and by force of conviction, that Driver came to accept of the critical method pursued in Old Testament study by such scholars as Reuss, Kuenen, and Wellhausen. And it is to his caution and the care with which he always distinguishes between established conclusions and mere hypotheses that Kautzsch would ascribe the confidence which is extended to Dr. Driver by many who would be slow to give that confidence to a more radical or less cautious critic. Along with the pioneers, Canon Cheyne and Dr. Robertson Smith, it is Driver above all who has gained England for Old Testament criticism. The points to which Kautzsch takes exception in the *Introduction* are surprisingly few, being concerned chiefly with such questions as the unity of Isa. xl.-lxvi., the disputed passages in Amos and Zephaniah, Stade's analysis of Micah 4f., Wetzstein's view of the Song of Songs, etc., of which he desiderates a fuller discussion. The bibliography of the volume receives special commendation. Finally, the reviewer has nothing but praise for Rothstein, alike as a translator and as the contributor of a number of notes which supplement and materially enrich the volume.

J. A. SELBIE.

Maryculter.

Frederick Field, M.A., B.D.

BY THE REV. JOHN HENRY BURN, B.D., RECTOR OF DEER, EXAMINING CHAPLAIN
TO THE BISHOP OF ABERDEEN.

II.

THE population of the parish of Reepham is less than 600, and Mr. Field constantly employed the services of an assistant curate. He thus had ample leisure for literary research, without in any way neglecting the souls committed to his charge. He was a most indefatigable worker. Many hours of each day were devoted to study, and it was commonly reported in the village that his lamp

was always alight up to the small hours of the morning. The following passage, which occurs in one of his sermons, must have appeared to his hearers peculiarly appropriate as coming from him: 'To the labouring man, his early commencement of the day makes early repose necessary; and contracts the evening hours within a very short compass. But to those who are not so

straitened, night brings another advantage: it is the season of study and of meditation. Then the mind is in its best condition; the head is most clear, the fancy is most lively, the judgment is most exact. And while all within is thus favourable, the solitary watcher is subject to no disturbances or interruptions from without. Thus, long after the whole labouring world is buried in sleep, the scholar and the philosopher are still plying their mental labours and trimming their midnight lamps. The religious person also knows the value of the night, for self-communion and devout aspirations after God. . . . And, lastly, this pious wakefulness is a part of the character of faithful ministers of the gospel; . . . they wake while you sleep: their candle goes out last.'

When the Oxford *Bibliotheca Patrum* was projected, he was invited by Dr. Pusey—and at once consented—to join the small band of devoted scholars who agreed to give years of patient labour to the service of the Church, without the slightest prospect of pecuniary compensation or even the faintest hope of finding their work appreciated beyond a very select circle indeed. His edition of Chrysostom's *Homilies on St. Matthew* (already published at his own expense) was incorporated in the series, and to him was committed the further task of restoring the text of that Father's Homilies on the Epistles of St. Paul, Mr. Charles Marriott, one of the editors, remarking: 'The more I see of what you have done with St. Chrysostom, the more I wish to see as much as possible of him pass through the same hands'; while Dr. Pusey characterised the ten volumes which Mr. Field produced between 1839 and 1862 as 'a triumph for English scholarship.' Dr. Hort's opinion may be gathered from a letter he addressed to Mr. Field in 1875: 'Well as you have earned rest, I cannot help hoping that the habit of having fixed work of your own to do will assert itself still. It was impossible not to think of Norwich when I heard that the Holkham library has a noble Chrysostom on St. John, said to be of the tenth century. Both that and the Homilies on the Acts, which seem in great need of critical editing, must surely have some temptations for you as completing Chrysostom's New Testament.' But by that time Mr. Field was considerably over threescore and ten, and his every thought was concentrated on the revision of the Authorized Version of the Bible. We must not anticipate, however. To

take things in their order. While still busy with Chrysostom, he found time to bring out, for the S.P.C.K., a new and greatly improved edition of Isaac Barrow's *Treatise on the Supremacy of the Pope*—a work which may well challenge attention at the present time, when the claims of the Vatican are more rampant than ever. The original manuscript of the treatise is in the library of Trinity College, Cambridge. Mr. Field, on comparing the printed copies with it, found not only many grave errors in the translations from Latin and Greek, but even misprints so outrageous as to make sheer nonsense. Here is an instance. In the sentence, 'quod *pallium* tibi ab apocrisariis nostris tali conditione oblatum fuerit,' the translators had all blindly followed the slip of some careless transcriber who put *passim* for *pallium*, rendering the passage, 'that an oath with such a condition should be *everywhere* offered you'! Dr. Barrow's 'Observations on the Sardinian Canons,' never before printed, were added in an appendix, and the volume was published in 1851, with a preface in which the committee 'thankfully acknowledge the services rendered by Mr. Field's learning and critical sagacity in the prosecution of his task.'

Three years later he undertook, at the request of the same society, to prepare a new edition of the Septuagint, based on Grabe's recension of the *Codex Alexandrinus*. Mr. Field was pre-eminently fitted to produce a thoroughly critical edition, but this would not have met the requirements of his employers. What they wanted was a work of moderate size, in a single volume of about 1000 pages, which should be both generally useful in this country and acceptable to the members of the Greek Church abroad, while at the same time arranged in such a way as to render it an unobjectionable book on the catalogue of the society,—that is to say, it had to be moulded precisely on the plan of the English Bible, all apocryphal matter being separated from the canonical Scripture. Thus his hands were tied in all directions; and, although he induced the committee to agree to certain modifications as the work proceeded, yet it must always be remembered that his liberty was restricted within narrow limits. In 1857 the *Psalter* was issued, and in 1859, when the complete volume of 1060 pages was ready for publication, the secretary of the S.P.C.K. bade the learned editor 'prepare his brow for laurels.' Notwith-

standing the limitations mentioned above, the work won the commendation of Tischendorf; and indeed, until the appearance of Dr. Swete's recent Cambridge edition, it was probably the most serviceable for ordinary purposes extant. But perhaps its chief claim to our regard lies in the fact that it was while engaged on it that he conceived the idea of applying himself next to the herculean task of collecting and editing such portions of Origen's *Hexapla* as could be recovered. We may remind our readers that the huge work—in fifty or more large volumes—known in the third and fourth centuries of our era as the *Hexapla* of Origen, presented in parallel columns the Hebrew text of the Old Testament along with the principal Greek versions, the relation of the Septuagint to the Hebrew and to these versions being clearly indicated by the use of the *obelus* and *asterisk*. But the *Hexapla* perished nearly 1500 years ago. Something, it is true, had been done towards its restoration by Montfaucon in 1713; still, the *Athenæum* was perfectly justified in saying: 'We do not possess an edition of the *Hexapla* worthy to be compared with any modern edition of the meanest classic. Mr. Field now intends to step into the breach and to remove, as far as in him lies, the reproach of our age.' Dr. Salmon described the undertaking as 'one of the most onerous which our generation has witnessed in the field of biblical criticism,' requiring 'the steadiest application of the unwearied labours of a long series of years.' An interesting account of the difficulties which Mr. Field had to surmount, before his project could be brought to a successful issue, will be found in the *Quarterly Review*, April 1896, pp. 473-495.

After taking due time to mature his plans, Mr. Field wrote to his diocesan, the Bishop of Norwich, intimating that, having undertaken literary work of great importance and extent, and which, at his age, he could hope to complete (if at all) only by the entire dedication to it of his time and thoughts, he had come to the resolution of resigning the incumbency of Reepham. He then settled in the city of Norwich, and in 1864 issued a paper of '*Proposals for publishing by subscription Origenis Hexaplorum quæ supersunt.*' This he followed up in the same year with a pamphlet, entitled '*Otium Norvicense: sive Tentamen de reliquiis Aquilæ, Symmachi, Theodotionis, e lingua Syriaca in Græcam convertendis.*' A quotation

from the preface may be acceptable, if only as a specimen of exquisite Latinity. 'Opus arduum aggressurus, quodque non modo Græcarum literarum scientiam exquisitam, verum etiam Syriacæ linguæ haud mediocrem cognitionem postulat—hoc est, Origenis Hexaplorum novam et quæ nostri sæculi votis satisfaciat editionem—non intempestivum fore putavi, prolusionis gratia, specimen quoddam tam negotii suscipiendi, quam virium facultatumque quas ad rem conficiendam collaturus sim, in publicum proponere. Et in Græca quidem eruditione quantum profecerim, qui schedas a me per xxv fere annos prelo commissas evolvere velit, facile pro se quisque æstimare poterit. Quod vero ad Syriacam linguam attinet, res aliter se habet; nam serius ad eam accessi, et quid in ea præstare possim, nullum omnino documentum edidi. Præterea si mihi opus inceptum ad finem perducere non concessum foret, non plane despero, ea quæ in hunc libellum conditurus sum, aliis posthac Hexaplorum editoribus usui fore: ne dicam nobilem hanc linguam ad hunc diem adeo in sordibus jacere, ut qui vel minimam accessionem ad perfectiorem ejus cognitionem contribuerit, excusationes sibi quærere nullo modo necesse habeat.' The *Journal of Sacred Literature*, in calling attention to the project, observed that although this great scholar could never be repaid for all his outlay of time, toil, and money, yet it was to be hoped that, in his endeavour to reproduce the noblest extant monument of uninspired learning in the primitive church, he would find many both able and willing to afford him all the help and countenance he needed. But, alas! in the sixties critical scholarship was at a low ebb in this country; and such of it as there was, concerned itself almost exclusively with the Massoretic text of the Old Testament, without taking any account of the Septuagint and other ancient versions, the importance of which was not then realised. And so it happened that, Mr. Field's modest requirement of 200 subscribers not being forthcoming, the whole scheme was in danger of collapsing, had not Dr. Robert Scott, then Master of Balliol, induced the delegates of the Oxford University Press to take the entire cost of publication upon themselves. They had no reason to regret this act of enlightened liberality. The work, when published in two large quarto volumes in 1875, was at once accorded, by those competent to judge

of its merits, a foremost place in the domain of textual criticism, and soon won for its author a European reputation. The Hebrew text of *Ezekiel*, as everybody knows, is exceedingly corrupt. The value of Mr. Field's labours must therefore have been rigidly tested by Professor C. H. Cornill of Königsberg, whose reconstruction of the text of that book from the Septuagint is described in *Chambers's Encyclopædia* as 'a splendid example of Hebrew scholarship.' Here, then, is the verdict of that eminent scholar, which he has kindly communicated in a letter to the writer of this article. 'Field's *Hexapla* is a monumental work, such as theological science has not many to show. Unless quite unexpected new material should come to light, one may very confidently assert that it is not to be superseded and not to be excelled. One can really not speak of the *Hexapla*—nor even think of it—without the name of Frederick Field coming immediately before the mind's eye. He forms, to use an illustration from acoustics, the over-tone to the *Hexapla*, which constantly rings out whenever the foundation-tone is struck!' Dr. Cornill also speaks in warm commendation of his labours in connexion with Chrysostom. It is satisfactory to be able to add that Mr. Field was not left any longer without that public recognition of his merits which he so richly deserved. His own college conferred upon him—that most coveted of all academical distinctions—an Honorary Fellowship. Oxford offered him its D.C.L. degree, and Cambridge its LL.D.; both of which he declined on the ground that the infirmities of advanced age would not permit him to take part in any public proceedings. Cambridge, however, would take no refusal: so it was eventually arranged that he should receive the degree by proxy. Meanwhile, compliments and congratulations flowed in upon him from every quarter. His old college friend, Bishop Ollivant, wrote: 'I heartily congratulate you on having completed your laborious and valuable work. It will hand down your name as that of one of the most diligent and successful of the biblical students of the present day.' Professor Swainson: 'To me it seems perfectly wonderful; and our debt to you is immeasurable.' Professor Hort: 'Few weeks pass without my having to use it more than once; so that I have frequent opportunities of seeing how great a boon you have conferred on students of Scripture.' Bishop Lightfoot: 'Let me

avail myself of this opportunity of congratulating you on the completion of your great work, the *Hexapla*; and adding (as a satisfaction to myself) my personal thanks to you for the great boon which you have conferred on all biblical students.'

Prefixed to the first volume of the *Hexapla* is the autobiographical notice already referred to. Its opening and closing paragraphs may form an appropriate finish to this chapter of his life. 'Quod Germanis literatis moris est, ut ad summos in philosophia honores rite capessendos vitæ et studiorum rationes reddant, id mihi semper visum est senescenti quam adolescenti ætati, et absoluto quam vixdum inchoato curriculo magis consentaneum esse. Cum igitur, Deo favente, ad finem ultimi mei laboris literarii tanquam ex longa navigatione in portum pervenerim, peto indulgentiam tuam, L.B., dum quid in vita ultra communem terminum producta peregerim, et quibus studiorum inceptorumque meorum auctoribus et fautoribus, breviter expono. . . . Quod superest quam brevissime potero conficiam. Fidem Catholicam, ab Ecclesia Anglicana reformata expositam, firmiter teneo. Errores ac novitates, qui in tot annorum decursu alter alteri supervenerint, sive Evangelicalium (qui nominantur), sive Rationalistarum, sive (quod novissimum ulcus est) Ritualistarum et Papizantium, præveniente Dei gratia feliciter evasi. Jus fasque tum in privatis tum in publicis rebus impense amavi; injurias et aggressiones, sive regum delirantium, sive plebeculæ tyrannidem affectantis, immitigabili odio ac detestatione prosecutus sum. Dignitates non ambivi, quæstum non venatus sum. Vitam umbratilem et otiosam semper sectatus sum, non ut desidæ indulgerem, sed ut iis negotiis, in quibus me aliquid proficere posse senserim, vacarem. Per quadraginta fere annos in bonis literis excolendis, præcipue eis quæ ad Verbi Divini illustrationem pertinent, sine patrocínio, sine emolumento, sine honore desudavi. Nunc senio confectus, et rude donatus, nihil antiquius habeo quam ut juniores competentioresque in eodem campo decurrentes, dum vivo et valeo, consiliis, adhortationibus, facultatibus adjuvem.'

In 1880, upon his forwarding a contribution of £100 to the Widows' Fund of the Society of Apothecaries, in memory of his father and his eldest brother, the Master and Wardens caused a translation of this Preface to be printed and distributed among their members; and at the foot of

one of these prints, which he sent to his learned friend, Dr. W. A. Greenhill of Hastings, Dr. Field has added the following note in explanation of the words *facultatibus adjuvem*: 'I.e. £ s. d.—a

promise which I have since fulfilled by pecuniary assistance (£200) to photo-lithographic facsimiles of certain Syriac manuscripts in the Ambrosian Library at Milan.'

At the Literary Table.

BOOKS OF THE MONTH.

II.

THE THEOLOGY OF MODERN FICTION. BY THOMAS G. SELBY. (*Kelly*. 8vo, pp. 192. 3s.) It cannot be said of the Fernley Lecture, as it is said of other lectureships of to-day, that the lecturers have no scope. Between the *Person of Christ* (to name an early and notable Fernley Lecture) and the *Theology of Modern Fiction*, there is room enough for most things. So it is with a pleasant prospect of surprise that the audience assembles yearly.

The 'Theology of Modern Fiction' is a modern subject. The very idea the words express is modern. And it cannot be many years since it would have been as impossible as absurd to deliver such a lecture on the Fernley foundation. Mr. Selby made choice of a modern subject. And he did well. To speak to the generation that is dead is apparently past our power; the generation that is to come will have speakers enough of their own. Mr. Selby speaks to his own day; and in that he surely does well. And when he speaks, he speaks to be listened to. No previous Fernley Lecture, we may guess, was found more pleasing to hear; none, we are sure, was ever more delightful to read.

And yet the choice is questionable. Was Mr. Selby able to tell his hearers anything they did not know? Was it worth their while to know it? Does it matter to any of Mr. Selby's audience what Mr. Thomas Hardy's views of evil and the Devil are? Was it worth their knowing what even George Eliot found to be good, and confusedly named it God? Of the theology of modern fiction, most of Mr. Selby's hearers and readers already know all that they need to know. Surely the Fernley Lectureship was not founded for the encouragement of studies that most men have to resist the temptation to indulge in.

A HISTORY OF LAY PREACHING. BY JOHN TELFORD, B.A. (*Kelly*. Fcap. 8vo, pp. 236. 2s. 6d.) It is well done, as well as it could be done, perhaps, within the space. But a History of Lay Preaching within this space was clearly out of the question. You might as soon almost undertake a History of the World. Or at least, for Mr. Telford confines himself to the lay preaching of the Christian Church, you might undertake a History of the Church of Christ. Indeed, the history of lay preaching is, in a sense, the history of the Church. As a beginning this is good, it is even excellent; but it is only a beginning.

THE OLD WORLD AND THE NEW FAITH. BY W. FIDDIAN MOULTON, M.A. (*Kelly*. Fcap. 8vo, pp. 228. 2s. 6d.) This little book is further described as 'Notes upon the Historical Narrative contained in the Acts of the Apostles.' It is a continuous commentary; not of the mere words, however, but of the history itself. It makes the history modern and teachable. And it is distinguished on every page by a most sensitive regard for truth. We may not be able to say of every one of Mr. Moulton's interpretations, 'this is the verity, and there is no other'; but what is known, Mr. Moulton has given himself to know, and made it easily acquired by others. A successful book undoubtedly, it gives promise of excellent work to come.

CATHOLIC FAITH AND PRACTICE. BY THE REV. ALFRED G. MORTIMER, LL.D. (*Longmans*. Crown 8vo, pp. xlv, 340. 7s. 6d.) The most conspicuous merit of this Manual is its clearness. You may agree with the author, or you may heartily detest the doctrine and practice that he preaches, but you cannot help understanding

him. He is clear when he lays his principles and practice down; and he scarcely needs to illustrate them. He is clear when he gives his reasons for them. He may be right, or he may be stupendously wrong, but he tells you what he means.

Dr. Mortimer is rector of St. Mark's, Philadelphia. He uses the title 'Catholic,' therefore, in a way we have come to understand. Whether he uses it as it ought to be used is another matter. But at least he uses it more legitimately than does the Church of Rome. For he would allow it cover the Church of Rome, probably also the Greek Church, the Church Episcopal in America, and the Church of England—and that is more than the Church of Rome would do. Would that he could go a little farther, and let it cover all those who name the name of Christ and strive to depart from iniquity.

SERMONS PREACHED ON SPECIAL OCCASIONS, 1860-1889. BY H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. 359. 5s.) Some men are never asked to speak on a 'special occasion.' Some have been asked to preach, and done it—once. Dr. Liddon was asked to preach on nearly every special occasion that the Church of England had. For he 'rose to the occasion' always. Perhaps some one may recall a disappointment: we cannot. And the secret is all before us. This volume contains the sermons of sixteen special occasions. Every sermon is as noble in conception, and as faithfully wrought out to its minutest detail, as if it were a master-painter's masterpiece. We read one of Liddon's sermons, and we feel that that particular text has been handled now, and need not be considered again.

HOURS WITH THE BIBLE: ST. PETER TO REVELATION. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Longmans*. Crown 8vo, pp. x, 475. 6s.) This is the last of the New Testament series. Its text is like the volumes that have gone before it. And we know their manner well. But it is enriched by some well-chosen photographs of Palestinian scenery. And now that Dr. Geikie has accomplished his third great task, and so successfully, we give him hearty congratulation. Let the books be read; they are mostly quite reliable, and they are altogether sound in doctrine.

GOD'S CITY. BY THE REV. H. SCOTT HOLLAND, M.A. (*Longmans*. Crown 8vo, pp. xvii, 342. 3s. 6d.) It is a cheap edition. The first edition was sufficiently described here. This is certainly no less well-looking, and it is less than half the price.

ETHICS OF CITIZENSHIP. BY JOHN MACCUNN, M.A. (*Maclehose*. Crown 8vo, pp. 148. 2s. 6d.) Next to the individual embrace of the mercy in Christ, this is the subject of greatest moment. For there are two great questions for every man in life: What must I do to be saved? and What must I do after I am saved?—and this is the answer to the second. Moreover, it is, perhaps, a recommendation of the book that being so 'religious' and so real, it is not written by a professional theologian. Mr. MacCunn is professor of philosophy in University College, Liverpool. He is not a professional theologian, but he is able to answer the question, What must I do after I am saved?

VILLAGE SERMONS. BY F. J. A. HORT, D.D., D.C.L., LL.D. (*Macmillan*. Crown 8vo, pp. 269. 6s.) This is the most welcome yet of all the writings of Dr. Hort we have received. It gives himself best, it gives us most. The sermons are as simple as those we are wont to receive from great men who have been preachers to country congregations in England. They are far more elementary than a country congregation in Scotland would receive. But under all the simplicity there is a fine accuracy in statement, together with a grand insight into the deep things of God. They are the words of Parson Hort, but the mind of the Master cannot be hid.

Half the volume is occupied with a series of twelve sermons on the Bible. They are partly historical, partly critical, partly expository, partly doctrinal; but they are always practical, plain, and instructive. They are so seemingly simple that we run the risk of missing the work that lies behind them, or even of missing themselves entirely.

A BRIEF HISTORY OF THE ENGLISH LANGUAGE. BY O. F. EMERSON, A.M., Ph.D. (*Macmillan*. Crown 8vo, pp. xi, 267. 4s. 6d. net.) It cannot be said that the study of the English language is neglected amongst us to-day,

however the study of the English Bible may be. Nor can it be said, any more, that the best work in the English tongue is written by foreigners. It may be said, and we think successfully maintained, that the most scientific study of our language is made in America. But that is right and proper, for in respect of the English tongue, the Americans are Englishmen as well as we. This is the work of an American professor. Dr. Emerson has already gained a reputation by his *History of the English Language*. He will not lose it or lessen it by this accurate and most useful manual.

ARCHBISHOP BENSON IN IRELAND.

By J. H. BERNARD, D.D. (*Macmillan*. Crown 8vo, pp. 119, with photographs. 3s. 6d.) It is a record of the speeches and sermons which Dr. Benson delivered in that visit he paid to Ireland just before he died. A handsome little book, it is welcome for three reasons: it gives us something of Ireland, something of Archbishop Benson, something of the Gospel of the blessed God.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By EDGAR C. S. GIBSON, D.D. (*Methuen*. 8vo, pp. i-xii, 365-801. 12s. 6d.) The second volume of Dr. Gibson's *Thirty-Nine Articles* concludes the work. It makes complete what we believe to be the most convenient and most acceptable Commentary on the Articles. Dr. Gibson is both ancient and modern. He is at home among the fathers of the English Church; he is at home amongst their degenerate sons. He knows what they tried to tell us and tried to make us; he knows how greatly we need to have it told over again, what making still lies to be done. Dr. Gibson is a theologian and a moralist. He has an interest in the Articles because they are a fine result of theological evolution. He is not less interested in them because they teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. The study of this book is one of the easiest ways of becoming an accomplished theologian that we know; it is one of the ways of becoming a good man. And the publishers have so intelligently worked along Dr. Gibson's ideas that the book is charming even to handle.

THE SERMON ON THE MOUNT. By CHARLES GORE, M.A., D.D. (*Murray*. Crown 8vo, pp. xii, 218. 3s. 6d.) One difficulty in the way of making the Sermon on the Mount the sum of Christianity is the difficulty of the Sermon on the Mount. For to the mass of mankind doing is always so much more difficult than believing. Canon Gore does not make the Sermon on the Mount the sum of Christianity; he sees too clearly how hard it is to understand the Sermon on the Mount, how hard it is to do it. He sees, in truth, that were there no Christianity but the Sermon on the Mount, there would be no Christianity at all. For if faith without works is dead, works without faith were never born.

Canon Gore preached some lectures on the Sermon on the Mount in Westminster Abbey. When we saw the book we thought it must be these lectures. But it is not. They would not well make into a book. So he wrote a book on the Sermon on the Mount. It is a 'practical exposition.' That is, to return to the point we came from, Canon Gore sees the difficulty of the Sermon on the Mount, sees it and shows it, and still believes we can practise it.

FROM OUR DEAD SELVES TO HIGHER THINGS. By F. J. GANT, F.R.C.S. (*Nisbet*. Crown 8vo, pp. 177. 3s. 6d.) This is not a wholly new book, nor apparently a new edition. But here it is, we have not seen it before, and if our readers have not seen it, they will not regret to have their attention drawn to it. Dr. Gant is already a well-known writer on Surgery. He is also a well-known follower of Darwinism. He is now to be well-known as a believer in our God and His Christ. This is a surgeon's faith, his faith as to the method of entering the kingdom of heaven. And if we may put it in a sentence, it is this, we must be scientifically evolved again.

FAMOUS SCOTS. JAMES BOSWELL. By W. KEITH LEASK. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) But *was* James Boswell a famous Scot? Assuredly, Mr. Leask, who finds the diminutive 'Bozzy' the only suitable name for him, makes little attempt to prove him so. Was it wise to separate him and make a hero of him at all? He cannot stand alone. He is actually unthinkable apart from 'my revered friend, Mr. Samuel Johnson.' Was it wise

to call him famous; was it worth while to tell us that he was a Scot?

ADOLPH. BY FANNIE J. TAYLOR. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 116. 1s. 6d.) The little German cherub looks out of the frontispiece with a most winsome countenance. And when his acquaintance is made, the countenance tells no lie. Nor is Adolph the only one that draws and wins. It is a charming short story, charmingly written.

THE METROPOLITAN TABERNACLE PULPIT. VOL. XLII. (*Passmore & Alabaster*. 8vo, pp. 624. 7s.) Mr. Spurgeon is dead; but, like Abel, he is preaching still. His sermons are issuing weekly as they used to do, and the annual volume is as regular as the year comes round. Of other saints it has been said: 'They rest from their labours, and their works do follow them'; no doubt Mr. Spurgeon has rested from his labours, but his works are still here with us, just as if he were working laboriously still.

WORDS OF ADVICE FOR SEEKERS. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 159. 2s.) So it is not his sermons only that are issuing still. What sermons there may yet be coming we cannot surely tell. What multitude of other books we cannot tell. But they are all welcome. The world will hold them all. And if there were a rush for room, they would be easily able to drive the many that are less fit to the wall. This volume has its meaning on its title-page. It is the evangelist's *vade mecum*.

THE CONVERSION OF ARMENIA TO THE CHRISTIAN FAITH. BY W. ST. CLAIR-TISDALL, M.A., C.M.S. (*Religious Tract Society*. Crown 8vo, pp. 256. 3s. 6d.) There are wise men and women who take advantage of every public incident to increase their knowledge. It is so easy to gain a knowledge of Armenia when all are interested in Armenia; it is so useful and even ornamental to have it then. For all these men and

women this is the book. Mr. St. Clair-Tisdall has written books before, and knows how to write them. He has special and most intimate knowledge of Armenia. His book is the book to teach us the history of Christian Armenia. And it will do more than that. It will make the passionate demand for justice to Armenia not less passionate, but more intelligent and irresistible.

OUTLINES FOR MEDITATIONS. (*Livingtons*. Crown 8vo, pp. 85. 3s.) Not outlines for sermons, not outlines to fill with words for other people: outlines for meditations, outlines to fill with thoughts for ourselves. And outlines for meditations are likely to be more useful, as they are certain to be more honourable, than outlines for sermons can ever be. To help us to think—what can be a greater gift than that?

BIBLE PLACES. BY H. B. TRISTRAM, D.D., LL.D., F.R.S. (*S.P.C.K.* Crown 8vo, pp. 433. 5s.) Canon Tristram's *Bible Places*, having reached its thirteenth thousand, has been revised, enlarged, and brought up to date. It is now the most recent, the most readable, the most reliable manual of Palestine we possess. It has many uses. Its first place is on the desk of the student of the Bible; its next, in the home of the lover of an instructive Book; its third, in the pocket of the Palestinian traveller. And, that it may serve the latter end well, displacing Thomson, and making even Baedeker superfluous, it is strongly bound in leather.

BE TRUE. BY THE REV. NORMAN BENNET, B.A. (*Stock*. Sm. 8vo, pp. 113. 2s.) Mr. Bennet is an acceptable preacher to boys. He is so acceptable that boys as well as masters welcome him gladly when he comes to the great public schools, even though he always comes to preach. But his face is half his sermon. Preach these short sermons to boys with his earnest, honest, hearty countenance, and you will preach them most acceptably.

Sermonettes for Children on the Golden Texts.

I.

'Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.'—1 Tim. i. 15.

HERE is a saying. What is it? 'Christ Jesus came into the world to save sinners.' Who said it? St. Paul immediately. But Christ Jesus Himself said it first, and St. Paul is quoting it from Him: 'I came not to call the righteous but sinners.' What is it about? It is about salvation. And who is spoken to? Sinners. So we have a Saying to Sinners about Salvation.

1. THE SAYING.—St. Paul describes it first as a 'faithful' saying, that is a saying we may put faith in; and that not only because it is a *true* saying, but because it so *blessed* a saying. We know it is a true saying, for Christ Jesus Himself said it. We find it true when we believe it. But it is most worth believing because of the blessing it contains. What does it say? (1) That Christ Jesus came into the world. And that means more than that He was born into the world. It means that He was somewhere else before He came into the world. And it means that He came of His own free will. It says (2) that He came to save sinners. So He came for a purpose, a single direct purpose, a simple purpose, a very gracious purpose. He came to do something, and as soon as He had done it, He went away again. 'It is finished,' He said, and returned whence He came. St. Paul says this saying is, secondly, 'worthy of all acceptance.' And that means that it is worthy of being altogether (every word and every wonder of it) received, and of being received by all.

2. TO SINNERS.—When Christ Jesus was in the world, there were those who blamed Him for eating and drinking with publicans and sinners. They said He ought to leave the sinners alone, and associate with the saints. He answered that He was sent to the lost. If there were any who were not lost, He had nothing to do with them. He said He was a Physician. 'They that are whole need not the physician, but they that are sick; I came not to call the righteous but sinners.' But when anyone claimed to be a saint and no sinner, He easily showed them they were wrong. He told the story of the publican and the Pharisee who went up to the temple to pray, and He said the publican went down to his house *justified* rather than the other. Or He told the story of the prodigal son, and showed how cruel and contemptuous the so-called 'saint' could be. Thus He showed that all were sinners. And this is what Paul learned. For though he was able to call himself 'a Pharisee of the Pharisees, touching the righteousness that is in the law blameless,' he now knows that he was and is 'the chief of sinners.'

3. ABOUT SALVATION.—Christ Jesus came into the world for the sake of sinners; He came to have to do with sinners only. He came to save them from their sin. Just before He left the earth, looking back as if He were already out of it, He said, 'I have finished the work Thou gavest me to do.' This was the work. And He did it by Himself

taking the sins upon Him. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. He became, as it were, a sinner in men's sight, for they constantly found Him mixing amongst sinners. He became, as it were, a sinner in God's sight. He saved by suffering. He carried the sin away by carrying it in Himself.

II.

'And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible.'—1 Cor. ix. 25.

When Paul was a boy he had often seen races, and the sight impressed itself upon him. He frequently uses the racecourse in illustration of the things of God. He uses it here. And he uses the most striking part in a racecourse here—the intense earnestness of the runners. Have you ever watched the faces of the runners as they ran past? What earnestness, what eager straining, what intense striving for the mastery. What is it all for? It is for the crown which the victor wins. In the races Paul witnessed, the winner was rewarded with a crown of laurel or ivy or some other leaf. It was a perishing thing. Yet they strove for it, and spent themselves in the effort to win it.

But not only did they strive so while the race was in progress. They trained themselves for the race beforehand. They went through a long course of self-discipline. They ate sparingly and exercised themselves continually. They were temperate in all things.

Well, the apostle says that we should take a lesson from the racer. Who enters the kingdom of heaven? He who *strives* to enter. 'Strive to enter at the strait gate.' Who are the followers of Jesus? Those who are temperate in all things. So we have, first, Earnestness, next Temperance, and then the Crown.

1. EARNESTNESS.—When asked if he could say whether all those who became followers of Christ had anything in common, an experienced believer said, 'Yes, just one thing, earnestness.' There are those who are kept out of the kingdom by their wilful indulgence in sin; there are ten times as many who are kept out by their *want of will*. And then among the followers themselves, this is the distinction that still remains—some are more earnest than others. It is true that some are more wealthy than others, but that makes little difference to their success in serving Christ; it is true that some are better educated than others, but that makes little difference. It is earnestness that wins for Christ; it is the want of it that makes us run the risk of losing even our own souls and becoming castaways.

2. TEMPERANCE.—The Christian life is a race then, and we must run it with every nerve strained. But we must also prepare for the race and practise temperance. He who indulges the appetites makes a poor Christian; he who pampers the temper or the taste makes a miserable preparation for Christ. We must be temperate in all matters of the world, the flesh, and the devil—using the world but not

to the full, keeping the flesh in vigorous life but not in indulgence; resisting the devil with all our might.

3. And the end is worth the effort. It is a crown of life that fadeth not away. It is the seat of honour at the Saviour's right hand. It is the inheritance of the saints in light. It is joy unspeakable, full of glory, reserved in heaven for us.

III.

'But the Word of God grew and multiplied.'—

Acts xii. 24.

1. The first, and one of the best-known of Christ's parables, is the Parable of the Sower. The sower sows seed. What is the seed? Christ Himself explained when His disciples asked Him. He said, 'The seed is the Word.' That parable the disciples never forgot. They came to speak familiarly of the Word of God as if it were seed. So they said, 'the Word of God grew and multiplied.' It is seed that grows; it is seed that multiplies, bringing forth some thirty-fold, some sixty-fold, some an hundred-fold.

2. What is the Word of God? It is the story of the Gospel of Jesus Christ. We have the report of several sermons in the Acts. They are all the story of the Gospel of Jesus Christ. They all tell how Jesus died for sin and

rose again for righteousness. God's Word is a great subject, but the Word of God, which is spoken of here, is comparatively limited; it is very pointed; it is very simple and impressive. It is the story of the Cross of Christ, the Son of God, Who came into the world to save sinners; Who finished the work that the Father gave Him to do; Who was raised from the dead a Prince and a Saviour; Who now sits at the Father's right hand to make intercession.

3. How did the Word of God grow and multiply? By being preached, heard, and believed. There were those who went everywhere preaching the Word of God. Wherever they went they found hearers. And in those days, wherever there were hearers, there were those who believed and were saved. So the Word grew and multiplied by the conversion of sinners to God. The Word grew and multiplied by the number of those who believed in Christ growing and multiplying.

4. This was a contrast. See the word 'But.' That word makes a contrast between what goes before and what comes after. What goes before? It is the miserable death of Herod. He suffered death by a loathsome disease after he had blasphemed God. *But* the Word of God grew and multiplied. For God was on the side of His own Word; God was against Herod. And this is what makes success or failure always. As Gamaliel said, if a thing is not of God it will always come to nought.

Contributions and Comments.

Arpakshad.

In the February number of the *Expositor*, Professor Cheyne, by way of reply to my explanation of ARPAKSHAD in the *Academy* of 17th October 1896, proposes a textual emendation which, clever as it is, is too violent to hope to gain general acceptance.

My explanation left the consonantal text quite intact, and even in regard to the vocalisation it implies only a slight modification, viz. Ur-pa-Keshad for Arpakshad. Arpakshad is, in Gen. x. 22, the third of the five sons of Shem, and is, of course, to be taken (like Elam, Asshur, Lud,¹ Aram) as the name of a country or people. In Gen. x. 24 and xi. 12 ff., Arpakshad appears as the progenitor of the Hebrews, 'Eber being reckoned his grandson. But elsewhere Ur-Kasdim, as the home of 'Abram the Hebrew,' is the starting-point of the Hebrews, so that Arpakshad and Ur-Kasdim are strictly parallel (both of them geographical)

¹ That Lud is not Lydia but an Arabian tribe (cf. Laudhân) should be clear. This view is confirmed by personal names in the time of David, such as Ahilud (*Akhi-Lud*, 'my brother is Lud'), for at that time Lydia had not come within the range of Israel's observation.

terms. Moreover, in Gen. xxii. 22, one Chesed appears as a relation of Abraham and as 'brother' of certain Aramæo-Arabian districts. Arpakshad and Ur-Kasdim (in its oldest form, אַרְכַּשְׁדִּים) being thus *materially* identical, I proposed to identify also the *forms*. Thus:—

אֶר פַּכְשָׁד
אֶר כַּשְׁדִּים

The *pa* between אֶר and כַּשְׁש I explained as the Egyptian article.

If the Egyptians of the era of the New Empire could form a word *pa-Ba'al* (= Heb. הַבְּעָל), the Israelites who sojourned 400 years in Goshen might form one, *Ur-pa-Keshad*, i.e. 'Ur of the Keshad' (instead of Ur-Kasdim). Even *Putiel* (Ex. vi. 25, cf. *Potiphar*) is a half-Egyptian, half-Israelitish name.²

My explanation presupposes, indeed, that the story of Abraham's departure from Chaldæa is very ancient, and that in the time of Moses it already formed part of the Israelitish traditions. And this is the chief reason why an adherent of Wellhausen like Professor Cheyne will never

² Putiel is the maternal grandfather of Phinehas, whose name is also an Egyptian one.

accept of my analysis of Arpakshad, which otherwise is such a natural one.

Professor Cheyne himself proposes to change אַרְפַּכְשַׁד, Arpakshad, to אַרְפַּךְ כֶּשֶׁד, *i.e.* 'Arpak (and) Cheshed,' which he interprets 'Arrapachitis and Chaldæa.' This involves two further corrections, viz. in Gen. x. 24 and xi. 12, where we should have to read both times כֶּשֶׁד alone, instead of אַרְפַּכְשַׁד. But the partition of Arpakshad into 'Arpak (and) Cheshed' implies that these two words were not connected by the particle ו, 'and.' Yet not only the Massoretic text but the Septuagint have 'Elam and Asshur and Arpakshad and Lud and Aram.' Professor Cheyne must therefore correct further, 'Elam, Asshur, Arpak, Cheshed, Lud, and Aram,' that is to say, he must three times over delete the connecting 'and,' although the latter appears everywhere else in this list of peoples. Again, Arrapachitis, alike in the Egyptian inscriptions of the era of Tahutmes III. and in the cuneiform texts, is written with ח, so that in the Old Testament also we should certainly expect to find אַרְפַּח and not אַרְפַּךְ. All these considerations, even had I never put forward my own analysis, Urpa-Keshad, would prevent my accepting of Professor Cheyne's emendation.

My book, *The Tradition of old Israel as illustrated by the Monuments: A Protest against the Assertions of the Modern Critics of the Pentateuch*, against which, even before it has appeared, Professor Cheyne sounds a note of distrust, will bring forward a whole series of surprising facts, which set the traditions of the time of Abraham and Moses in quite a new light, and thereby also fully establish the possibility of the Urpa-Keshad for which I contend.

FRTZ HOMMEL.

Munich.

Is this Archaeological Criticism?

THE appearance of a second volume of the new and transformed edition of Maspero's *History of the East* will have excited some interest among the readers of this magazine. From the first volume it was clear that the distinguished author, who has such strong claims on our admiration, had spared no pains to bring his work up to date, and to supply it with those abundant and explicit references which are such a boon to the student. But the second volume causes me some surprise. If the book is to be trusted, it must be accurate

in its statement of the results of analytic and historical criticism. (1) As to the critical analysis. On page 68 of the English edition I find a view of the traditional accounts of Isaac which does not accord with present critical results. It is stated to be an 'Elohistic interpolation' that 'Isaac dwelt by the well of Lahai-roi' (Gen. xxv. 11). Perhaps 'Elohistic' is a misprint for 'Jehovistic,' but, in any case, 'interpolation' is a word which carries us back to an antiquated phase of critical opinion. This is in a footnote. In the text we are informed that Isaac, like Abraham, dwelt at Hebron; this is traced to 'the Elohist.' But as we now use that term, 'the Elohist,' this statement is erroneous, for Gen. xxv. 7-11a belongs, by common consent, to P. It is a fault of the first magnitude to call the priestly writer 'the Elohist.' And to erect this pious, but not very historically minded writer into a primary historical authority, and proceed to make Abraham and Isaac both patrons of the sacred place at Hebron, is as misleading to the student as it is possible to be. Abraham and Isaac are no doubt brought into genealogical connexion, but the early traditional writers knew well that Isaac belonged to a more distant northern region than his 'father' Abraham. This gives a very unfortunate idea of the relation of Maspero to present biblical study. (2) As to historical and archæological criticism. Two letters from a writer who signs himself 'Verax,' in the *Athenæum* for January, reveal an astonishing discrepancy between the English and the original French edition. I will not make quotations, but refer readers to these letters. It is, as 'Verax' remarks, not pleasant for Maspero to appear to teach different things as to the strict historical character of the stories of Samson in England and in France respectively. Those who have admired Professor Moore for his superiority to all well-meaning connivance with untruth will be distressed at this imputation upon Maspero—an author whom, as I said, we have had every reason to respect. The archæology of the book is so well supported by documentary evidence, and so far from the weakness of a striving after popularity, that I hope it may be trusted. But it would take more time than I can give to assure myself on this point. It is the translator, and not the author, who is responsible for the unwise and laughter-provoking notice (see Translator's Preface) that Professor Hommel has lately brought forward important evidence for the antiquity of a

passage usually assigned (with the rest of P) to post-exilic times. That this learned and ingenious critic, who has hitherto distinguished himself by his friendly attitude towards the criticism of the Hebrew documents, should now threaten to change his note, is indeed melancholy. But to tell us seriously that 'Arpachshad' (Arphaxad), אַרְפַּכְשָׁד, is Ur-pa-Keshad, *i.e.* Ur, city of Chaldæa, is far worse than any explanation of this difficult name that has yet been offered, and reminds one more of old Jablonski (who explained Behemoth, in Job, by a perfectly imaginary p-ehe-môu, 'water-ox') than of more modern scholars, though perhaps even Jablonski would not have ventured on such a hybrid as Ur-pa-Keshad, for which, rather shyly, Hommel produces the analogy of the probably Egyptian name Phinehas, 'the negro,' which, however, is certainly not a hybrid. No doubt, preceding solutions have tempted Professor Hommel to commit this strange offence against Semitic philology. To explain אֲרָפַח, with Lagarde, by having recourse to Armenian, and אֲרָפַח, with Schrader, by an appeal to the Arabic lexicon, are not very critical procedures. How this puzzling word may be explained without such bold and improbable expedients, the present writer has endeavoured to show in the *Expositor* for February. A very high degree of probability is, from the nature of the case, all that can be claimed for any theory. In conclusion, with the utmost friendliness towards Professor Hommel, to whom, as an archæologist, he has long been under obligations, the present writer begs leave to protest against his wild suggestion, and against his attempt to prop up the falling cause of a pre-exilic priestly record. The translator of Maspero was ill-advised when he penned that sentence.

T. K. CHEYNE.

Oxford.

Private Interpretation.

Τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.—2 PET. i. 20.

I SHOULD not like to tell how long I pored over this verse, and, after thought had driven sleep away, pondered it in the night watches, before I arrived at what appears to me at present a satisfactory result. Yet I ought not to be ashamed to tell this, because I might well deem myself guilty of presumption were I to present anything, not the result of careful study, for the consideration of the scholarly editor and readers of THE EXPOSITORY TIMES.

I make two postulates—

1. That ἐπιλύσεως be regarded as in 'the genitive of property or possession,' governed by γίνεται (Winer's *Grammar*, pt. iii. sec. xxx. 56).

2. That ἀνθρώπου be understood, being supplied from the next verse, which is grounded on this.

These postulates granted, my proposed rendering is, 'Knowing this first, that no prophecy of Scripture is of man's own revelation.'

My objection to rendering ἐπιλύσεως 'interpretation' (the rendering in common of A.V. and R.V.) is that, while the theme of the whole passage (vers. 19–21) evidently is not the interpretation of prophecy but its origin, this rendering would lead us to suppose that its theme was not the origin of prophecy but its interpretation. I submit that while the received rendering of ver. 20 makes ver. 21 a glaring *non sequitur*, the rendering which I propose forms part of a consistent whole. Taking ver. 21 as given in the R.V. (which has followed the Codex Vaticanus in reading ἀπὸ Θεοῦ ἄνθρωποι instead of ἄγιοι Θεοῦ ἄνθρωποι, as in the T.R.), I present both verses thus: 'Knowing this first, that no prophecy of Scripture is of man's own revelation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.'

While I regret that the Revised Version has not given a different rendering to ἐπιλύσεως, it is only fairness to the Authorized Version to say that at the time at which it appeared the word 'interpretation' had *my* very word 'revelment' as one of its meanings, and that it is therefore quite possible that it was in this sense that the venerable translators of the Bible used the word in this passage. It may suffice to cite one clear instance of this use of the word by Shakespeare. When Volumnia goes forth to meet Coriolanus, that her pleading may be more effectual, she leads along with her little son Marcius, and presents him to his father, saying—

This is a poor epitome of yours,
Which by the *interpretation* of full time
May show like all yourself.

Coriolanus, v. iii. l. 68–70.

To conclude: the noun ἐπίλυσις does not occur elsewhere in the N.T. The verb ἐπιλύω, from which it is derived, is found twice, in Mark iv. 34 and Acts xix. 39. Anyone who consults these two passages will see that the word admits of

considerable latitude of meaning. This latitude I have not transgressed.

For similarity of construction with *ιδίας ἐπιλύσεως* (*ἀνθρώπου*), 'man's own revelation,' cf. John x. 12, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια: 'whose own the sheep are not.'

R. M. SPENCE.

Manse of Arbulhott.

St. Paul's Handicraft.

As Dr. Nestle does me the honour to ask my opinion, I think his explanation of the origin of *lorarius*, or *σκυτοτόμος*, or *ἱμαντοτόμος*, in the Pauline legend is highly probable. According to a very common phenomenon in MSS., the first two letters of *σκηνοποιός* were obliterated in some text; and —*ηνοποιος* was very likely to be taken as *ἡνοποιός*. Many examples of similar errors might be given; but I quote only *καίρῳ* in the epitaph of Avircius Marcellus in place of the original text, *φανερώς*. I have explained this as due to false reading of the original stone by the author of the biography of the saint about 400 A.D. The letters were faint and worn, as he complains, and he found that there was a blur on the stone which obliterated *φα*, and made *ν* doubtful: thus he read *κερῶ*, i.e. *καίρῳ* (see my forthcoming *Cities and Bishopricks of Phrygia*, part ii. p. 724).

W. M. RAMSAY.

Merenptah and Israel.

IN THE EXPOSITORY TIMES for October 1896 there is a communication from Professor Hommel of Munich, which offers a very feasible reason for the mention of the Israelites by Merenptah, the son of Rameses II., the supposed Pharaohs of the Oppression and the Exodus.



Prof. Hommel draws the following conclusions:—

1. That in the fifth year of Merenptah (? 1203 B.C.), in the eleventh month of which he crushed the Libyan invaders of the western side of the Delta of Egypt, the Israelites were already out of Egypt and in the desert of the Sinai peninsula.

2. That there was no Syrian campaign as the Memnonium inscription would lead us to suppose, but that the triumph over his eastern foes was a flourish on granite only, and meant nothing more than exultation over the destruction of the northern and eastern sea-rovers who had joined the Libyans in their attempt to conquer Lower Egypt.

The learned Professor's argument is based on a comparison of the Memnonium inscription with that at Karnak, in the latter of which Merenptah celebrates the same event, viz. the defeat of the Libyan invasion in the eleventh month of his fifth year.

The Karnak inscription is much the longer, and has all details of the enemy slain and captured, and also of the spoils of war taken. In this inscription the only mention of the East is an upbraiding of his Phœnician ally for having assisted the invaders by furnishing them with transport and commissariat supplies. Of victories over Phœnician or Syrian cities there is not a word, and it is obvious, on this comparison, that the blow aimed at the very heart of Egypt, and frustrated at Prosopis in the Delta, was a more effectual defeat of the eastern allies of Libya than the imaginary capture of a few Palestinian coast towns, as recorded with Eastern grandiloquence in the Memnonium inscription found by Dr. Petrie. The Karnak inscription is fully translated in Brugsch's *History of Egypt*, vol. ii. pp. 116–123.

Hence the Professor deduces (1) that there is no need to conclude that Israel was defeated *in Palestine*, seeing that all the fighting was done in the Delta. (2) That the mention of 'Kharu' (? Syria, ? Southern Palestine) suggests to the king their relatives, his hated slaves, who had escaped his hands, and gone—where? (3) This disappearance of Israel into the land of Kennaquhair agrees admirably with the fact that Israel is mentioned with the determinative , showing their foreign origin, but without mentioning the place of their sojourn, or adding the determinative  of 'country.' It is to be noted that these two monumental records of Merenptah's are addressed to the inhabitants of Egypt, and not to foreigners; and that it is therefore quite natural that in one of them the victorious king should sum up his triumph over external foes by a contemptuous allusion to the rebels who had broken loose, and had been swallowed up by the desert, and had perished in their flight. That is the Egyptian way of putting it.

Professor Hommel's conclusion is in perfect harmony with another memorial of Merenptah's reign, to be found in Brugsch's *History of Egypt*, vol. ii. p. 127.

The officer in charge of the frontier wall between Lake Timsah—then the head of the Gulf of Suez—and Lake Balah, which communicated

with the Mediterranean Sea, says that in the eighth year of Merenptah he had, in pursuance of instructions, admitted through the wall and settled in the district of Thuku (Succoth) and by the lakes of Pi-Tum (Pithom) certain tribes of the Shasu (Arabs), with their cattle, to feed themselves and their herds under the protection of Pharaoh.

This district was the land of Goshen, and it would appear that the land vacated by the Israelites, was repopled in the eighth year of Merenptah by immigration from the Sinaitic peninsula, into which the occupation by Israel had introduced a pressure for sustenance which led some of its inhabitants to seek refuge in Egypt.

JOSEPH MULLENS.

Burwood, New South Wales,
12th Dec. 1896.

Prayer for the Dead in the English Prayer-Book.

THE notice of Bishop Dahle's *Life after Death*, in the January number, refers to the Anglican Service-Book in a way that may give some readers an erroneous impression of the history of the authorized teaching of the Church of England on this point. On page 148 it is rightly said that the Prayer-Book of 1549 contained forms of *prayer for the dead*. But no mention is made of the fact that that book was superseded, only three years later, by another book, which altogether rejects this and other practices found in the first. This second book, of 1552, though slightly altered and added to under Elizabeth, James I., Charles II., etc., is, in form and substance, in doctrine and ritual, virtually the English Prayer-Book of 1897. Thus, whatever may have been the pious opinion or the private practice of a few individual English Churchmen, the authorized formularies of their Church gave no sanction to prayer for the dead for more than a hundred years before 1662. Indeed, it may be said that, except during the three transition years above-named, the (Reformed) Church of England has, rightly or wrongly, at no time permitted her clergy to pray for the dead in their public ministrations.

G. STEWART LEVACK.

Dollar, N.B.

Ps. xii. 6 and Prov. xxvii. 21, 22.

PROFESSOR CHEYNE'S warning (THE EXPOSITORY TIMES, February 1897, p. 236) against too great

confidence in the versions is, in general, an excellent one. In the special instance, however, in which he raised it against Dr. Peiser's emendation of Ps. xii. 6, and Mr. Selbie's notice of the latter (THE EXPOSITORY TIMES, January 1897, p. 170), it is decidedly out of place, and Canon Cheyne is quite wrong in his positive statements that *πεπρωμένον* and *δοκίμιον* are duplicate renderings of *צָרָה*, and that the Septuagint has nothing answering to *בַּעֲלִיל* or *בָּרִיל*.

1. Four times in the Psalter we meet with forms of *πυρόω* and *δοκιμάζω* in one and the same verse (xvi. [Heb. and Eng. xvii.] 3, xxv. [xxvi.] 2, lxv. [lxvi.] 10 *bis*), and in every case *πυρόω* corresponds to *צָרָה*, and *δοκιμάζω* to *בָּחַן*. Instead of concluding, then, that *πεπρωμένον* and *δοκίμιον* are duplicate renderings of *צָרָה*, it would have been a safer, although not a certain, conclusion that the Septuagint really presupposes *בַּעֲלִיל*, or some other word beginning with *ב*.

2. Now compare Prov. xxvii. 21, *מַצְרָה לְכַסֵּף וְכוּר, לִצְהָב, לִצְהָב*, rendered by Septuagint, *δοκίμιον ἀργύρω καὶ χρυσῷ πύρωσις*. The translator of Proverbs is not very literal, he interchanges the expressions, and we have to take *δοκίμιον* as = *בּוֹר*, and *πύρωσις* = *מַצְרָה*.

3. The Targum of Ps. xii. 6 renders *בעליל* by *בבורא*, and thus we get the equations: *δοκίμιον* = *בּוֹר* (Sept. of Prov.), *עֲלִיל* = *בּוֹר* (Targ. of Ps.); *עֲלִיל* = *δοκίμιον* (Sept. of Ps.). Surely, in view of these facts, Dr. Cheyne will not maintain his statements either of 1888 or of 1897.

4. But a closer scrutiny reveals still more. Immediately after the verse of Proverbs just quoted, comes a very difficult verse, which the Revised Version renders: 'Though thou shouldst bray a fool in a mortar with a pestle among bruised corn, yet will not his foolishness depart from him' (Prov. xxvii. 22). The words we have italicised correspond to Hebrew words, all of which are of doubtful meaning. For my own part, I have not the least doubt that it is not *corn* that is here spoken of,—who brays corn or anything else in a mortar to separate the chaff or worthless parts from it?—but the *refining pot* (instead of *הַרְיִפוֹת* we must read some form of *צָרָה*), and that *בעלי* (ל of *לֵא* follows) is not 'with the pestle,' but is the same word as in Ps. xii. 6, whether *עֲלִי* or *עֲלִיל*, and which means 'the refining pot.'

5. I have neither the time nor the books neces-

sary to write a lexicographical monograph on this or other *hapax-legomena* of the Hebrew Old Testament, and am afraid of trying the patience of the readers of THE EXPOSITORY TIMES with my minutiae. But they may convince themselves from the above, that neither the clever emendation of Dr. Peiser, nor the interpolation supposed by Canon Cheyne, offers the true solution, but a careful study of the very versions against which the English scholar uttered his caution. At the same time, this passage will show that one of our greatest wants is an exact investigation of the rare words in the Hebrew lexicon. Most commentators or lexicographers rely upon 'tradition,' which is very often only a thing of yesterday. What I hold, then, to be the correct rendering of Ps. xii. 6, is—

The words of the Lord are pure words,
As silver tried in the furnace,
As gold purified seven times.

EB. NESTLE.

Ulm.

P.S.—May I ask readers to note that, in last month's issue, p. 237, in my quotation from Jerome, *Ludebant* should be read instead of *Cedebant*.

Professor Budde's Job: An Explanation.

DESIRING, as I do, that Professor Budde's new work on Job may receive much careful study in this country, I wish to call attention to the fact that, quite against his will, he has conveyed a wrong impression of more than one feature in my published statements on the criticism of Job. On p. 9 of the Introduction he says that 'while in 1887 he (the present writer) made the Prologue an addition due to another hand, he admits, in a notice of Hoffmann's *Hiob* (*Critical Review*, May 1891, p. 252 (f.)), that the author of the speeches might himself have adapted chaps. i.-ii. to his own use (*angeeignet?*).' The fact, however, is that in my *Job and Solomon* (1887), p. 15, I said that chaps. ii. and iii. may have been written to run on consecutively, 'though it is also possible that the Prologue and the body of the poem are not homogeneous'; and on p. 67, 'We are, of course, not confined to this hypothesis of a prose Book of Job; the author of the Colloquies may have been equally fitted to be a writer of narrative, and may have felt that the solution mentioned above, al-

though the highest, was not the only one admissible.' It is certainly true that, in a concessive spirit, and to promote friendly discussion, I minimised my differences from more conservative critics, and expressed a willingness to set aside altogether the hypothesis of a prose Book of Job (in our chaps. i. and ii.), and to assign the Prologue, as well as the Colloquies, to the great poet whom we all honour. But that is all; Professor Budde's statement by no means corresponds to the facts, for which, however, I hold him blameless in intention. He has also overlooked the point of the contents of the passage to which he refers. I wished to show that, in my opinion, the most important question was not that of one or more authors, but that of unity of conception or comparative inconsistency in the different parts.

On p. xx of the Introduction I find another passage, which, to a plain reader, may convey a wrong impression as to what I stated in *Job and Solomon* in 1887. Professor Budde endeavours to give a condensed statement of what I said on p. 67 of that work. In the course of this he inserts this little sentence: 'So nehme er selber mehr nur ein theoretisches Interesse an dem Falle,' which I render or explain thus: 'So that, as this author thinks, the poet himself takes only, as one may say, a theoretical interest in the application of the respective theories to Job's case.' This sentence is not consistent with what I have urged in *Job and Solomon*, pp. 63-66, and in *Prophecies of Isaiah*, ii. p. 261 f., on the (in a sense) autobiographical character of the speeches of Job. Professor Budde's critical construction I have no wish to review here; it would take, perhaps, many pages. But I think it right to correct his involuntary misrepresentation of my published statements, and all the more so, because in one of the volumes of the same series (the *Handkommentar*), remarks on my critical views on the Psalms have been published, which I not only dissent from, but blame as unfair and improper. These I have exposed in the *Critical Review*. Professor Budde's misconceptions do not offend me, though I regret them.

T. K. CHEYNE.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

LAST winter the Egypt Exploration Fund had the joy of discovering the first mention of the Israelites on an Egyptian monument, and much was heard of the discovery. This winter a discovery has been made (if it *has* been made) which casts the last winter's into the shade. A telegram has been received at the British Museum saying that Professor Flinders Petrie, or someone else, has found the *Logia* of Papias.

Papias, it is perhaps sufficiently settled now, was Bishop of Hierapolis, in Phrygia, in the early part of the second century. He wrote a book entitled *Exposition of the Logia of the Lord* (λογίων κυριακῶν ἐξηγήσεις). What he meant by the *Logia* of the Lord is one of the oldest and one of the keenest matters of controversy in the history of the Christian Church. The word is usually rendered 'Oracles,' for so is the same word translated in the New Testament. But we are scarcely nearer the meaning. It is enough to say that opinion ranges between *Discourses* of Jesus on the one side, and the *Gospels* on the other. And the interest of the controversy lies in this, that if it was only some *Discourses* of our Lord's that Papias wrote his commentary on, then the *Gospels* were presumably unknown, or at any rate not yet authoritative, when Papias lived and wrote. If it was the *Gospels* them-

selves, why, then, they were both extant and already accepted as 'Scripture.'

But if the *Logia* of Papias has been found, it will do more than settle that ancient controversy. Papias tells us that he did not scruple to add to the *Logia*, or their exposition, reports of conversations which he had held with early disciples of the Lord. Who these disciples were is, again, a matter in dispute. But even if the 'Beloved Disciple' was not one of them, but only some other John, after all Papias may have gathered some very precious things out of all that Jesus did in the presence of His disciples, which are not written in the books we now possess.

Before passing away altogether from last year's discovery in Egypt, it may be well to notice a valuable contribution to the subject in *The Expositor* for March, by Professor James Orr of Edinburgh. In brief, Professor Orr believes and argues that the Exodus took place not under Merenptah, nor under the Nineteenth Dynasty at all, but under the Eighteenth Dynasty, and probably under Amenhotep II., the immediate successor of the great Tahutmes III. And he believes that both the Bible and the recent discovery demand that.

Professor Orr finds that to take Merenptah, or any other king of his dynasty, as the Pharaoh of the Exodus, is to get hopelessly out of touch with the dates in the Bible. There is no room left, then, for the period of the Judges, 'arrange them in "strands" as one may'; and, on the other hand, there is too much room left for the period between Abraham and the Departing of the People of Israel out of Egypt. But if you take the (monumentally corrected) date of the founding of the temple, say 965 B.C., and work backward, you are brought to 1445 B.C., or thereby, as the date of the Exodus. And if you take the date of Chedor-laomer at about 2100 B.C., and work forward, reckoning 650 years as the biblical interval between Abraham and the Exodus, you are brought to almost exactly the same point, 1450 B.C.

And there are confirming testimonies. With some hesitation Professor Orr accepts Colonel Conder's identification of the Khaberi, whose arrival in Palestine alarmed the then king of Jerusalem, with the Hebrews. But with more confidence he sees in 'the daughter of Pharaoh' who rescued the infant Moses, the great Hatasu, one of the most remarkable women in history. 'If Moses was, as commonly supposed, about eighty years old at the time of the Exodus, his birth would fall in the later years of Tahutmes I., when Hatasu, his daughter—who at the time of her association in rule with her father "was about twenty-four years of age, of great capacity and power"—was just attaining to womanhood. A more exact correspondence could not be conceived.'

In the rehabilitation (if that is the word they use, 'whitewashing' is used by their enemies) of the traitor Judas, the text that chiefly stands in the way is St. Mark xiv. 21: 'Good were it for that man if he had never been born.' It seems so plain, and it is undoubtedly so emphatic. If the translation is right, Judas is hard to rehabilitate.

But the translation can scarcely be defended. It is true the Revised Version makes no material

change, but in the margin it adds the innocent information that the Greek is: 'Good were it for him if that man had not been born.' Now, that is curious Greek for that meaning. And when we remember the invariable sense of the adverb (*καλόν*), which is here translated 'good,' the words seem stranger still. For this adverb or neuter adjective invariably describes a 'good and beautiful' thing. That is to say, it is not a negative or neutral epithet, but decidedly positive and comforting. What, then, can be the meaning of 'a good and comforting thing it had been for him if that man had not been born'?

A new commentary on St. Mark was noticed a few months ago. It was noticed, we fear, with undue shortness. It is one of a series of commentaries which Messrs. Funk & Wagnalls have set out to publish covering the whole of the New Testament. The volume on St. Mark is edited by the Rev. J. H. Burn, B.D., whose brief biography of Dr. Field has given him an introduction to our readers. Well, Mr. Burn discusses this passage, and Mr. Burn is a safe and sensitive exegete, and he gives a wholly different turn to it. He renders the sentence in this way: 'An excellent thing were it for Him (the Son of Man) if there had not been born that man' (the man who, while an apostle, becomes a traitor).

In its issue of 4th March, *The Christian World* draws attention to, and deprecates, a statement recently made by Mr. Moody, the well-known evangelist of America, on the reference to Jonah in St. Matthew. Mr. Moody said: 'If you deny the story of Jonah and the whale, you must deny the resurrection of Jesus Christ, because He said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." If you make the one to be a parable or a myth, I don't see how you can claim anything more for the other.'

On which *The Christian World* makes comment thus: 'We are amazed that a man so shrewd as Mr. Moody should be capable of such a statement. To put the Resurrection on the same level as the authenticity and literalness of a doubtful verse in Matthew, so that if one is denied or doubted the other must be, is an instance of theological recklessness, of trifling with vital religious interests, which is inexcusable in a man in Mr. Moody's position. The passage is of the most doubtful authenticity; the parallel narrative in Luke xi. 29, 30 entirely omits it, and there are the strongest reasons for regarding it as a later addition. Even if it were not, it would be impossible to take it literally, for, as a matter of fact, Christ was not "three days and three nights in the heart of the earth."' "

The Christian World adds that, even if the passage were unchallengeable and the meaning unmistakable, our Lord was entitled to use an illustration from popular literature without indorsing the literal truth of the illustration itself. When he desired to enforce some lesson, He did not hesitate to invent a parable for the purpose; why, then, should He hesitate to use one? And *The Christian World* ends by saying that if the doctrine of the Resurrection stands or falls with the historical accuracy of this story in the Book of Jonah, our Christian faith is in a perilous case.

Dr. Maclaren of Manchester is now delivering a series of sermons on the 'Promises to the Victors in the Book of Revelation.' The sermons are reported every week in *The Christian Commonwealth*. For the third time Dr. Maclaren has preached on the text Rev. ii. 17. The other sermons may be found in the third series of his *Sermons*, published by Macmillan, and in the volume entitled *Christian Certainties*.

When Dr. Maclaren preached first on Rev. ii. 17, he found a meaning in the 'white stone' which has the victor's new name written on it. When

he preached the second time, he found no ascertainable meaning in it, and he is in the same position still. But is it so that no certainty has been or can be reached about it, as he said before? Or is it so that it is used merely as the vehicle for the name, as he says now? In the first page of the first volume of THE EXPOSITORY TIMES some Notes were written on this 'white stone'; and, inasmuch as that first volume is now scarce and almost unattainable, it may be pardonable to repeat them briefly here.

'Before a young man could appear as a gladiator in the great public games, he had to pass through a long and severe process of training. During that time he went under the name of *tiro*, or apprentice. When he made his first public appearance in the arena, if he proved victorious, he received an oblong tablet of ivory (*tessera gladiatoria*) as a reward and sign of his proficiency, on which were written his name, that of his master, and the day of his first fight and victory. He was then admitted to the ranks of the *spectati* (distinguished persons). The name of *tiro* was dropped, and his new name of *spectatus* was inscribed upon his *tessera*. The *tessera gladiatoria* may not be immediately attractive, but there is at least no objection to the employment of a symbol by St. John which is used by the apostle of the Gentiles. And then, it fits the case. There is a change of name, the new name being more honourable, and commanding greater privileges than the old. And this white stone is given as a reward of victory—of a victory, it should be observed, not in a single brief contest, but which was the crown and finish of a long and self-denying course of discipline.

'One thing remains. The new name is one "which no man knoweth, saving he that receiveth it." This is the victorious Christian's special privilege. We must take it, therefore, to be in contrast to the name of the conquering gladiator, which everyone knew, and which he would himself take pride in exhibiting. As the Christian, who may

not share in the public idolatrous banquets, is fed with food the more refreshing because spiritual and unseen, so the gift he receives, when his victory is won, is the more noble because it cannot be boasted of in public, being conferred not by vulgar applause, but by Him who seeth in secret. The very glory of it lies in its secretness, for it is his own peculiar treasure, the gift of his Heavenly Father's hand, too fine to be seen by common eyes, too precious for common appreciation.'

Canon Gore believes in Evolution as he believes in the Higher Criticism. The great difficulty in the way of a popular acceptance of the Higher Criticism is the language of our Lord on the 110th Psalm and the like. The great difficulty in the way of a popular acceptance of Evolution is the Fall. So Canon Gore, who had already spoken on the Higher Criticism and the language of our Lord, has now spoken on Evolution and the Fall. On the eighteenth day of February, Montgomery Hall, in Sheffield, was crowded to hear Canon Gore lecture on 'The Theory of Evolution and the Christian Doctrine of the Fall.'

The lecture is reported in *The Church Times* of 19th February. It is divided into seven parts. For Canon Gore began by saying that 'there is a widespread and popular notion that there is a marked contradiction between the scientific theory of Evolution and the Christian Doctrine of the Fall,' and that contradiction 'may be stated and examined under several heads.'

First of all, Evolution says that man began his career at the bottom; Christian doctrine holds that he began it at the top. Says Christian doctrine, Man was created perfect, and subsequently fell into sin and accompanying misery. Says Evolution, Man emerged at the beginning from a purely animal life, and slowly struggled upwards to the present level of attainment. That is the first contradiction. But, as so stated, Canon Gore finds it too absolute. It is not true that the Bible

represents man as created perfect. No doubt theologians have thought so, from the Augustinian age until now, and some of them have unreservedly said so. Thus Robert South supposes that 'Aristotle was' but the rubbish of Adam, and Athens but the rudiments of Paradise.' But the Bible does not say so, and it was repudiated by the earliest Christian theologians, East and West. Thus, in answer to the question whether Adam was formed perfect or imperfect, Clement of Alexandria replied: 'They shall learn from us that he was not perfect in respect of this creation, but in a fit condition to receive virtue.'

The Bible, says Canon Gore, does not claim that man was created perfect. It looks *forward* to man's perfecting; it does not look backward. It traces the beginning of civilisation in Abel the keeper of sheep, in Cain the tiller of the ground; Jabal is the father of such as dwell in tents and have cattle; Jubal is the father of music; Tubal-Cain is the first forger of brass and iron. The Bible indicates the origin of religious worship with Enoch, the origin of architecture with the Tower of Babel. Noah, Abraham, Moses, Samuel, David, all represent steps of advance along the line of the chosen people. And, later on, it appears that upon the chosen people centres a hope for all the nations, and a purpose is discovered in universal history. Even the Bible does not place perfection for man at the beginning; it teaches him to strive to find it at the end.

But Canon Gore is ready to allow that the Bible gives us to understand that man ought to have developed much more happily than he has done. There is a twist in his nature, and it does not work itself out as God intended it to do. And, then, the first three chapters of the Bible tell us that that twist,—that perversion of the heart of man,—arose out of an original act of rebellion on the part of the first human pair. So the Bible says that sin is unnatural to man, a later and lamentable entrance into him; and this entrance of sin has made his development so much more

tortuous and slow. But the Bible does not say that all development is on account of sin; it does not say that man was created perfect. Thus far science and theology are not at enmity.

But the second antagonism is more serious. Science says that the actual development of man, however tortuous it may have been, was the only development he was ever capable of. For science says that you may call sin sin if you please, but man can never help it. Man has no freedom of action. He is and does what his nature makes him be and do, and his nature has been fixed—well, at least, since ever there was a man. You may call sin sin, but it is only the survival of brute instincts which men have come to be ashamed of, because they have made some progress along the highway of Evolution.

And Canon Gore at once accepts that gage of battle. That, he says, is the real conflict between Evolution and the Bible. If sin is admitted by science to be sin, Canon Gore has no fear that science and religion will fall out finally as to the fact of the Fall. But if science persists in denying that sin is sin—persists, that is to say, in denying that man has any freedom of will, and, therefore, that he can have any responsibility for his actions—if science persists in denying that, then science and the Bible can never agree together.

But science cannot prove that men have no freedom of choice, and insurmountable scientific facts are against it. A scientific theory that will stand is one that explains the phenomena it has to do with, and it stands as long as it does that. But this theory explains none of the phenomena at all. For every human being admits a sense of responsibility. And even the advocate of scientific determinism himself acknowledges that it will not work, and had better not be tried.

Therefore, if science and the Bible are at variance on the freedom of man's will, it is all the worse for science. Now, the Bible says plainly

that sin is lawlessness. If modern science says that it is law—that it is the inevitable working out of a man's own nature—let science see to that; it is the theory of the Bible that fits the facts.

But, thirdly, does not your Bible say that the moral fault or taint in human nature is the outcome of actual transgressions on the part of remote ancestors? Is not 'original sin' described as due to actual sin? But modern science denies that acquired characters can be inherited. Adam and Eve may have eaten of the forbidden fruit, as the Bible says they did, and granted that the consequence was serious for Adam and Eve, their act cannot pass to their descendants in any result whatever. If there is any taint in human nature, it must have come into it before human nature began—it must have been derived from some pre-human ancestry. The fathers have eaten a sour grape and the children's teeth are set on edge—such a sentiment might pass in an unscientific age. But even Jeremiah perceived its inapplicability, and now Professor Weismann has proved it impossible.

To which Canon Gore might have replied that neither St. Paul nor reformed theology represents Adam's sin as inherited by Adam's posterity, but only, to use an inadequate word, imputed to them. And why he does not so reply is puzzling. What he does reply is that Professor Weismann has made many disciples, but that does not prove his doctrine true. 'I believe I am right in saying (1) that the doctrine has not yet assumed a fixed form; (2) is strongly disputable; (3) in its latest forms does not absolutely deny that acquired characters can be transmitted; and (4) does not, in fact, commend itself at all generally to that branch of scientific inquiry which is specially concerned with the practical aspects of human nature—I mean medical science.' As for that contradiction, then, it is no contradiction yet, and we can afford to wait until it is.

And practically the same answer is made to the alleged contradiction that comes fourth. Accord-

ing to Christian doctrine, it is said, mankind is derived from a single specifically human pair, made human by a special inspiration of the Divine Spirit. According to the theory of Evolution, a certain species of apes under certain favourable conditions gradually advanced to become what might be called man, though of a very low type. But let us be more precise. St. Paul says: 'God made of one all the nations of the earth,' and He certainly means of one individual. Again, the latest work of ethnology of a distinctly non-Christian character (Canon Gore means Mr. Keane's *Ethnology* in the Cambridge Geographical Series) speaks thus: 'The Hominidæ are not separately evolved in an absolute sense—that is, from so many different anthropoid precursors, but the present primary divisions are separately evolved from so many different Pleistocene precursors, themselves evolved through a single Pliocene prototype from a single anthropoid precursor.' The language of the one is 'biblical,' the language of the other is 'scientific'; but, as to this matter of a single ancestor, their witness agrees together.

The end is now in sight. But Canon Gore is ready to give as well as take. If science ridicules an actual Garden of Eden and an actual apple tree, Canon Gore would rule the ridicule out of date, for he does not cling to either. 'The doctrine of Sin and of the Fall in its true importance has a much securer basis than the supposition that Gen. iii. is literal history. The doctrine of the Fall is not separable from the doctrine of Sin, or the doctrine of Sin from that of moral freedom. It rests upon the broad basis of human experience, especially upon Christian experience, which is bound up with its reality. Most of all, it rests for Christians on the teaching of Christ, for Christ's teaching and action postulate throughout the doctrine of Sin. But that doctrine, in its turn, goes back upon the Old Testament, which is full of the truth that the evils of human nature are due not to its essential constitution, but to man's wilfulness and its results; that the disordering

force in human nature has been moral, the force of sin; that human history represents in one shape a fall from a Divine purpose, a fall constantly repeated and renewed in acts of disobedience. These constant acts of disobedience are, in part, caused by an evil trait in human nature, and this in its turn exhibits the fruits of past sins. Granted this, the story in Gen. iii., whether it be historical, or whether, as great numbers not only of modern Christians, but of the greatest of early Christians thought, it is not an historical account of an actual event, has, at any rate, vital spiritual truth. The character of its inspiration is apparent. Teach a child what sin is, first of all, on the ground of general Christian experience and the blood of Christ, and then read to it the story of Gen. iii., and the child must perforce recognise the truth in a form in which it cannot be forgotten. There, in fact, in that story all the stores of truth are opened on the meaning of sin, and all the main sources of error precluded. Sin is not our nature, but wilfulness; sin is disobedience to the Divine law, the refusal of trust in God. There is such a thing as being tempted to sin and yielding to it, and then finding that we have been deceived, being conscience-stricken and fearing to face God; and the course of our manhood springs from nowhere, ultimately, but our own evil heart. And if our sins lay us under an outward discipline, which is God's punishment, yet in the very discipline lies the hope of our recovery. God the destroyer is also the God who has promised redemption. All that we want to know about God and man, about obedience and disobedience, about temptation, about the blessing and the cursing of human nature, about conscience good and bad, is to be found in that story of Gen. iii., written in language suitable to the childhood of the individual and of the race.'

Then comes the last of these antagonisms between modern science and the Bible, and it is disposed of speedily. Modern science finds that physical death belonged to the world abundantly before man appeared: Christian doctrine says

physical death was the mere consequence of sin. To which Canon Gore makes answer that Christian doctrine says no such thing. Long before science had investigated the early history of life upon our globe, Christian teachers in the East and in the West, St. Augustine as well as St. Athanasius, had taught that death is the law of physical

nature, that it had been in the world before man, and that man was by nature mortal, because, as being animal, he was subject to death. So when Scripture speaks and says: 'By one man sin entered into the world, and death by sin,' Scripture means that this was the death of the soul, and not the death of the body.

The Gospel according to James.

BY THE REV. J. A. KERR BAIN, M.A., LIVINGSTON.

'Draw nigh to God, and He will draw nigh to you.'—Jas. iv. 8.

IT is characteristic of this fearless Christian genius that he should go the length of scouting the Evil One as a coward. The deepest Christian experience confirms his view, and men so different as Paul and Peter go straight in the line of it. Almost ever since, Christian biography, pictorially generalised by Bunyan, has adopted this note of James. It is one of several indications that he had a more through-going religious experience, a fuller consciousness of Christian truth, than has always been allowed to him. His view is purely Christian, and is begotten of Christian intensity. At first thoughts we can hardly regard the supreme Adversary as one who often finds flight his better course when only a man is confronting him. But that man is on the side of right and of Christ, and knows it; that adversary is on the side of wrong and of himself, and feels it. Hence the victorious truthfulness of the words just preceding those we have set for consideration: 'Resist the Devil, and he will *flee from you*'—from any of you, even from the child whom a tame beast might frighten.

When we would think or speak of God, we must, ever so plainly, reverse our whole thought and language to the opposite pole from this. He—flee from any man? No. But James has the opportunity at his hand for a bold and blessed antithesis—God is nearing the side of a man whenever that man has the heart to approach Him. 'Draw nigh to God, and He *will draw nigh to you*.' He can dare to make the antithesis complete. The words are as fearlessly true as the other, and are more essentially, more richly, Christian. We acknowledge it to be altogether God-like, and in tone with all we know of Him—

as 'God in Christ reconciling the world *unto Himself*.'

These words may be regarded, then, as James' gospel. It is a gospel which is more inarticulate than it is inadequate. There is all his evangelic reserve in the words, but they mean the central evangelic verities. Beneath them, I think, we can feel reconciliation resting upon atonement; in them, I reckon, we can see both the theory and the practice of an effectual meeting between God and the soul. They apply equally to the first meeting in the soul's history, or to any meeting however long after the first: we must infer that the method is substantially the same in both.

I. The words, then, as a Christian gospel, imply this sad possibility: that *a man may be far off from God*.

When a man is separated by ten degrees of latitude from a plague or an earthquake, or a desolation of war, he has reason to congratulate himself on his good fortune. James is keenly aware that if God were only terrible, if He were the natural foe of a man, there is no distance that would be great enough as the measure of desirable separation between every one of us and Him. But here we are speaking only in a literal way, whereas James is speaking in a spiritual way. And it were folly, he would tell us, to congratulate ourselves upon any kind of distance from God. Do we think of ourselves as literally far off from Him?—we are wrong as to fact. Do we think of ourselves as spiritually far off from Him?—we are wrong in the whole situation of our being.

The entire subject takes its light from the great

certainty which gleams behind the words, and makes such true gospel of them, this, namely, that somehow there is in God an overflowing wealth of friendliness to men. So great a light must have the deeper a shadow. To be far off from Him in heart must be like being far off from the home 'where our fireside comforts sit,' and having around us the powers of storm and the loneliness of deserts. To be far off from Him in thought and affection for one day of our life, must be a matter for regret—to be far off from Him as the habit of the soul, must be a matter for the sharpest concern.

'Draw nigh to God:' it is an evangelistic word. Its dark hint bears with special weight upon those who had never been but separate from God in heart. His experience in Jerusalem would lead him to more than apprehend that there were such among the 'dispersed' ones whom his letter sought to reach. They must be almost conscious, he imagines, that they are far off from Him whom it is the finest of things for a man to be near. What has led them forth into this distance from Him? What pressure of affairs has driven them so widely apart from Him? What strange task are they brave enough to go forth upon, even though it leads them into circumstances so unhappy and unsafe? Is the day long to come when they shall be able to return to seek the smile of their Father (what can He be but this?)—when they will hasten back to receive a welcome so rich with reward that they shall forget the years of separation that have passed? No; he will not deceive himself. Nothing has led them into this spiritual wilderness but an ill-conditioned and ill-informed heart. Their own is the blame for every league that lies between them and God. It might not even be a matter that gave them anxiety, this broad hemisphere between God and them. As we would express it in these days, they may long for the arrival of no hastening mail-ships that have traversed it; they may look for no welcome letters that are crossing it to reach their hand. Communication may be abolished, at least from their side. From the Lord's side, indeed, telegraphic messages do flash across the space, as if out of the overcharged 'pity' of His heart. But what of any return message? The despatch is probably glanced at, unopened, thrust aside. Such intervals might stretch between God and the soul while men were bearing themselves reputably

enough among their fellows—the soul, meanwhile, so far off that it could not even make out the Divine vicinity, nor descry the faintest line of the central region of all things.

But his exhortation might go no less for the 'quickening of believers.' It might not be unreasonable for some among them who did know something about nearness to God. They might be less near to God than they had been. A considerable distance, indeed, might have crept in between them and God. This might not be matter for marvel. The drift of things all around them (as with ourselves pretty much still) was away from God. They had only to yield themselves to the drift, or to fall in with some too powerful current, and the distance would rapidly increase. They need do no more than neglect to recover daily the ground they daily lost, and the interval would become wide. And in this way of gradual loss of ground the interval might widen imperceptibly, so that they might be sincerely surprised when they were anyhow aroused to make observation of how great the interval was. They gaze, and the outline of Divine things is dimmer than they thought. They listen, and the sound of Divine things is fainter on the ear than they imagined. They dip their oars into the tide, and the current proves to be stronger than it ever is in the near neighbourhood of the Divine and Eternal. It might be so with one and another of them now.

But James well knew that there were ways more positive and more melancholy, by which the real Christian heart might get to be far away from God. He might glide into willing sin. Being already too far off for sure safety, he might get into the grasp of an evil current, and might make no effort to stem it; or he might even, in some demented moment, lend the weight of the oars to the power of the current, and dart on with the tide. It was deplorable work for a Christian—too deplorable even to last. But it might interpose a tract of dreary space between the heart and Him who was its Deliverer, and must be its home—dreary, and surely ere long to be felt to be this, when the soul had arisen to look around it, and what was wont to be indispensable, and is really indispensable still, seems to have retreated out of all personal connexion with *him*, as if he had dreamed only of ever possessing it. Ay, even a Christian's sin, James would strongly feel, must have its bitterness; and this was of it, that it wafts him with especial speed

from his God, till he comes to perceive that nothing more unhappy could have befallen him save only the one calamity of being cast off by Him from whom he has gone.

This familiar figure of distance from God is a very impressive one, if we make it vivid to our minds as a man like James would almost certainly make it to his own. God is the only centre of a man's light and life and joy. Not nigh to this? Far off and farther,—day becoming twilight, twilight becoming night, and the sunshine that ought to be flooding our life a fading glimmer in a waste of darkness! Far off and farther,—the influence of the central warmth refusing to reach on with you, winter deepening around the soul, things numb and bitten, woods dead, frost soldering the rocks and glueing together the skeletons of landscapes! Far off and farther,—all blessed attraction-forces becoming thin and feeble, and all fateful attraction-forces waxing in strength, as with some peopled planet which has snapt the strings that held it to its sun, and is now shooting onwards, wayless, into all disaster! Far off and farther,—no, let us trust, none farther, not because the range of distance is exhausted (for that outreaches thought), but because the soul would halt, as being a soul, and would consider whether it were well to abide thus far off, or whether it must abide thus far off for ever.

II. But the words, as a gospel, further involve this cheerful possibility, that *a man thus far off may come near to God*.

A possibility familiar to the mind of James, and yet a very wonderful possibility to him, doubtless, though there is little of wonder to be detected in his tone. For he was not one who could think it other than exceedingly wonderful that a man should get from God a heart and mind such as he has gotten, and should straightway depart from Him with that heart and mind, and live as if he were in another universe than God's, and turn the capabilities of that heart and mind into forces of God-wronging and self-ruin,—should do all this in the face of holy omnipotence, and in the knowledge of he knew not how many intelligent creatures, good or evil; and yet, when the man takes time to comprehend the damaging folly of it all, and gets light to see a little way into the abyss of its ingratitude, and would return if it were not hopeless,—*he may return*. And he could not but

see it to be almost as wonderful a thing that a man should once be taken to the bosom of God as a son (yes, this) notwithstanding all the past, and should afterwards go forth with the new impress of God's image upon his being, and the shekinah-light of God's Spirit still flickering in his heart, and the blood-bought claims of God's Son upon his conscience, and should get out of the way of God and into the way of self and the world, and should act in some measure as if he were no longer God's, but had found reason to prefer sense and sin to faith and righteousness,—should do all this, in the sight of believers and unbelievers, of angels and demons; and yet, when the bad delusion vanishes, and the grand realities reappear, and recollections crowd in, and the heart is haunted with self-accusings and dismays and doubts and longings, and he would by all means return if it were only possible, and return soon,—*he may on the instant return*.

'Draw nigh to God.' James will not doubt that the movement may be made, wherever there is the need to make it, and the will. The need demands the will, by a necessity that is fine because it is free, and strong because it is created by all the vast measurements that belong to a man and his destiny. Grace, which meets the need, demands the will, he reckons, more mightily than even any dire consequences of the need can demand it. To him it is necessary simply because it is possible, and because it is God's amazing goodwill alone which has made it this.

He thinks of the man who has never drawn near to God; him he counsels, unreservedly, to draw near now, making no difficulties which God does not make, and thankful for the removal of those enormous difficulties which must have stood in the way for ever till God Himself removed them. 'Draw nigh:' that is duty for him, and his prime duty. No doubt it is like a polluted spark drawing on towards a sun of eternal purity, but that is not the question now; the question now is his need, and the magnificent provision which is made to meet it.

And he thinks of the man who 'drew nigh' once, and at this moment has ceased to be nigh. He tells such a man, that since he *may* retrace his steps he *must*. His spiritual requirements urge it; the merest regard to God and Christ and the Spirit compels it. The man could not have lost out of his memory that first near-coming of his, which would be so like a daybreak with his face set to-

wards the sunrise. As he came then, let him come once more, depending on the same mercy, renouncing the same self and the same world and the same sin, grasping the same saving might of 'the Lord of Glory,' imploring the same Spirit of wisdom and grace.

This brief, great word of James would convey to a reader, and convey with truth, that it need be no long weary journey, this coming nigh, however far off a man may have gone. It might be the work of a day, of an hour. For while the going away is usually like a journey in which the ground is travelled by stages, or by inches, the returning, he knows, may be like a flight, in which the soul cleaves the air with arrowy speed towards the mark on which its eye is again resting. No marvel that the home-coming should be fleetier than the wandering, but he sees more than this in the difference. The going away is altogether human; the returning is in great part Divine. Here is their strength and their cheer above all else—that God and His forces are with them, and for them, when they are on their return. What heart might they not have, then, in urging themselves on? Let them cut away every entanglement of self and sin that is dragging them. Let them open their heart to the great gospel verities. Let them foster at the centre of their affections a reverent sense of the love of the Lord Jesus, which has been abiding true and strong all the while that theirs has been fading away into cold distance. In the act of all this, the soul is speeding on its way to God, and presently shall be 'nigh,' almost marvelling, though it is a truism of grace how it must be so, that while they might have looked for the frown of thunderclouds on the face of the Father they had forsaken, His majesty is still a majesty of tender peace and of great-hearted reconciledness.

III. And now the words, as a gospel, crown themselves with the gracious certainty, that *when a man comes near to God, God comes near to him.*

The attracting power of a body, we have learned, is in proportion to its mass. Wherever there is no derangement in the spiritual universe, a similar law works true within that sphere also. Lesser spirits are attracted powerfully towards the Infinite Spirit when the spiritual order of things has not been ruptured. That influence under which a soul drifts off from God, and makes no movement

towards Him, is strange and exceptional, and sets at nought all law that is worthy of the name. But when the proper force of a spiritual nature is restored to it, the soul gravitates towards the Infinite One, and will even overthrow obstacles in its path that it may reach the feet of Him who is immeasurably the Greatest. We have seen how James suggests all this. But now he claims our attention for something finer still—a grander conquest of ordinary law than that bad conquest which is wrought when a soul goes off from God.

We should not be ready to expect that the vast orb which we call 'the sun' would move forth from its place to meet the comparative toy which we call 'the earth.' We should not look for the shore to move from its rocky basis, bearing its firm securities with it, that it might meet the sinking skiff when its solitary occupant is pulling wearily at the oar which is too slowly lessening the interval between them. Yet, says James, quietly stating to those scattered ones the climax of Christian conditions for men: 'If you draw nigh to God, He will draw nigh to you.' We descend beneath all principle (so he might say) when we go from God, and God will overmatch our bad achievement by ascending above all principle but that of His own love when we come back again. The movement, he shows, becomes a double movement: a Divine movement responds, as if by law, to the human one. You have committed yourself to the environment of spiritual miracle, and you have got to be among wonders whereof this is the chief.

A practical man like James would feel that in this simple statement of fact—'He will draw nigh to you'—a glimpse was given them of the pressure of urgency there was for their returning to God, or for their living near Him from day to day, which no mere exposition of obligations or reasons or motives could ever give them. It suggests a Divine regard for men which is almost bewildering. It means what we might call an anxiety of readiness in God to avail Himself of any faintest opportunity that a man will give Him of entering into the circumstances of his derangement and misery and filling them with Himself as the present pledge of all possible blessedness. It lets the plummet down a prodigious way into the depth of human calamity which lies in separation from God—if only by the thought that the other side of love like this must be unspeakably terrible.

Meanwhile (so James as good as tells us), *we can move our God to meet us in peace*. He could go no further in propounding the Gospel of the God and Father of our Lord and Saviour Jesus Christ. Yet it is only the ripe outcome of the very old revelation, 'how that the Lord is *full of pity*, and merciful.' A king will keep his royal seat as we approach him, but James would have us to believe and act as if the Eternal King were our Eternal Father. A father cannot keep his seat as the far-wandered son, whom he loves still, is trying to draw near. The wonderful stroke from the pencil of Christ in the parable must surely be the source of James' words: 'And when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' Even so: 'He will draw nigh to *you*.' It seems to have clung to his memory, and to have made itself true enough, evangelical enough, Divine

enough for him, mere undogmatic parable-picture though it was. He sees that God goes no farther off from a man when a man departs from Him; but he sees that God does come nearer to a man when a man begins to return. And he sees that the approach of God towards a soul is a more cordial and rapid movement than the comparatively weary, and crippled, and self-chiding approach of the soul towards Him, till the meeting be blessedly accomplished.

We will not go far astray, then, as it seems, if we say that, in the mind of James, nearness to God, in heart and hand, is religion, and the Divine readiness of response to all human Godwardness is the matchless pivot-jewel of the religion of Christ. These imply everything of gospel, and are the well-spring of all that lofty ethical energy which makes this man's letter so remarkable, even among New Testament Epistles.

Could Jesus Err?

BY THE REV. THOMAS WHITELAW, D.D., KILMARNOCK.

MORE important than any inquiry that might be started concerning the errancy or inerrancy of Scripture is the question here raised about the fallibility or infallibility of Jesus. The bearing also of this question upon present day problems in Biblical Criticism and Theological Dogmatics it requires no special training to appreciate. If intellectual error on the part of Jesus was impossible, then these critics cannot be correct who assert that neither did Moses write the Pentateuch, either directly or indirectly, either in whole or in part, nor did David compose any of the Psalms traditionally ascribed to him, since Jesus expressly states that Moses left behind him 'writings' which all agree Christ understood to be found in the first five books of Old Testament Scripture, and that David was the author of at least one Psalm, the 110th. On the other hand, if intellectual error on the part of Jesus was possible, the aforesaid critics may be right in their contentions, notwithstanding Christ's declarations, though this, of course, will only follow if these contentions are established on independent and reliable grounds. Again, if on the part of Jesus intellectual error was possible, the conception of

His personality prevailing in the Christian Church, that He was God in the highest sense of that term, will be somewhat hard to sustain, however Godlike He may have been in any lower significance that may be assigned to the word; while, once more, if He was absolutely incapable of error, the way must be regarded as at least open for maintaining the doctrine of His supreme and essential divinity.

To the question as thus stated, special interest attaches from the circumstance that quite recently there has issued from the German press a theological brochure of 102 pages,¹ which not only deals with this momentous subject, but is also remarkable for the insight it shows into the grave character of the issues at stake as well as for the frankness and boldness with which it defines and defends the position it assumes. In plain language, Dr. Paul Schwartzkopff, Professor in Wernigerode, the author of the brochure referred to, undertakes to prove that Jesus actually did err,

¹ Now translated into English under the title: *The Prophecies of Jesus Christ relating to His Death, Resurrection, and Second Coming, and their Fulfilment*. (T. & T. Clark. Crown 8vo, pp. 328. 5s.)

and that not in unimportant details alone, but likewise in matters more or less directly affecting His mission as a Saviour; that nevertheless the errors into which He fell, while incompatible with a claim on His behalf to have been divine in the strong sense of that expression, in no way impaired His qualifications or efficiency as a Saviour; and that in point of fact His errors were inseparable from His humanity. It is not difficult to perceive that if these propositions can be vindicated, the Christian Church will require forthwith to revise and materially alter her view, not merely of the structure of the Old Testament, but also of the person and work of Christ.

I

The proof offered in support of this thesis, that Jesus more than once lapsed into positive error, is not new, but may presumably be looked upon as presenting the impeachment in its strongest light. Three averments are made and backed up by what is obviously deemed sufficient evidence—first, that Jesus expected to find figs upon a tree whose luxuriant foliage had attracted His attention, and on coming up to it acknowledged He had been mistaken; second, that He believed Jonah had been three days and three nights in the whale's (or great fish's) belly, whereas Jonah had never been there at all; and third, that He totally misunderstood the 110th Psalm when He supposed that either David was its author or Messiah its theme. One cannot help admiring the confidence with which, as it were, the gage of battle is thrown down in these three propositions, or the easy manner in which their truth is presupposed.

1. With regard to the first example of error cited, that connected with the fig-tree, the charge is thus presented with undoubted ability and skill. No unprejudiced person who accepts the narratives of Matthew (xxi. 18–22) and Mark (xi. 12–14) as genuine can deny that Jesus erred in expecting to find figs upon the leafy tree. The suggestion is untenable that He did not certainly expect fruit, but only held the existence of fruit in the case of this tree to be possible. Had He not been disappointed He could not have cursed the tree—in reality His cursing was the wrathful outcome and expression of His disappointment. Even if He cursed the tree only in symbolic act, as a prophetic intimation of the doom awaiting

Israel for not meeting His or Jehovah's anticipations, it still remains true that His anticipations concerning Israel were not fulfilled, and that no parallel could have been drawn between the nation and the tree unless He had been disappointed with both. The evangelists tacitly presuppose that Jesus was capable of error, which shows that the first Christians must have ascribed to their Master a certain measure of fallibility, as otherwise it is inconceivable that the evangelists could have imputed to Him human weaknesses by which He had not been affected. Probably the arguments could not have been more dexterously marshalled,—whether they will hold is another matter.

Without commenting on the circumstance that Dr. Schwartzkopff himself declines to accept the story as authentic, and thus practically throws away the weapon against Christ's inerrancy he has so laboriously forged, it may be noted that even on the assumption that the incident occurred, the most he feels warranted in inferring from the narratives is, upon his own confession, that 'perhaps we have here a mistake of Christ's before us,' and that 'in any case the two evangelists presuppose that Christ went wrong.' This, however, as anyone can see, is a widely different conclusion from that which the accomplished critic promised to make good, that 'no unprejudiced person who accepted the narratives of Matthew and Mark as genuine could deny that Jesus erred.' It is by no means unthinkable that the evangelists may have blundered in attributing error to Christ (see below); and should one be faced with the alternative of sacrificing the inerrancy of Jesus, or admitting a mistake on the part of His biographers, there can be no doubt as to the choice one would make.

The other allegations just as helplessly break down.

Why should it be untenable that Jesus did not positively expect fruit, but merely deemed the existence of fruit possible in the case of a tree whose leaves were so abundant? Mark's statement, that 'the time of figs was not yet,' clearly implies that from the season of the year no one had reason to *certainly* expect figs. What excited hope that on this particular tree figs might be found, in the absence of explanation can only be conjectured. It may have been, as Holtzmann proposes, the experience Jesus had in Galilee, especially in the

vicinity of the Sea of Gennesaret, of fig-trees which bore fruit throughout a period of ten months, a fact attested by Josephus (*Wars*, iii. x. 8); or, as Delitzsch in Riehm's *Handwörterbuch* (art. "Feigenbaum") suggests, the knowledge possessed by Jesus, that unripe figs of the preceding year sometimes hung upon a tree the winter through and ripened when the leaves began to come again in spring; or, as Schwartzkopff himself concedes, the phenomenon which Jesus may have at times observed, that the fig-tree 'is accustomed to develop its fruit before the leaf,' or, as Dr. Thomson writes in the *Land and the Book* (p. 349), that 'the fig often comes with, or even before, the leaves, and especially on the early kind.' But whatever was the right explanation, why, it may be asked, might not Christ have approached the tree in uncertainty? Matthew does not assert the contrary, that Christ approached it in certainty, *i.e.* with full assurance of finding fruit; and if Mark *appears* to affirm that He did, can one be sure that the clause, 'If haply,' etc., was designed to do more than present the view of Christ's procedure, which was taken by those who witnessed it? At least, the advocate of Christ's inerrancy may reasonably demand more explicit demonstration that the words in question reveal the thought which lay in Christ's mind, rather than the surmise which occupied the disciples' minds and perhaps Peter's mind on the occasion. Till such be furnished, one may be excused for holding that the most that can be inferred from this incident is incomplete knowledge, which is assuredly not the same thing as positive error.

As for Christ's (so called) cursing the tree being an indication that He had been disappointed, since He would never have given way to such an exhibition of anger had He not felt chagrined, the whole implied syllogism, premises, and conclusions alike, is a gratuitous assumption, if not an unjustifiable insinuation. In neither of the two accounts is a hint given of either anger or cursing in the sense usually assigned to these words. Dr. Schwartzkopff himself recognises that such an outburst of passion as is here suggested could not possibly be harmonised with sinlessness; and as sinlessness, in his judgment, formed a necessary qualification for Christ as a Saviour, he follows Keim, Holtzmann, Wendt, and others in rejecting the entire story as unauthentic. No solid ground, however, exists for either repudiating the incident as apocryphal or charging Christ with moral

defalcation either in the feelings He cherished or in the words He uttered. On the contrary, if Christ's words caused the fig-tree immediately to wither, one need have no anxiety either as to whether He had a right to pronounce them, or as to the purity of heart and mind out of which they sprang.

That Christ's disappointment with Israel's reception of Himself was as represented by Dr. Schwartzkopff may be challenged by those who remember how, from the outset of His career, as reported by all the evangelists (Matt. ix. 15; Mark ii. 19, 20; Luke iv. 29, v. 35; John ii. 19), Christ possessed a more or less distinct foresight of His tragic end. Yet had it been otherwise, and Israel's treatment of Him had come upon Him as a surprise, even this would barely warrant the inference that He had also been cheated by the tree unless it had been His purpose to institute a parallel between these two experiences. But neither Matthew nor Mark asserts this. The proper parallel suggested by Christ's language rather lies between the materially fruitless condition of the tree and the spiritually barren state of the nation, or between the swiftly accelerated fate of the one and the rapidly approaching doom of the other. And even this, it should be kept in view, is not a pronouncement of the sacred historians, but only an inference of their expositors.

The last two propositions about the opinions of the evangelists and first Christians as to Christ's fallibility and actual errancy—conceding, for the sake of argument, that such were their opinions—cannot be accepted as unassailable evidence of Christ's having lapsed into error in this particular instance, or indeed in any instance at all, except on the presupposition of their infallibility. But this not even Dr. Schwartzkopff would allow. When he asks how it comes to pass that we impute intellectual indefectibility to Christ when they who lived so much nearer Christ's time did not, he forgets that on his own showing (see p. 21) the higher critics of to-day claim to have reversed the judgments of those who stood more than 2000 years closer to the Psalms of David than they do. 'Thou that judgest (another) doest the same things.'

2. The second example of error specified is the notion said to have been entertained by Jesus in common with His contemporaries, that Jonah spent three days and three nights in the belly of a sea

monster. That the Book of Jonah so relates is not denied. It is questioned, indeed, whether Christ actually adopted the Hebrew narrator's statement which is reproduced only in Matthew (xii. 40). If, as Dr. Schwartzkopff believes, Luke's version (xi. 29, 30) alone be genuine, it is clear that debate ceases to be longer necessary,—there can be no room whatever for charging Christ, at least in this instance, with error; but if, as textual critics of repute hold, Matthew's reading is no less authentic, it is still far from being obvious that Christ blundered. The miraculous character of the incident reported does not necessarily stamp it as myth, unless upon a foregone conclusion that the supernatural is always unhistorical. Nor can it be pled that because the higher critics have pronounced the Book of Jonah a didactic poem—perhaps rather a Hebrew theological novel—belonging at the earliest to the Persian period, the episode about the prophet and the fish must be dismissed as romance. Theological novels and didactic poems, in those days, it may be presumed,—were such compositions manufactured then,—just as in this nineteenth Christian century, were sometimes founded upon fact; and it should not be overlooked in this connexion that critics of eminence like de Wette, Schrader, Cornill, and Driver admit with more or less frankness that this may have been the case with the Book of Jonah—the last-mentioned writer stating that 'the materials of the narrative rest ultimately upon a basis of fact,' and that 'the outlines of the narrative are historical.' Until, then, it has been shown—not on anti-supernatural, but on literary or historical grounds—that the anecdote about the whale was not a fact, the (so-called) late origin and didactic or romantic colouring of the Book cannot be cited as unerring witness that Jesus erred. Besides, if the Book was a poem with a purpose, or a novel with a moral, rather than a prosaic history, why may Jesus not have known this then as well as German critics think they know it now? and have employed the incident about the fish, notwithstanding His acquaintance with its true character, simply as an illustration of His own impending resurrection? Not a few 'believing' critics adopt this solution of the knotty problem presented by Matthew's version of Christ's language; and *without indorsing it*, one feels that at this stage in the discussion it may lawfully be called into service to ward off from Jesus the accusation of blunder-

ing. At the same time, it is frankly acknowledged that the balance of probability lies with those who hold that Christ did accept the story of the whale as true; and yet it does not appear that on this account a charge of errancy can be sustained against Him except upon one or other of the following hypotheses: either that no such prophet as Jonah ever lived, or that he never went to Nineveh, or that, though he went to Nineveh, the narrative contains such a crowd of improbabilities and absurdities as to outrage common sense and render belief impossible, or at least transform it into an act of imbecile credulity.

Against the first supposition stands the mention in 2 Kings xiv. 25 of a Jonah the son of Amittai and a native of Gath-hepher, who discharged prophetic functions in Israel in the reign of Jeroboam II. In favour of the second, the strongest consideration urged is the extreme unlikelihood (so it is said) that a Hebrew prophet should have been sent upon or should have undertaken a mission to a heathen country, and especially to a frivolous and pleasure-loving city like Nineveh, the capital of Assyria, with its haughty and tyrannical king. Wherein, however, the extreme unlikelihood comes in one does not exactly see, when one considers that Elisha had some seventy years before, in obedience to Divine command, journeyed to Damascus to inform Benhadad of Syria of his approaching death (2 Kings viii. 7-15), which fell out by assassination, and that already in the reign of Jeroboam II. the Assyrian kings had begun to spread desolation and terror among the nations of Western Asia, and were soon to come into contact with Israel, so that even in Jonah's day Jehovah might have had something to say to that ferocious military power before permitting it to pounce down upon and eventually swallow up unworthy and apostate Israel. Nor, should it be conceded for the sake of argument that such a pilgrimage as that of Jonah was an utterly unheard-of proceeding until Jonah arose, is it easy to understand why a new departure on the part of either Jonah or Jehovah should have been impossible. Must it be ruled *à priori* that originality is not permissible to either a prophet or God? and that only modern critics are allowed or possess the genius to strike out new ideas or enter upon hitherto untrodden paths? The notion is preposterous, and barely worthy of serious treatment.

As for the inherent improbabilities attaching to

the story, the following are quoted as a fair sample. Supposing Jonah to have gone to Nineveh, it is in the highest degree unlikely, say Knobel, Hitzig, Ewald, and others, that he should ever have ventured to shout through its streets that in forty days it should be destroyed; that, if he did, either the people or the king of Nineveh would for a moment listen to such a threat from a foreign preacher, and least of all from a wandering Jew; and that if such a marvellous conversion—marvellous for its suddenness and completeness—as is reported ever took place, it should have been passed over in absolute silence not only in Assyrian but also in Hebrew records. But are these improbabilities as staggering as they look? To insinuate that Jonah would have been afraid to preach destruction to Nineveh—lest, it is presumed, he might either be impaled or decapitated or subjected to some similar barbarity after the manner of the Assyrians—is little short of putting a libel upon the Jonah of the story whose cheek manifestly did not blanch in the presence of death, not to speak of heaping insult upon Jehovah. It is practically saying that Hebrew prophets generally were as conspicuous cowards and lily-livered poltroons as some modern teachers would be were they entrusted with like hazardous commissions, and that Jehovah who assisted Moses to brave the wrath of a Pharaoh and kept Elijah from quailing before Ahab could not have undergirded the son of Amittai in presence of the king and people of Nineveh. That if Jonah cried, 'Yet forty days and Nineveh shall be destroyed,' neither king nor people would have paid attention to his fanatical ravings, except perhaps to arrest him as a lunatic, if not silence him as a troubler, is sufficiently refuted by Mr. Layard's deposition in *Nineveh and Babylon* (p. 632), that he had 'known a Christian priest frighten a whole Mussulman town to tears and repentance by publicly proclaiming that he had received a Divine mission to announce

a coming earthquake or plague.' That the conversion of the Ninevites is not reported elsewhere proves nothing. Its transient character was enough to justify its omission from both Assyrian and Hebrew annals; while its double mention by Matthew and Luke attests that in Christ's day, whatever may be said about the story of the sea-monster, the prophet's mission and the city's repentance were looked upon as historical. But if these were historical, and Professor Schwartzkopff admits they were, it will not be easy to explain why Matthew should be refused credence when he rehearses the miracle about the fish. If the entire population of an immense city like Nineveh became agitated from top to bottom in the manner described by Old Testament Scripture, it is natural to argue that the disturbing cause must have been some phenomenon more arresting than the preaching of a wandering Jew. So far from Matthew's explanation being intrinsically absurd, one feels that something equally unusual must have happened to account for so stupendous a revolution in the haughty and tyrannical capital as the narrative depicts. Nor does it militate against this inference that nothing is stated about how the Ninevites came to learn of and believe in the wondrous tale of the prophet's miraculous preservation and deliverance. By the time Jonah got to Nineveh the news of his amazing experience might have arrived thither through the ordinary channels of communication, or through one or more of the sailors having travelled thither. To secure its acceptance nothing more was needed than a special Divine influence upon the hearts of the Ninevites, which is neither absurd nor impossible if there be either a God or a Spirit. In any case, it is too much to expect that unprejudiced readers will on such slender evidence as is here supplied return against Jesus a unanimous verdict of error in His views about the Jonah sign.

(To be continued.)

Requests and Replies.

Will any of your theological readers inform us on what we may base our hope and prayer for the forgiveness of the sins of our spiritual manhood—the failures and shortcomings of converted life? The subject is far-reaching, but the practical difficulty is this: For the sins of the world's natural manhood atonement has been made, and we have redemption through the blood. But the new man, the regenerated nature, having its standing and representative in Christ, the Second Adam, has never fallen, and there is no second redemption,—on what principle, then, are the failures and imperfections of this new life—the *feet* of our discipleship—to be washed at the 'Bason'? Is there purchased pardon at the Cross? and is there gracious forgiveness on penitence and confession at the throne? 'Forgive us . . . as we forgive.'—R. B.

YOUR correspondent, without intending it, is practically raising the old question of the possibility of forgiveness for sin after baptism. The turning-point is with him, not baptism but conversion; this, however, makes no difference for the matter in hand. That the virtue of Christ's atonement is, so to speak, 'used up' by the individual in his cleansing at conversion (or baptism) seems to me to be an unworthy view of its infinite reach and sufficiency. True, there is no more *λύτρωσις*. The sinner has been ransomed. But *λύτρωσις* is only one aspect of Christ's work. I see, of course, that he is not raising difficulties, but wanting to know the ground of forgiveness. It seems to me that he himself suggests an answer by his reference to the Lord's Prayer. We are now God's children, and, being His children, we need no other ground in asking for forgiveness than this, that He is our Father, and we His children as being in Christ.

E. R. BERNARD.

Salisbury.

In the *International Critical Commentary on Luke*, Dr. Plummer, commenting upon v. 6, says that 'in no miracle before the Resurrection does Jesus create.' It would be interesting to know in what way Dr. Plummer avoids calling the miracle of feeding the five thousand one of creation. To be sure there were five loaves and two fishes to start with, and it might be said that the miracle was not a creative act in the absolute sense of there being a creation *ex nihilo*; but it seems like violence to the ordinary use of language to deny that the supplying of sufficient food for five thousand from so scanty a nucleus was a creative

act. Then, too, would it not be an over-subtlety to say that the turning of the water into wine had none of the qualities of a new creation?—R. D. H.

R. D. H. answers his question correctly. But there is no need to put *ex nihilo* after creation. Creation is making something out of nothing. If what is made is made out of existing materials, the making may be very marvellous, may be miraculous, but it is not creation. No doubt 'create' and 'creation' are often used in a very lax way; so also are 'miracle' and 'miraculous.' But in theology and philosophy such words have definite meanings. If turning water into wine is to be regarded as in any sense a creative act, where are we to stop? Is turning a storm into a calm creation? and turning a leper into a healthy man? and turning a corpse into a living man? Giving growth to a loaf and soundness to a leper are certainly miraculous acts; but they are not acts of creation.

A. PLUMMER.

University College, Durham.

I have two friends, medical men, of superior intelligence and reading, who are unable to accept Christianity. They stumble especially at the virgin-birth of our Lord, and the resurrection. They are both men of thoroughly upright conduct, and I believe are perfectly sincere, and only anxious to know the truth. They are not blustering infidels, but are strongly attracted to the Christian system, if only their difficulties could be met. One of them was brought up a Wesleyan, and the other attends church, and listens respectfully but critically to all I have to say. Now, sir, can you recommend me any book, of moderate length, which would be most likely to meet their case? Anything like special pleading, too often found in books of 'Apologetics,' would do more harm than good. The mere reference to or assertion of the inspiration of the New Testament would be useless without adequate proofs, which they say they have not met with yet. I should be thankful if you, or any of your friends, could help me.—Omicron.

With reference to the question of 'Omicron' in your number for February, p. 205, allow me to add to your answer. On behalf of two medical friends, who are unable to accept Christianity, and who stumble especially at the virgin-birth and the resurrection of our Lord, he asks for a book of

moderate length. Besides the books you mention, let me name, on the general subject of the acceptance of Christianity, Welsh's *In Relief of Doubt* (Clarke, 3s. 6d.); and March-Phillipps' *Lectures on the Cumulative Evidences of Divine Revelation*,—the former more popular, the latter more comprehensive. In answer to the question, suggested by the request of 'Omicron,' 'Are educated men losing their belief in Christianity?' let me refer to Dr. Murdoch's admirable compilation of *Testimonies of Great Men to the Bible and Christianity*, viz. testimonies of rationalists and other masters in literature, of men of science, and of statesmen and lawyers. (*Present Day Tract*, No. 67. Religious Tract Society. 4d.)

As to the virgin-birth of our Lord, I do not know of any special book on the subject. It is dealt with more or less fully in several works. But it is a difficult subject to write about (1) because it is a delicate subject, and requires very careful and delicate treatment; and (2) because whatever is known about it must have been originally related by Mary herself. As a physiological phenomenon it seems to me to be not impossible (if we believe in God at all), not improbable, not without natural similarities, not without great probability. In view of the unique character and career of our Lord; in view of the superhuman powers He is said to have exhibited; and in view of the supernatural recovery of His life, which is recorded as an historical event,—I say, taking all these things into consideration (and not viewing the virgin-birth as if it were an isolated wonder), it is not unreasonable to suppose that His birth was abnormal and unique. And in this opinion I am sustained by the late Professor Huxley. Your readers will remember that he was a Fellow of the Royal College of Surgeons, and that he served as surgeon on board H.M.S. *Victory* and *Rattlesnake*, and that his acquaintance with biology was vast and varied. He says: 'As for virgin procreation, it is not only clearly imaginable, but modern biology

recognises it as an everyday occurrence among some groups of animals' (*Agnostic Annual*, 1892, p. 6). And he proceeds: 'So with restoration to life after death. Certain animals, long as dry as mummies, and, to all appearance, as dead, when placed in proper conditions, resume their vitality. It may be said that these creatures are not dead, but only in a condition of suspended animation. That, however, is only begging the question by making the incapacity for restoration to life part of the definition of death.' Such an opinion may have weight with 'two medical men, perfectly sincere, and only anxious to know the truth.' Surely, then, on rationalistic grounds, there can be no insuperable objection to belief in the virgin-birth and the resurrection. If there be a personal God, interested in human affairs, His intervention, on adequate occasions, must be reasonable and probable; and if there be belief in Him and His intervention, the remains of objection are swept away. The most complete and concise book I know on the resurrection is Kennedy's *The Resurrection of Jesus Christ, a Historical Fact, with an Examination of Naturalistic Hypotheses*. (Religious Tract Society. 2s. 6d.)

T. T. WATERMAN.

*Christian Evidence Society,
13 Buckingham Street, Strand, London.*

I think 'Omicron's' two friends would find Dr. Swete's little book on the Creed very helpful; also *Pastor Pastorum*, by Henry Latham, Master of Trinity Hall, Cambridge. Fifth thousand. (Deighton, Bell, & Co. 1894.) *The Apostle's Creed in Relation to Primitive Christianity*. H. B. Swete, Regius Professor of Divinity, Cambridge. (University Press. 1894.)

Can any of your readers help me as to the meaning of ἀπορίνην κρίσις in 1 Pet. ii. 13? I can find no similar use of the word κρίσις.

EDWARD J. HOLLOWAY.

Cletinger Vicarage, Hereford.

'The Dictionary of the Bible.'

A NOTE BY THE EDITOR.

WE hope to give in an early issue of THE EXPOSITORY TIMES some account of *The Dictionary of the Bible*, which is now in progress. Meantime it may be stated that the well-known

firm of Messrs. Charles Scribner's Sons has undertaken the publication of the work in America. It is probable that the first volume will be ready for issue in this country and in America by the end of the year. But its issue then will depend upon whether the remaining two are so far advanced that they can follow at regular intervals.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

'The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.'—John x. 10 (R.V.).

EXPOSITION.

'The thief cometh not, but that he may steal, and kill, and destroy.'—The shepherd is also contrasted with the hireling whose own the sheep are not. But the clearest contrast is with the thief. And here it is not merely that the sheep belong to the shepherd, and not to the thief; but that the shepherd loves and cares for the sheep, the thief has no concern for them. The friends who attached themselves to the prodigal *seemed* to have an interest in him while he had to give them; but the father had the deepest interest when he saw him afar off in his rags.

'I came that they may have life, and may have it abundantly.'—Notice the translation: (1) 'I came.' The thief is always with us: Christ came but once. The thief is constantly carrying on his petty larceny: Christ offered Himself a sacrifice for sins once; (2) 'that they *may* have,'—more hopeful than 'they *might* have'—there is more of Jesus Christ in it; (3) 'may have it abundantly,' or 'may have abundance' (*περισσὸν ἔχωσιν*)—there is no word for *it*. But especially it is not a comparative, 'more abundantly,' as A.V.; it is rather a superlative absolute, 'Oh the depths of the riches!'

There is clearly a gradation, a climbing to a climax—steal, kill, destroy: have, have life, have abundance.

CRITICAL NOTE.

By Principal Sir W. D. Geddes, LL.D.,
Aberdeen University.

Regarding the passage in John x. 10, I am inclined to think the associations in which *περισσὸν* occurs, as found, at all events, in the *Four Gospels*, bind it down to the notion of *overplus*, *abundance*, as the primary signification. Compare *περισσεύοντα ἄρτων* 'have bread enough and to spare' Luke xv. 17 (A.V.); and the use of *περισσεύον* in the miracle of the loaves and fishes, as Matt. xiv. 20, etc. Also *περίσσευμα τῆς καρδίας* in Matt. xii. 34, and Luke vi. 45, can mean only *overflow* in copiousness, not *pre-*

eminence in position. The *ποιμήν*, or pasture, in the previous context, points in the same direction, leading on to the notion of *fulness* as a crowning consideration. I have only time to adduce one other point, viz. the parallel in Xen. *Anab.* 7. 6, 31, where ἀφθόνως in the balancing clause settles the sense of *περισσὸν* in the antithesis, so that it must mean 'to have a *superplus*,' if we may so phrase it; in other words, a surplus, or abundance of it.—THE EXPOSITORY TIMES, iii. 67.

The Shepherd and the Thief.

The sheepfold of the East is an enclosure made of high stakes or palings. As the evening closes in, the shepherd comes from the pasture-land leading his flock of sheep. It is a small flock always, such as he can oversee easily; and he knows every sheep by nature and by name. He leads the flock into the fold. Another shepherd comes with his flock. And when all the flocks are housed, the porter shuts the door (each shepherd having gone home to his cottage in the neighbour village), and stays beside the flocks till morning. In the night a thief comes stealthily, climbs over the palings, and slips down noiselessly into the fold. He lays hold of one of the sheep, but the porter has seen him. There is a struggle. If not the porter himself, at least the sheep he has seized, is killed, and probably destroyed. He escapes before the shepherds arrive in the morning. With the early dawn the shepherds come. Each shepherd knocks at the door of the sheepfold; the porter opens. He calls his own flock by name, and they follow him away to the pasture-ground for the day.

Jesus is the Shepherd of the sheep. The Pharisees and Sadducees are the thieves. Jesus comes to give: they come to steal. Jesus comes to give life: they come to take life away. Jesus comes to give life in abundance: they come to destroy it altogether. The Pharisees and Sadducees of to-day are the enemies of Christ, be they who they may. They are the world, the flesh, the devil. The sheep are those for whom the choice is waiting. Choose ye this day. *We* are the sheep of someone's pasture—His or the Devil's. We may follow Him to receive, to receive life, to receive life in abundance. We

may follow Satan to lose, to lose life, to lose it utterly!

1. The thief *takes*: the Shepherd *gives*. 'The thief cometh not, but that he may steal: I came that they may have.' This is the ineffaceable distinction between the world and the Saviour. The world cries, 'Give me': the Saviour cries, 'I give thee.' The world is selfish: the Saviour is unselfish. The princes of this world exercise lordship: I am among you as He that serveth. Selfishness, they say, is the essence of sin: it is certainly the essence of the world, which is the sphere of sin. The world says, and practises it, that it is more blessed to receive than to give: Jesus says it is more blessed to give than to receive, and He gave His life a ransom.

2. The thief *takes life*: the Shepherd *gives life*. 'The thief cometh not, but for to kill: I came that they may have life.' Life and death are the great words of Scripture, and their meaning must be watched. 'Death' on the lips of Jesus is not physical, but spiritual. 'The maid is not dead, but sleepeth,' and they laughed Him to scorn, as if they did not know when a person was dead! But He spake not of the death of the body. That was not death. 'She that liveth in sin is dead while she liveth.' So also with 'Life.' It was not physical health and strength, it was fellowship with God, in the language of Jesus. Life, say the men of science, is correspondence with the things around me; death comes when I get out of touch. Spiritual life is correspondence with Him who is a spirit; it is trust, it is truth. Every antagonist of God—the world, the flesh, the devil—seeks to break our fellowship with God. Till Satan came, Adam walked with God; then he hid himself. Jesus comes to the hidden Adam that He may restore the fellowship. 'That they all may be one as We are: I in them, and Thou in Me.' 'If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.'

3. The thief comes to *destroy*: Jesus comes to *give life abundantly*. Before the thief—be he world, flesh, devil—can destroy, he must get us in his grasp. This is a late stage of the progress. We lose when we begin to follow the world; then we are killed, the very conscience becoming blunt and blind; then we are utterly destroyed, generally body and soul, though the body does not always visibly show it. Before Jesus can give us life in

abundance, He must give us life. We are first born again, and then we are changed into the same image from glory to glory.

ILLUSTRATIONS.

THERE are degrees of *physical* life. Some are born into the world with a low vitality, and life is a burden to them, and a perpetual struggle. They have just sufficient vital energy to hold body and soul together, but none to spare for aught beyond. Limp and inert, they are borne along by whatever current of circumstance they happen to be in, with no power either of work or of resistance. There is life enough for the arrest of decomposition, and that is all. Whereas others possess such a redundancy of life and animal spirits that they must be ever pouring forth their superfluous energy. They toil laboriously, and then expend as much vital force in recreation as would suffice some people for a day's work. They have 'life abundantly.' To these existence is a joy, and effort a delight.

There is a corresponding difference in men spiritually. With regard to the higher part of their nature, some persons can hardly be said to be alive at all; they may be described as subsisting, vegetating, rather than as living; while there are other God-intoxicated souls, who may be said positively to riot in the display of spiritual energies, and who devote themselves ceaselessly to the conquest of life's highest possibilities. Just as there are people, the occupants of noble mansions, sumptuously furnished, which, though they have had the wealth to build, they have not the taste to enjoy, and who pass all their time in the kitchen and underground apartments. Judging their life by the standards of the plane it is on, you cannot call that living. You only live as you live *up*; live up to capacity, to opportunity, and to duty. You are not truly alive so long as you occupy only the basement of your being.—J. HALSEY.

ASSUMING that inequalities run through every department of being from the lowest to the highest, what I gather from our Lord's words is this: That God, who delights in the presence of life, is not satisfied with any lower form of spiritual vitality where a higher can be attained; and that it has been one design of His gospel to intensify human life in all its healthy manifestations. The Son of God visited us in our far-off world, not to damp, impair, or enfeeble any of man's life-powers, but on every side to exalt them.—J. OSWALD DYKES.

THE soul compact of harmonies has more life, a larger being, than the soul consumed of cares; the sage has a larger life than the clown; the poet is more alive than the man whose life flows out that money may come in; the man who loves his fellow is infinitely more alive than he whose endeavour is to exalt himself above him; the man who strives to be better, than he who longs for the praise of the many; but the man to whom God is all in all, who feels his life-roots hid with Christ in God, who knows himself the inheritor of all wealth and worlds and ages, yea, of power essential and in itself, that man has begun to be alive indeed.—G. MACDONALD.

It were well for you and me that we admired as passionately largeness of life in the things that are divine as we admire it in the things that are physical and intellectual. We feel impatience with people only half alive, those that go creeping and crawling about the world as if they had been born in the slime, and grown in the salt marshes of the low-tide sea. Try, struggle, as even a great man must, to long for life in everything good as passionately as you have longed for it in what is fair and strong.—G. DAWSON.

GOD is a Being who gives everything but punishment in over measure. The whole Divine character and administration, the whole conception of God, as set forth in the Bible and in nature, is of a Being of munificence, of abundance, and superabundance. Enough is a measuring word—a sufficiency and no more; economy, not profusion. God never deals in this way. With Him there is always a magnificent overplus. The remotest corner of the globe is full of wonder and beauty. The laziest bank in the world, away from towns, where no artists do congregate, upon which no farm laps, where no vines hang their cooling clusters, nor flowers spring, nor grass invites the browsing herd, is yet spotted and patched with moss of such exquisite beauty, that the painter, who, in all his life, should produce one such thing, would be a master in art and immortal in fame; and it has the hair of ten thousand reeds combed over its brow, and its shining sand and insect tribes might win the students' lifetime. God's least thought is more prolific than man's greatest abundance.—H. W. BEECHER.

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Henry Robert Reynolds, B.A., D.D.

BY PROFESSOR THE REV. W. C. SHEARER, M.A., BRADFORD.

IN the death of the late president of Cheshunt Theological College, the Congregationalists of England have lost one of their most honoured and revered representatives. He united in himself many of the characteristic qualities of the scholar and the saint, and was well called among his personal friends the George Herbert of Nonconformity. The resemblance was felt to be not a little remarkable. It extended even to similarity of personal appearance, delicacy of physical constitution, and a certain courtliness and attractive grace of manner. Both were, of course, men of large and varied accomplishments, cultivated tastes, crystalline purity of thought; and both

seemed to dwell habitually on the borders of two worlds—the world of sense and time, and the world of spirit and eternity. Nervous and physical weakness withdrew both men before middle age from public life to studious and religious seclusion in the country—the one to the retired vicarage of Bemerton, Wilts; the other to the academic shades of Cheshunt, Herts. And to end a parallel, that might be curiously extended, by the mention of a very great contrast: while George Herbert lived only long enough in retirement—three years—to rebuild his parish church, reorganise its public services, and write *The Temple*; or, *Sacred Poems and Ejaculations*, Dr. Reynolds

lived not only long enough to enlarge and enrich his college, but to preside over its studies for thirty-five years, write and publish quite a number of works, two of which involved immense reading, study, and thought, and to leave his spiritual and devout impress upon the young men he trained, some three hundred of whom are still engaged in the ministry of the gospel in this country and in heathen lands.

A very brief summary of the leading events in his career, with a still more restricted appreciation of one or two of his published writings, is all that can here be attempted. A memorial volume, in which these matters will be duly handled, will shortly be issued from the press.

He was well descended on both sides, his mother being the sister of the Rev. Dr. Fletcher of Stepney Meeting; his father, the Rev. John Reynolds, Congregational minister of Romsey, Hampshire. His father seems to have been a man of great force of character, as well as earnest and enlightened evangelical piety. Though educated at Westminster and Oriel and a commissioned officer in the army, owing to the great religious change of which he became the subject, he threw up his commission and entered the ministry among the Independents. His father, who was a physician-in-ordinary to George III., was so chagrined at the change, that he cut him off with a shilling. John Reynolds, however, had counted the cost, and went on his own way, becoming a useful and highly respected Christian minister, and one of the first chairmen of the Congregational Union of England and Wales. Of such parents Henry Robert was the elder son, born at Romsey in 1825; received his school education at Southampton, and, later, proceeded to Coward College—the predecessor of the Independent College, St. John's Wood—with a view to the Congregational ministry. His literary training, as distinct from the theological and professional, was received at University College, where such men as F. W. Newman, Malden, Key, and De Morgan then taught. Young Reynolds greatly distinguished himself under such teachers, graduated B.A. and took the university scholarship in mathematics at the age of nineteen; became pastor of the Congregational Church at Halstead, in Essex, at twenty-one; married, the same year, the lady who was the pride and strength of his life; and two years after his marriage he

was elected Fellow of University College, where he had previously been so distinguished as a student. As is usual among Congregational churches, so promising a young minister was eagerly sought after when vacancies in large churches occurred. Accordingly, after three years' quiet country service, he was elected to the pastoral charge of East Parade Chapel, Leeds, at that time a sphere of the largest Congregational activity and influence in the north of England. Here he succeeded Rev. John Ely, and was followed by Dr. Eustace Conder, both names of deserved honour and respect in English Nonconformity. This was the scene of his labours for the next ten years, and they were years of intense activity, as a pastor, preacher, and student, which bore the most gratifying results at the time, and were remembered by him with thankfulness to the end of his life. One small volume of sermons, embodying part of his pulpit work, was sent by him to the press. It is entitled *The Beginnings of the Divine Life*, and is now in the third edition. These brief sermons reveal the lofty ideal of pastoral responsibility he entertained, and the wisdom, helpfulness, culture, and zeal he brought to its discharge. As there is nothing a preacher needs more to labour and take pains with than to enable his hearers to see and know for themselves the presence of God with them, in their own hearts and lives, in their fears, joys, aspirations, and efforts, so this little book may be mentioned as likely to be helpful still, to afford the direction and cheer which the immature Christian needs, and to point out the real roots and true tests of the life of God, wherever it is begun, in the soul of man. The book seems well adapted to do for the present generation what such a book as John Angell James' *Anxious Inquirer* did for an earlier.

The strain of pulpit and pastoral work for so large a church and congregation, in such a busy centre of commercial activity, combined with his own severe and sustained personal studies, more especially in recent philosophy, which was then attracting so much attention under the name of Positivism, proved too much for his bodily strength, and he was compelled to resign the pastorate of East Parade Chapel, to the boundless regret of his people and himself. Long holidays and a winter in Egypt brought no real cure of his nervous debility. The die was cast. His career as a preacher was over, and, we think, a great

preacher was thus lost to the world. Some conception of what he might become as one of the 'Lamps of the Temple'—to use the title of a volume of adapted sermons and addresses long subsequently published by him—may be obtained from that, and from his *Notes of the Christian Life: a Selection of Sermons*, and from his volume in the series entitled *The Preachers of the Age*; but what is known perfectly is that he had all the makings in him of a great preacher, had health permitted, of an Edward Irving, or other such intense spirits. To a commanding presence, the face of a saint, a clear, ringing voice, fluent utterance, biblical science, he added spirituality, mysticism, and consuming zeal for His divine Master and His service. Perhaps the range of his powers and the great scope which they would have had in the pulpit are best seen from a work of fiction, which, at the close of his ministry in Leeds, and just before entering upon his new sphere of labour at Cheshunt, he published in conjunction with his brother, afterwards Sir John Russell Reynolds, Bart., the late distinguished president of the Royal College of Physicians, London. It is entitled *Yes and No: Glimpses of the Great Conflict*, and is beyond question one of the very best theological novels of an age in which they abound. It has character, dialogue, incident, sensation, fine descriptive writing of scenery—Egypt and the Alps—and London workhouses: every virtue, indeed, save that of heterodoxy, which in the shape of quasi-materialism is too effectively and too strenuously refuted in the novel for its own popularity.

In 1861, Dr. Reynolds—for by such designation he was best known, though he did not receive the degree from Edinburgh until 1869—entered upon the great work of his life as president and theological tutor of Cheshunt College. It is one of the most liberal theological institutions in the world; for men are trained there to serve in any evangelical communion, whether within or without the Established Church of the country. And Dr. Reynolds was the very man to work nobly under such 'unchartered freedom.' Though himself a man mighty in prayer beyond all that one has known, he took the greatest delight in the modified use of the English Church liturgy in all the College Chapel services. He took pains also that it should be rendered in a decent and comely manner: tone, enunciation, manner, gown or surplice—all were attended to. His own work must

have been very laborious for many years, as he had not only to preside over the general affairs of the college, of the congregation that assembled there, and those of the station-churches, but he had to teach the men dogmatics, exegesis of Old and New Testament, Church history, and the pastoral care. Besides all this, he was for eight years joint-editor with Dr. Allon of the now defunct *British Quarterly Review*, for a number of years edited the *Evangelical Magazine*, and was a valued contributor to Smith and Wace's *Dictionary of Christian Biography*. Only two of his published works, however, can here be singled out for a word or two of appreciation, but they are by far the most important and valuable he ever wrote.

The Congregational lectures on John the Baptist have now obtained a third edition, and are gradually working their way into that notice and acceptance they deserve. Perhaps they never will be so generally popular as other works of the same series; for they do not in greater part address themselves to the popular mind, but to students and scholars. They are really, as the sub-title indicates, 'a contribution to Christian evidences.' They are not, and could hardly be, a long-drawn and semi-romantic delineation of the great Baptist, as eremite, Nazirite, preaching friar, iconoclast, and martyr. Such scenic descriptions as our knowledge of the time and place admitted are to be found in the book, and uncommonly powerful and lifelike they are. But the main purpose could only be gained by the most careful research, gathering and weighing of evidence, and refutation of sceptical and negative assumptions and conclusions. This weakens the effect of the picture of John personally, but it ably marshalls and carries to the front all that makes for the historic truth of the greater personality of Jesus and of the Gospel narratives. The root idea of the book is at once sound and original. It may be stated thus. John the Baptist is unquestionably a historic character. What is the bearing of this on the Jesus with whom his name and work are associated? John wrought no miracle, yet his great contemporary is asserted to have wrought hundreds. John was a great preacher and reformer. How does the word of Jesus stand in originality and value? John died a martyr's death: how is it no mythical story of his resuscitation found even a moment's place and acceptance? There are difficulties attending the story of John's nativity,

and difficulties attending the Synoptic and the Johannine accounts of his preaching: why should like difficulties attending those of Jesus be more insuperable or less consistent with historic truth? These are the considerations to which Dr. Reynolds addressed himself. No critic has hitherto questioned his facts or the extent and accuracy of his scholarship. If the conclusions, then, he draws are warranted by the facts, it need not be doubted that he has accomplished a noble service in the cause of cardinal Christian truth, for which this and generations to come may be truly thankful.

The only other published work to which reference may be made is the *opus magnum* of his life, *The Commentary and Introduction to the Gospel of St. John*. Here Dr. Reynolds found a subject suited at once to his heart and head, to his æsthetic and spiritual sensibilities, his type of piety, and his type of scholarship. Those who knew him best augured most hopefully of the value of such a work from his pen, should health be granted to him for its completion. The work has been completed. It has now been five or six years before the public. It has even reached a third edition. But it is woefully hampered by the weight of unimportant matter with which it is associated. Long since, the Introduction should have been separately published as an independent work. The Commentary, too, should find a name and a volume for itself. It is no disparagement to other works, both foreign and British, on the same great themes, to hold that this surpasses them all, and, no doubt, as the author would be the first to acknowledge, by the aid of those foregoing works. In fact, it seems to the present writer, that while beyond all question the stream of learned and devout criticism has gone on increasingly year by year of late in the direction of the historicity of the Fourth Gospel and its genuine apostolical authorship, further advance will never be made until the chronological succession of St. John's writings has been put beyond reasonable dispute. Towards that definite problem Dr. Reynolds' work has done much. The identity and apostolicity of the authorship of the Apocalypse and Gospel may now be assumed. The question is, Which of the two was written first? That question will require a reconsideration of the alleged and long-believed inferiority of

the language and doctrine of the Apocalypse to those of the Gospel. If that is found to be untenable, and the Apocalypse itself is placed immediately prior to the great secular event of that age, then the Gospel must be earlier still, and one part of Mr. Halcombe's persistent contention in these pages and in several most elaborate works will have to come up for reconsideration. British scholarship is slow to move, and very reluctant to move back to a position it too hastily abandoned. It may, nevertheless, in the interests of sacred science yet become necessary so to do.

In taking leave of the honoured and beloved name of our brief and very imperfect sketch, it is a kind of gratification to the writer to transcribe a few simple lines descriptive, or at least suggestive, of the marvellous unselfishness and pellucid purity which impressed everyone who had the happiness of his intimate acquaintance and friendship. His death took place at Broxbourne, a year after his resignation of the headship of Cheshunt College, on 10th September 1896.

Good men I've known, and learned men and true,
With rarest gifts endowed, of thought and speech,
Alike to stimulate, persuade, and teach,
But such as thou wast, none perhaps, or few.

For thou thy talents, native and acquired,
Didst never for vainglory bring to view,
Nor honours nor rewards at all pursue;
A nobler aim thy saintly soul inspired.

No thought ignoble, word or deed unkind,
Or speech that sought by innuendo vile,
At purity's expense to raise a smile,
Could in thy presence any sufferance find!
For all thy thoughts were pure and high and good,
They were thy life, yea more than daily food.

[Up to the very end Dr. Reynolds retained his interest in the theological questions of the time, and kept himself abreast of theological scholarship. His last work was for the forthcoming *Dictionary of the Bible*. It consisted of the articles on ST. JOHN'S GOSPEL and the JOHANNINE THEOLOGY. These articles, the MS. of which reached the Editor a few weeks before Dr. Reynolds' death, mark a distinct advance, both in insight and in literary grace, upon the work that is justly so highly praised above.—EDITOR E.T.]

At the Literary Table.

THE BOOKS OF THE MONTH.

THE WITNESS OF HISTORY TO BAPTIST PRINCIPLES. BY W. T. WHITLEY, M.A., LL.M., LL.D. (*Alexander & Shephard*. Crown 8vo, pp. 99. 2s.) Principal Whitley is an eminent Baptist and an accomplished scholar. He has, moreover, a fine sensibility to truth. He believes in baptism, but he does not believe in twisting history to fit it. These are facts he tells, and they are many and memorable.

THE SEED-BASKET. (*Allenson*. Fcap. 8vo, pp. 101. 1s.) *The Seed-Basket* is twin to *The Tool-Basket* so lately and so favourably noticed here. It contains at least a year's sermons or addresses, easily made, worth making, and sufficiently your own.

FOUNDATIONS OF FAITH. BY FR. L. VON HAMMERSTEIN, S.J. (*Burns & Oates*. Crown 8vo, pp. xxii, 307. 6s.) Darwinism (we say nothing of Evolution) has fallen upon evil days. Book after book, and some by able men, come out against it. The weapon of effective satire is bent upon it. Three volumes have been published in Germany by Fr. von Hammerstein, of which the first is here translated. It has had a great circulation in its native land. And it is easy to see the reason. For Fr. von Hammerstein is an absolute and unrepentant unbeliever in Darwinism, and his attack is both vigorous and uncomprising.

THE RIGHT OF SYSTEMATIC THEOLOGY. BY B. B. WARFIELD, D.D. (*T. & T. Clark*. Crown 8vo, pp. 92. 2s.) It is not the right of theology, you observe, but of systematic theology, Professor Warfield champions. Theology is not now denied its right to exist as lately was so common and so confidently done. It is systematic theology that has been driven from the field. And it is not an enemy that hath done this. It is a friend and sister science—even the science of biblical theology. Professor Warfield has no grudge against the science of biblical theology. His grudge is that she should claim all the room and drive her sister into the street. And no one

of us, with all our affection for biblical theology, will deny that there are offices she cannot perform. At this present time, when Ritschlianism and other sins are rampant, a system of theology is a great necessity. And if we have been giving undue place to biblical theology, we may have been opening the way for Ritschlianism to lift its head so high.

Dr. Warfield has a fine scholarship and an earnest pen. It is a timely, charming brochure.

MINISTERIAL TABLE-TALK. BY THE REV. J. J. POOL, B.D. (*Dickinson*. Crown 8vo, pp. 227. 4s.) If ministerial table-talk is as sparkling, informing, and inoffensive as this, it will do.

SERMONS. BY THE REV. JOHN LAIRD, D.D. (Edinburgh: *Elliot*. Crown 8vo, pp. 272.) Unless this is a wholly unfair representation, Dr. Laird's hearers were marvellously blessed. For these are no ordinary pulpit discourses. Indescribable by any single epithet, undistinguishable for any single virtue, they are broadly evangelical, wisely practical sermons, every one containing enough of the gospel to save all the hearers they had, and every one earnest enough to actually save them. Dr. Laird's accomplished son, the minister of Durris, has selected these sermons, and written a preliminary biography. He cannot have been unjust in his selection, for he is strikingly just and true in this most praiseworthy memorial.

RELICS OF PRIMEVAL LIFE. BY SIR J. WILLIAM DAWSON, K.C.M.G., LL.D., F.R.S. (*Hodder & Stoughton*. Crown 8vo, pp. xiv, 336. 7s. 6d.) Sir William Dawson has found the meeting-place between theology and geology, and made the subject his own. We know what he is able to do. We know how he can do it. And when a new volume comes speedily after another, we are never disappointed.

This one is more geological, and less theological, perhaps. The illustrations, however, help to give us that idea. They are excellent and appropriate. Nevertheless, the interests of the queen of the sciences are not forgotten. The whole book is

written in a most Christian spirit, and it is crammed with interesting information.

THE TABERNACLE IN THE WILDERNESS. By MARCUS RAINSFORD, B.A. (*Hodder & Stoughton*. Crown 8vo, pp. 294. 4s. 6d.) While some are wondering whether there ever was a tabernacle in the wilderness, Mr. Rainsford uses it and all its appurtenances to picture Christ and lead the way to the Christlike life. Given faith in the tabernacle and in Christ, this book will be found brimful of beautiful thought and spiritual impulse.

BOOKS FOR BIBLE STUDENTS. THE PRAISES OF ISRAEL. By W. T. DAVISON, D.D. (*Kelly*. Fcap. 8vo, pp. 287, xl. 2s. 6d.) This is a new edition of Professor Davison's charming and indispensable popular introduction to the Psalter. It contains a valuable appendix and notes, every note the manifest work of a scholarly believer.

PRACTICAL STUDIES IN THE PARABLES OF OUR LORD. By B. W. MATURIN. (*Longmans*. Fcap. 8vo, pp. 295. 5s.) Father Maturin is like John Knox—in some ways. He is a great preacher, and his strength is in the application. Now these sermons on the Parables are nearly all application. 'Practical Studies,' he calls them—emphasize the adjective. There is no waste of words searching for the occasion—it is found in the eager, arrested audience the preacher has before him. Every preacher finds something of his own in the parables; this is Father Maturin's finding. It is present duty, pressed home urgently; there is no escaping from under it.

THE HERITAGE OF THE SPIRIT. By MANDELL, Bishop of Peterborough. (*Sampson Low & Co*. Crown 8vo, pp. 216. 3s. 6d.) The 'Preachers of the Age' seemed to have come to an end. But we have only been given space to gather an appetite for this substantial volume. There is nothing startling in it. There is solidity and strength, and a steadfast hope that entereth within the veil. All the sermons are 'special'; nearly all are 'university.' They, therefore, undertake great themes, but their ability and reticence redeem them from all presumption.

When a powerful understanding and a keen sensitiveness to truth go thus together, the witness for Christianity is as impressive as it can be.

THE MODERN READERS' BIBLE. THE CHRONICLES. By R. G. MOULTON, M.A., Ph.D. (*Macmillan*. Small 8vo, pp. xxi, 273. 2s. 6d.) So much was said last month on the aim of Professor Moulton's *Modern Readers' Bible* that the simple announcement of this new volume is surely all-sufficient.

THE MORE ABUNDANT LIFE. By THE RIGHT REV. PHILLIPS BROOKS, D.D. (*Macmillan*. Fcap. 8vo, pp. 244. 6s.) Did you not say that Phillips Brooks was a broad Churchman? He may have been a Churchman, but you must take the adjective away. These Lenten readings are not the handiwork of a 'broad' man, as that word is specifically used. They are not the work of a man whom we care to classify ecclesiastically at all. They are too full of the universal human heart for that, too full of the heart of the Son of Man.

OCCASIONAL PAPERS. By R. W. CHURCH, M.A., D.C.L. (*Macmillan*. Globe 8vo, 2 vols., pp. 416, 492. 5s. each.) Dean Church is one of the very few theological writers of the last generation whose work we must read, all of it, let there be little or let there be much. For he had these three gifts: literary style, scholarly attainment, and a sensitive conscience. The two volumes that have just been issued contain 'leaders' and reviews which appeared at intervals during half a century almost, in the *Times*, the *Guardian*, and the *Saturday Review*. The occasion of most of them has passed away, but they remain. The men that are described, and the works that are reviewed, are nearly all dead, but the descriptions and the reviews are alive. We must not miss anything that Dean Church wrote; we certainly must not miss this.

FOR EACH NEW DAY. (*Nisbet*. Fcap. 8vo, pp. 379. 3s. 6d.) Each new day of all the year has its quotations. The quotations are taken from the writings of popular preachers. They seem to have been selected with two ends in view: that the point might be perceptible, and the gospel preached. The book is also most

pleasantly produced. All in all a welcome addition to a fairly well-filled shelf.

THE EVOLUTION OF THE UNIVERSE.

BY WILLIAM W. HOWARD. (*Nisbet*. 8vo, pp. xx, 719. 12s. 6d. net.) The title is frankly ambitious. But it only expresses a morsel of the author's ambition. The whole story of matter and of mind is to be told, if health and years are granted. This is a considerable volume, but it is only the introduction; the next is already on the way. Its subject is the Holy Trinity. 'Other volumes will carry us through Cosmology, Biology, Anthropology, Sociology, Soteriology, Ecclesiology, and Eschatology.' Yet the author has not written this first volume hurriedly. He has spent thirty years upon it, for 'composition was a terrible task for me.' 'I reckon that I have passed, at least, nine hours a day in my study for years, all for this object.' 'Often, too, I have lain awake all night, night after night for weeks, pondering over some hard point that confronted me.'

And yet this man is not a fool. He has read extensively, and in the right places. He understands what he reads. He has originality—how could he miss that, being manifestly so earnest and sensitive? He is thoroughly aware of the places where the problems lie, and where they lie most perplexingly. If only he could write! He knows he cannot write. He has laboured with his sentences incredibly, rewriting them times without number. But, after all, it is so hard to find him, so easy to lose him again. We dare not attempt, as yet, to say what his great theory is. Only this we may say, that the book is worthy of the utmost attention we can give it; and we believe that the more attention we give to it, we shall always find it worthier.

OBJECT-LESSONS FOR CHILDREN. BY THE REV. C. H. TYNDALL, M.A., PH.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 242. 3s. 6d.) Object-lessons are a triumphant success, or a disastrous failure. Some men dare not attempt them; they would turn the lessons and themselves to ridicule. But what a power and persistence when one can accomplish them. A guide is needed to give advice and courage. This is an excellent guide. The subjects are thoroughly worthy, being nearly all the great doctrines of the Christian Faith; they are always reverently

handled; the objects, too, are easily attainable by any one. In short, this man's method is practicable, and should furnish very encouraging results.

FAMOUS SCOTS. TOBIAS SMOLLETT.

BY OLIPHANT SMEATON. (*Oliphant Anderson & Ferrier*.) Crown 8vo, pp. 156. 1s. 6d.) Having questioned the right of one Scot to his place in this 'Famous' list, we dare not question another. And we have no need. Smollett is beyond our reach. Mr. Smeaton proves him beyond the reach of detraction or dissent now. He does not idolise him, assuredly. He shows him human, irresistibly human and natural, and he shows him great. We reckon it one of the most successful of all this most successful series.

THE BOOKS OF THE BIBLE. ST. MARK. BY THE REV. A. E. HILLARD, M.A. RUTH AND 1 SAMUEL. BY THE REV. P. W. H. KETTLEWELL, M.A. (*Rivingtons*. Crown 8vo, pp. 112, 139. 1s. 6d. each.) There is small comment, but it is all good. When the text will do, it is left alone. When it is unintelligible to the average schoolboy, it is explained. The explanation is in as few words as possible. And the introductions are as workmanlike as the notes.

THE WRITINGS OF ST. PATRICK. BY THE REV. C. H. H. WRIGHT, D.D. (*R.T.S.* Fcap 8vo, pp. 159. 1s.) This is a new and much-enlarged edition of one of the R.T.S. 'Christian Classics'; and Professor Stokes no longer has his name on the title-page; for it is Dr. Wright's work, and let him have the honour of work worth doing well done.

WHEN WERE OUR GOSPELS WRITTEN? (*R.T.S.* Fcap 8vo, pp. 95. 1s.) As one of the 'Present-Day Primers,' the R.T.S. has reissued Tischendorf's well-known *Argument*. It is curious to read now, 'Published under arrangement with the author.' But the reissue of the book is welcome; for with all our progress, and we have made progress here, Tischendorf's *Argument* is valid and converting still.

CHRISTIAN MEN OF SCIENCE. BY VARIOUS AUTHORS. (*R.T.S.* 4to, Illustrated.) One good purpose which these brief biographies will serve, and that immediately, is to dispel the

delusion that all our men of science are atheists. What a gallery is here: Bacon, Pascal, Boyle, Newton, and on they go, and they are Christians every one. The writers are well known, from Dr. Salmond to Dr. Macaulay, and they have done their work with enthusiasm and with truth.

HISTORY IN FACT AND FICTION. By THE HON. ALBERT S. G. CANNING. (*Smith, Elder, & Co.* Crown 8vo, pp. 336.) Mr. Canning believes that history may be found in the works of fiction. It is a happy inspiration. And though he does not go to work upon it at once, and even when he does, only skims its surface, the idea is good, and so abundant is the field that he gathers no contemptible harvest.

ECCLESIASTICAL VESTMENTS. By R. A. S. MACALISTER, M.A. (*Stock.* Crown 8vo, pp. 270. 4s. 6d.) The subject may not be of eternal account, nor even to some of us of much present insistence. But the subject, such as it is, finds full, clear, and even loving treatment in this very handsome volume. And the book is so richly illustrated that its price is an insoluble mystery.

HOW TO PREACH WITH POWER. By THE REV. W. H. YOUNG, Ph.D. (*Stock.* 8vo, pp. 319.) You expect the answer to be, 'preach in the Holy Ghost.' But you are mistaken. It is the machinery Dr. Young is concerned with. And this is the most elaborate, let us say the most scientific representation, of the outward mechanism of the art of preaching we have ever seen. It is an American work. It is evident that in America they look upon the preacher as not born but made.

OUR CHRISTIAN YEAR. (*Stock.* Crown 8vo, pp. 346.) The subject for every Sunday, according to the Book of Common Prayer, is explained to the little ones in words that are simple, and in thoughts that are both reverent and true. The speech is direct. There are abundant questions. Thus two great ends are accomplished: the attention is caught, and the gospel is preached.

THE CHILDREN'S STUDY. ENGLAND. By FRANCES E. COOKE. IRELAND. Edited by

R. BARRY O'BRIEN. (*Fisher Unwin.* Small 8vo, pp. 253, 330. 2s. 6d. each.) These two volumes ought to settle the question of the success of the 'Children's Study.' Scotland was far too long, and the type in consequence far too small. Germany was right. But these are both quite charming. Especially it seems that Ireland is successful. There is a fulness and breadth of treatment which the English volume could not have. The children are certain to be interested, for each episode is full enough to make it a story. And always the attitude is unbiassed and historical.

SMALLER BOOKS.

1. PRAYER IN THE FOUR GOSPELS. By W. E. WINKS. (*Baptist Tract and Book Society.* 1s. 6d.)
2. EARTH'S PREPARATION FOR MAN. By THE REV. H. J. ALCOCK, M.A., T.C.D. (*Nisbet.* 1s.)
3. THE ABODE OF DEPARTED SAINTS. By BERNARD PIFFARD. (*Stock.* 1s.)
4. OUR TRAVELS ROUND THE WORLD. By MAJOR-GEN. E. C. SIM. (*Alexander & Shephard.*)
5. MISSIONS TO JEWS. By THE REV. W. T. GIDNEY, M.A. (*Society for Promoting Christianity among the Jews.*)
6. HOLY SCRIPTURES. By DEAN GOODE. (*Nisbet.* 6d.)
7. RELIGIOUS EQUALITY. By THE REV. ALEXANDER MACLAREN, D.D. (*Alexander & Shephard.*)
8. IS CHRISTIANITY POSSIBLE WITHOUT MIRACLES? By THE REV. A. ADAMSON, B.D. (*Dundee: Thomson.* 6d.)
9. ENTIRE SANCTIFICATION. By THE REV. W. COOKE, D.D. (*Burroughs.* 3d.)
10. FOUNDATIONS. By HERBERT W. HORWILL, M.A. (*Allenson.* 1d.)
11. THE BOOK OF DANIEL. By P. W. GRANT. (*Snow.* 6d.)

LITERARY NOTE.

PROFESSOR LAIDLAW has just issued a new work under the title of *Foundation Truths of Scripture as to Sin and Salvation*. It is one of Messrs. T. & T. Clark's 'Handbooks.' The subject may have been handled before, one's wonder is that it has not been handled a hundred times. For this is the kind of book one has felt the need of times without number. And Professor Laidlaw is just the man to write it. He has knowledge, he has experience, he has the living touch with the living Word.

Chronicles a Targum.

BY THE REV. W. E. BARNES, B.D., FELLOW OF PETERHOUSE, CAMBRIDGE.

THE relation of Chronicles to the earlier historical books of the Old Testament has been described at different times in different ways. In the second and first century B.C., Chronicles was regarded by the Septuagint as a supplement (*Παραλειπόμενα*), while of late the tendency has rather been to call the work a Midrash or Haggadic commentary.

Yet, after all, the title which suits it best as a whole is that of *Targum*, for thereby the truth contained in the two views just mentioned is not denied (for a Targum often contains both supplementary information and also an Haggadic element), and also attention is called to the fact that Chronicles constantly reproduces the text of the earlier books, both paraphrasing and annotating it.

Thus we find (*a*) simple substitution in Chronicles of a common or later word for a rare or earlier word in Samuel or Kings, (*b*) additional or corrective details giving in Chronicles a more definite turn (or sometimes a *different* turn) to the old narrative, (*c*) touches in Chronicles which adapt the language of Samuel or Kings to the religious phraseology of the Chronicler's own day, (*d*) short alternative statements placed by the side of the statements of the earlier books, somewhat in the way in which the rival traditions of Rabbi Judah and of the Rabbinic majority are given in the Mishna, with the difference that in Chronicles alternative authorities are neither mentioned nor named.

(*a*) The following are instances of the substitution in Chronicles of an explanatory word or phrase for the word found in the earlier document:—

'body' = *guphah*
1 Chron. x. 12.
(later word)

'body' = *gvéyyah*
1 Sam. xxxi. 10.

'go forth to war'
1 Chron. xiv. 15.

'bestir thyself'
2 Sam. v. 24.

'Holy of Holies'
2 Chron. iii. 8.

'oracle, shrine'
1 Kings vi. 5.

(*b*) The additional or corrective details given in Chronicles are so numerous that the difficulty is not to find them but to classify them when found.

In the first place many of these additions of the Chronicler definitely assert (where Samuel and Kings leave it vague) that such and such a 'good' king observed such and such an injunction of the Mosaic law.

1 Chron. xiv. 12.

'And [the Philistines] left their gods there, and David gave commandment, and they were *burned with fire.*'

(*Cp.* Deut. vii. 5.)

2 Sam. v. 21.

'And [the Philistines] left their images there, and David and his men *took them away.*'

1 Chron. xv. 1-15.

It is definitely asserted that the Levites carried the ark [from the house of Obed-edom] upon their shoulders according to the law of Moses.

(*Cp.* Ex. xxv. 13, 14.)

2 Sam. vi. 12-17.

Mention is made of the 'bearers' (*נשיאים*) of the ark (not of the use of a 'new cart' as ver. 3), but it is not said who these bearers were.

1 Chron. xxi. 6.

Levi excluded from David's numbering.

(*Cp.* Num. i. 49.)

2 Sam. xxiv. 8.

'When they had gone *to and fro through all the land*, they returned to Jerusalem.'

No hint is given that the numbering did not include all the tribes.

1 Chron. xxvii. 23.

David did not number them that were from twenty years old and under.

(*Cp.* Num. i. 3.)

2 Sam. xxiv. 9

says more vaguely that the men *drawing sword* were numbered.

2 Chron. viii. 12, 13.

'Solomon offered . . . offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread and in the feast of weeks and in the feast of tabernacles.'

(*Cp.* Deut. xvi. 16.)

1 Kings ix. 25.

'Three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord.'

There is nothing in the account in Kings to enable us to identify the three occasions.

2 Chron. vi. 12, 13.

'And he (Solomon) stood before the altar of the Lord . . . (For Solomon had made a brazen scaffold—*בנין*—and upon it he stood.)'

1 Kings viii. 22

contains no mention of the brazen scaffold. The Chronicler perhaps wishes to caution his readers against supposing that Solomon after the Temple was finished 'went up upon' the altar itself, as one of the Aaronic priesthood might go up.

We next find in Chronicles certain corrections of the language of the earlier documents, by which references to the existence of practices not allowed by the Mosaic law are removed. Such corrections are not made with perfect consistency; *e.g.* in 2 Chron. i. 6 it is said (in agreement with 1 Kings iii. 4) that Solomon offered a thousand burnt-offerings at Gibeon, though by the Mosaic law no provision is made for the exercise of priestly functions by the king. Nevertheless the number of corrections is considerable.

1 Chron. xvi. 1.

'*They* (i.e. *the priests for David*) offered burnt-offerings and peace-offerings.'

2 Sam. vi. 17*b*.

'*David* offered burnt-offerings and peace-offerings.'

1 Chron. xviii. 17*b*.

'And the sons of David were the chief in attendance on the king.'

2 Sam. viii. 18*b*.

'And the sons of David were *priests*.'

(Cp. Num. xvi. 40.)

(c) Changes introduced by the Chronicler into the *language* of the earlier documents often go beyond a mere change in religious phraseology and might therefore be cited elsewhere. A few instances may, however, be given here.

The best known is the frequent substitution of Elohim ('God'), for Jehovah ('The Lord'). The substitution is by no means universal, but it occurs so frequently that it is unnecessary to give references. (In the Chronicler's own narratives, *i.e.* those peculiar to him, the name Jehovah is frequently avoided, *e.g.* 2 Chron. xvii. 4, 'He sought to [] the God of his fathers,' 2 Chron. xx. 12, 'O [] our God, wilt thou not judge them?' *ib.* ver. 30, '[] his God gave him rest round about.')

Another change frequently but not universally made by the Chronicler is that of 'oracle' (shrine) into 'most holy place' (Holy of Holies).

It is not without significance as a point of

language that David is mentioned, once and again with the epithet 'the man of God' (2 Chron. viii. 14. So Neh. xii. 36). David the king is becoming David the prophet.

Similarly the Chronicler lays stress on the theocratic nature of the kingdom of Israel by making David speak of his own throne as 'the throne of the kingdom of the Lord' (1 Chron. xxviii. 5), and even of 'the throne of the Lord' (1 Chron. xxix. 23).

An interesting instance of a Targum-like exposition of everyday language in a religious sense is offered by 1 Chron. xv. 26 (= 2 Sam. vi. 13):—

1 Chron. xv. 26.

'And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord that they offered seven bullocks and seven rams.'

2 Sam. vi. 13.

'And it came to pass, when they that bare the ark of the Lord had gone six paces that he offered an ox and a fatling.'

In the above passage we have four significant variations of language. In the first place, the Chronicler specially names the Levites as the bearers of the ark; secondly, he interprets in words the thought which the writer of Samuel probably had in his mind in writing the words, 'when the bearers had gone six paces'; thirdly, following some different tradition or making some calculation from data unknown to us, he describes two sevenfold sacrifices in the place of two single ones; fourthly, by changing 'he offered' into 'they offered' he avoids giving any impression that David himself acted as a priest on this occasion. But the main point to which the Chronicler calls our attention is that the six safe paces of the bearers were a sign that God approved their journey and co-operated with them.

Another alteration of language, due this time to a religious standpoint somewhat different from that of the author (or continuator) of Samuel, is seen in the following passage:—

1 Chron. xxi. 1.

'And Satan stood (continued to stand) against Israel, and he moved David to number Israel.'

2 Sam. xxiv. 1.

'And the anger of the Lord burnt again against Israel, and he moved David against them, saying Go, number Israel and Judah.'

There is a certain crudeness in the language of Samuel which the Chronicler no doubt felt. No reason is given (contrast 2 Sam. xxi. 1), for the anger of the Lord, and (apparently) the Lord himself is represented as moving David to the commission of an act which met with a speedy punishment. The Chronicler's language, on the other hand, proceeds from a different sphere of thought. We are reminded of post-exilic literature, of Satan standing at the right hand of Joshua the high priest to be his adversary (Zech. iii. 1), or moving God to destroy the righteous without cause (Job ii. 3).

(d) Short alternative statements are found side by side or at a short distance from one another both in Samuel and Kings. They are explained in these books by the theory of the combination of two or more narratives by a compiler who did not attempt to smooth down all discordant details. A similar theory will explain similar phenomena in the Books of Chronicles. It is unreasonable to assert that the Chronicler had practically no other documents before him besides our Books of Samuel and Kings.

A good instance of alternative statements presented within a single verse is found in 1 Chron. xv. 27.

'And David was clothed with a robe (*m'il*) of fine linen . . . and David had upon him an ephod of linen.'

It should be said at once that the two statements of this verse do not by any means necessarily exclude one another. The high priest (Ex. xxviii. 4) was to wear both an ephod and a robe (*m'il*). The special garment, however, of the priest was the ephod, and this (according to 2 Sam. vi. 14 = 1 Chron. xv. 27b) David actually wore. Such a statement, however, does not agree well with the views of the history taken by the Chronicler, and the statement that David was clothed with a 'robe' (not necessarily a priestly garment) looks in its isolation most like an alternative tradition which seemed to the Chronicler more probable. Kittel (*Book of Chronicles*, Critical Edition, 1895) takes ver. 27b as a late edition to the text, but, as other similar instances of the incorporation of alternative statements can be produced, it is unnecessary to suppose an interpolation.

In 2 Chron. xiv. 5 (ver. 4, Heb.) we read, 'And he (Asa king of Judah) took away out of all the cities of Judah the high places . . .'

We find also the following :—

2 Chron. xv. 17.

'But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect

all his days.'

1 Kings xv. 14

'But the high places were not taken away:

nevertheless the heart of Asa was perfect with the Lord all his days.'

Here again the Chronicler gives two varying traditions, only he harmonises them¹ by making the second refer to the northern kingdom. The silence of Kings, however, and the context of the passage are against the proposed reconciliation. The first tradition of the Chronicler may be based on a clearance of high places devoted to foreign deities, which may have accompanied the destruction of Maachah's image (2 Chron. xv. 16 = 1 Kings xv. 13).

The omission of the words 'with the Lord' after the statement 'the heart of Asa was perfect' may also be an harmonistic touch to cover such lapses from faith in Jehovah as the appeal for the help of Ben-hadad of Syria against Israel, and for the help of 'physicians' in his last illness.

Again, we have—

2 Chron. xviii. 31, 32.

'[The captains of the chariots] turned about to fight against him: and Jehoshaphat cried out, (1) and the Lord helped him, and God moved them to depart from him. . . . (2) When the captains of the chariots saw that it was not the king of Israel they turned back from pursuing him.'

1 Kings xxii. 32, 33.

'[The captains of the chariots] departed to fight against him: and Jehoshaphat cried out.

. . . When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.'

In the above instance the two traditions marked (1), (2) are not absolutely mutually exclusive, but taken in their obvious sense they give two alternative views of the cause of Jehoshaphat's escape. According to (1) the Syrians retired through some divine prompting, according to (2) through fear of disobeying the positive orders of their king.

It is, on the other hand, possible that the Chronicler, explaining the explanation already given in Kings, means that the Syrians turned

¹ Unless 'Israel' = Judah (*cf.* 2 Chron. xii. 6, xxviii. 19).

back from Jehoshaphat because God brought to their remembrance the command of their king to fight with Ahab only. The order of the clauses, however, is against this view, for a further explanation should follow, not precede, the original one.

We can, it seems, trace still further this practice of the Chronicler of giving alternative traditions. Sometimes the tradition given in the earlier books of history is omitted altogether, being probably assumed to be known to the reader, and the alternative tradition only is given in Chronicles. Two important instances are the accounts of the deaths of Ahaziah and of Josiah.

The death of Ahaziah is thus given :—

2 Chron. xxii. 9.

'And he (Jehu) sought Ahaziah : and they caught him, (for he was hid in Samaria) and they brought him to Jehu, and slew him and buried him.'

2 Kings ix. 27.

'And Jehu followed after him (Ahaziah), and said, 'Smite him also in the chariot,' at the ascent of Gur which is by Ibleam. And he fled to Megiddo and died there. And his servants carried him in a chariot to Jerusalem.' . . .

It is possible that in this place of Chronicles 'Samaria' is to be understood in a wide sense, *i.e.* as meaning the territory of the Northern tribes, but no complete harmonisation of the two accounts can do justice to the language of both of them. According to Kings, Ahaziah escaped (for the moment) wounded from Jehu and died of his wounds; according to Chronicles he was brought to Jehu and slain.

The account of the death of Josiah shows a somewhat similar variation :—

2 Chron. xxxv. 20-24.

'Josiah went out to meet him (Neco) . . . and he disguised himself . . . and came to fight in the valley of Megiddo. And the archers shot at king Josiah, and the king said . . . I am sore wounded. And [his servants] brought him to Jerusalem, and he died.'

2 Kings xxiii. 29.

'King Josiah went to meet him (Neco). . . and he slew him at Meggido when he saw him.'

We have again a meagre account to compare with a fuller one, and at first sight it may seem

that we have only to fill in the account in Kings to bring about a harmonisation.

On looking carefully, however, at the language of the earlier work, a total absence of any reference to fighting or to an intention of fighting on the part of Josiah forces itself on the reader. Josiah 'went to meet Neco' as any little king might go to meet and do homage to a great king (*cp.* 2 Kings xvi. 10, 'Ahaz went to meet Tiglath-pileser'). Neco at the first audience ('when he saw him') had him put to death, preferring to set up a creature of his own. 'The battle of Megiddo' is the alternative tradition preserved by the Chronicler only.

Other apparent instances of alternative traditions may be due to variation of reading or editorial correction only. An instance of this kind is the following :—

1 Chron. xx. 5.

'Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.'

2 Sam. xxi. 19.

'Elhanan the son of Jaare of the weavers the Bethlehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.'

At first sight we seem to have two different traditions, one saying that Elhanan slew Goliath's brother, the other that he slew Goliath himself.

But it is more probable that we have here an editorial correction, based possibly on a previous corruption in the text as given in Samuel. If once, *אֶת הַלַּחְמִי* was miswritten *אֶת הַלַּחְמִי*, it might appear to an editor a simple necessity to write *אֶת גִּלְיָת* for *אֶת אָחִי גִלְיָת*. The object of the correction would of course be to avoid the apparent contradiction with 1 Sam. xvii. 51 (where it said that [Goliath] was slain by David) which 2 Sam. xxi. 19 leaves unexplained. Yet probably no real contradiction exists.

A consideration of verses 4 and 23, the only places in which the word 'Goliath' occurs in 1 Sam. xvii., together with the fact that the champion is usually called simply 'the Philistine,' makes it probable that 'Goliath' is not a proper name at all, but merely the equivalent in the Philistine language for 'champion,' and that for 'Goliath the Gittite' we should write 'the Gittite champion' in 1 Sam. xxi. 9, and in 2 Sam. xxi. 19.

Recent Foreign Theology.

Gebhardt's Psalms of Solomon.

THE Psalms of Solomon were first printed in 1626 as an appendix to the *Adversaria Sacra* of the Jesuit de la Cerda. This was based on a poor transcript made in Augsburg of a Vienna MS. borrowed from the librarian Hoeschel. The second edition in 1713, by Fabricius, gave the same text cleared of a few mistakes. Hilgenfeld (1868-69) was the first to give a really improved text by the aid of a collation of the Vienna MS. Fritzsche (1871) published a text, improved here and there by conjecture; Geiger (1871), one improved by guesses at the Hebrew original. A decided advance was made in the edition of Ryle and James (1891), who had at command three new MSS. (two of which had been discovered by Oscar von Gebhardt): the Copenhagen, Moscow, and Paris ones, of which, however, only the first was fully used. Yet another MS., and that one of special importance, the Vatican, underlies the edition of Swete (in the 3rd vol. of the Septuagint); still, the rendering of its readings is not free from errors. These editions are far excelled by that of Oscar von Gebhardt: *Die Psalmen Salomo's zum ersten Male mit Benutzung des Athoshandschriften und des Codex Casanatensis herausgegeben* (Leipzig. VII. 151 S. 5 Mk.). He has succeeded not only in increasing the material by three MSS. (two at Athos and the Codex Casanatensis at Rome), but also in using the enlarged material in excellent fashion. The introduction, covering eighty-eight pages, shows the master of textual criticism. The account is everywhere lucid, the argument thoroughly convincing. Gebhardt shows that, until the Vatican MS. appeared, there was really only one form of text: the Vienna one is merely a transcript, almost a facsimile, of the Copenhagen one; the Moscow and the Paris ones are copies of the same original, which again was also a copy of the Copenhagen one. On the other hand, the Vatican form of text is considerably different; von Gebhardt shows that it is transcribed from a copy, a second transcript of which is the parent of all other existing MSS. The Vatican MS. therefore stands nearest of all to the archetype, and represents a different line of text-tradition from all the rest. The nearest of these to the parent form

of this line is the MS. of the Athos monastery Jviron; next come the texts of the Codex Casanatensis and the MS. of the Laura monastery, copied from a common original; at the farthest remove is the Copenhagen MS. Thus, considering the unmistakable imperfection even of the Vatican MS., it was impossible, by comparing the latter with the Copenhagen one, to reach satisfactory results; this was only possible when other MSS. appeared. It is obvious, then, how great our debt is to von Gebhardt for not merely giving us an excellent restoration of the text by means of a complete collection of variants, but for first making such a restoration possible. The improved text he gives us, as von Gebhardt points out, is still by no means the original of the translation of the Psalms from the Hebrew. The MS., to which the two lines of text-tradition go back, stood already at some distance from that original, and contained evident mistakes which no one has yet succeeded in completely removing. Important help in doing this would be given by a retranslation into Hebrew made with full mastery of the subject. Franz Delitzsch had planned such a work, and von Gebhardt's edition should have formed the basis for it. With deep feeling von Gebhardt has dedicated the book to Delitzsch's memory.

J. S. BANKS.

Headingley.

Among the Periodicals.

Israel's Return from Exile.

IN the *Götting. gelehr. Anzeigen* (1897, No. 2) Professor WELLHAUSEN reviews Meyer's *Entstehung des Judenthums*. His judgment of the book is much less favourable (amounting frequently to a severe condemnation both of the methods and the results of the author) than that expressed last month by Professor Kennedy (THE EXPOSITORY TIMES, p. 270). For the present we will content ourselves with indicating Wellhausen's view of Meyer's success in rehabilitating the Chronicler. It may be well to state that while Wellhausen dissented from much of Koster's reconstruction of the history of Israel's Restoration, he did not attempt to defend the genuineness of the official documents quoted in Ezra. For this he was taken to task by

Meyer, who will have it that Ezra iv. 7 should read that the letter to Artaxerxes was *written in Persian and translated into Aramaic*, and that this is *a note in the document itself*, meaning that from the first the latter was bilingual. Then the Aramaic copy is supposed to have been preserved to us. All this Wellhausen regards as utterly improbable. Why was an Aramaic copy needed? Not certainly for the use of Artaxerxes, and to suppose with Meyer that the bilingual edition was drawn up for despatch to Jerusalem implies what seems sufficiently absurd, that the inquiry of the Persian officials received the same publicity as the king's decree. Or are we to adopt the alternative that these officials were so considerate as to furnish the Jews with a bilingual copy of their accusation against them? Meyer's argument for a Persian origin, grounded upon the occurrence of Persian loan-words in Ezra iv.-vi., is held by Wellhausen to be futile. Following the same principle, a Persian origin might be claimed for the half of Daniel, to say nothing of a great part of the Syrian literature. Then as to the edict of Cyrus, which is alleged to have been discovered by Darius (Ezra vi. 3 ff.). Meyer himself admits that according to Haggai and Zechariah the foundation stone of the temple was not laid till the second year of Darius Hystaspis, and that this happened at the initiative of the Jews themselves. Yet this edict of Cyrus, which is not addressed to the Jews, commands the temple to be built at the king's expense. Meyer seeks in vain to minimise these facts and to water down the decree to a simple permission to the Jews to build. If this edict was issued by Cyrus, it must surely have received that publicity for which Meyer contends in the case even of a letter from the king's subordinates (Ezra iv. 7 ff.). How comes it then that the provincial officials know nothing of it, and have to request Darius to search the archives to discover if it exists? And why did not the Jews appeal to their possession of the sacred vessels as a proof of Cyrus' command to build? (Cf., however, 1 Es. iv. 43 ff., where those vessels have not yet been restored in the reign of Darius.) The desperate attempts of Meyer to explain away contradictions between this decree and what he himself holds to have been the course of the history, and the amount of Jewish colouring and editorial additions he admits, make one wonder what he finds left to defend. But if the edict of Cyrus is not genuine, Wellhausen

naturally distrusts the other documents referred to in the same connexion, and in particular the decree of Darius to which the first edict forms the introduction. Also the decree of Artaxerxes in Ezra iv. 17 ff. is moulded on the same lines. There is the same ransacking of archives, and an edict is the result. It is rather remarkable that if we have an exact reproduction of the original royal decree, the usual preface is wanting in this and in every other instance, 'The king of kings . . . speaks thus to his servant.' Wellhausen holds then that the correspondence between the court and the provinces, introduced in Ezra iv.-vi., is simply a dramatised form of narrative. It is doubtless true enough that Persian officials reported to the king the building of the temple and the walls of Jerusalem; they may even have asked for directions, but what the Chronicler gives us, especially in chap. iv., is a Jewish caricature of Persian customs. As to the firman of Ezra vii. 11 ff., which Artaxerxes is said to have given to Ezra, Meyer again admits considerable Jewish redaction, but holds that it is substantially genuine. Ezra, according to this document, received from the king full powers to introduce the Law of his God, and to enforce obedience by pains and penalties (Ezra vii. 25 f.). Why, then, does he defer imposing the law upon the Jews till the arrival of Nehemiah thirteen years afterwards? In view of this and other circumstances, Wellhausen cannot see his way to accept of the genuineness of the firman, although he does not doubt for a moment that Ezra had the favour and support of Artaxerxes.

Meyer, as well as Kusters, can 'reconstruct' history. It may be as well to give one or two instances of this, lest Professor Kennedy may last month have unintentionally conveyed the impression that the *Entstehung* is almost wholly on traditional lines. The Samaritans, we are told, did not force themselves upon the Jews, but resisted overtures from them, because they felt at first a repugnance for the new-Jewish religion. Finally, however, they accepted the latter *en bloc*, but then, unfortunately, the Jews would have nothing to do with them. Again, it was not in the time of David but after the Exile that the Bënê-Caleb attached themselves to Judah. Once more, Nehemiah, we are told, had no special sympathy with Ezra, but paid him the deference due from a layman to a priest, who was at the same time the writer of the Torah of Jahweh.

In the same number Wellhausen has a short review of Van Hoonacker's *Nouvelles Études*, already noticed by us. The two are at one as against Kusters that a return took place under Cyrus, and that the lists of Ezra ii. and Neh. vii. contain the names of exiles who returned *before* the time of Ezra, but Wellhausen does not believe in the founding of the temple until the second year of Darius. He rejects emphatically Van Hoonacker's exegesis of Hag. ii. 15-19, holding that after the analogy of 1 Sam. xvi. 13, xxx. 25, *כִּן הַיּוֹם הַזֶּה וּמִעַלָּה* can refer only to the future and not to the past (see THE EXPOSITORY TIMES, November 1896, p. 72). He continues to reject also the theory of Van Hoonacker, which places the arrival of Ezra at Jerusalem in his official capacity in the seventh year of Artaxerxes II. (398 B.C.). Wellhausen finds Van Hoonacker's strength in the extreme clearness and accuracy with which he states the position of his opponents (Kusters is fortunate in having such an antagonist), while his weakness lies in his being trammelled by dogmatic considerations, and in his fixed idea that the critical investigations of his opponents are dominated solely by a determination that their pet theory of the post-exilic origin of the Priests' Code shall not be endangered.

The Kingdom of God.

This forms the subject of an article in the *Rev. de Théologie* (January 1897) by Pastor APPIA of Turin. Starting with a reference to the opposition that is frequently supposed to exist between the eschatological and moral conceptions of the Kingdom, our author seeks to show how these two can be combined, and how, to be complete, our notion of the Kingdom must take account of another element, the mystical, which can be used as a connecting link between the other two. The first, the eschatological conception, emphasises the Divine action in the establishing of the Kingdom; the second, the moral, emphasises human activity; while the third, the mystical, emphasises the communicating of the Divine-human life of Jesus Christ, which is based upon two conditions: the gift of the Holy Spirit upon God's side, and on man's side the faith which receives and obeys.

1. The eschatological conception was the predominant one amongst the Jews of our Lord's time. After a rapid but careful survey of the

changing fortunes of this conception in Old Testament times, Appia points out how the 'Kingdom of Heaven' had become a familiar phrase in Jewish theology, to designate the new order of things to which the national and religious hopes of the people of God attached themselves. John the Baptist and Jesus *shared these hopes*, although they corrected and supplemented them. While repudiating the gross carnal elements of the Jewish doctrine of the Messiah, Jesus retained the essential notion of a decisive intervention of Providence to secure the victory of the Messiah over all hostile powers and to establish His kingdom. Appia thus makes no attempt to explain away, on the contrary he heartily accepts, the notion which undoubtedly appears in some parts at least of the New Testament, that there will be a final supreme crisis, when the conflict between the Messiah and the Prince of this world shall reach its climax, and the Parousia of the Son of Man shall take place. The 'psychological moment' destined for this supreme intervention is known only to the Father, but certain signs shall herald its approach; its arrival is conditioned on the one hand by the faith and prayers and the missionary activity of the Church, and on the other by the intensity of the antichristian reaction.

2. The moral conception, according to which the Kingdom of God is the spiritual society composed of all those who conform their life to the law of love, is the favourite in many quarters at the present day. We are told that the eschatological and apocalyptic elements are a '*fécule hébraïque*' without any normative value, and of which Christianity does well to rid itself. 'The Kingdom of God is within you' is the motto often heard from Ritschlians, who bewail the fact that the apostles did not advance upon the lines marked out by their Master, and that they gave to His favourite conception, the Kingdom, only a very subordinate place. Such notions as those of a realisation of the Kingdom in the future through the personal return of Christ have no charm for this school. As J. P. Lange pithily puts it: '*Le bureau eschatologique est fermé chez Ritschl.*' While admitting fully the immense value of the moral conception of the Kingdom and the important place it occupied in the teaching of Jesus, Appia finds that too much stress is laid by Ritschlians on the activity of man, amounting practically to a doctrine of justification by works.

3. The mystical conception of the Kingdom of God is deliberately rejected by the school of Ritschl as not only useless but dangerous. The Holy Spirit has no place in their system, being simply the collective spirit (*Gemeingeist*) of the Christian Church. Appia, on the other hand, holds that it is a distinct loss to overlook this aspect of the Kingdom. He has no sympathy with the tendency to go behind the teaching of the apostles to the direct teaching of the Master, seeing that the latter expressly taught His followers to look to the future for a revelation still higher than they had received through His earthly ministry. And if the expectation of St. Paul that God at last is to be all in all (1 Cor. xv. 28) shall be realised, this must be through the Holy Spirit's communicating the Divine life to every citizen of the Kingdom. For the development of this and other important aspects of the Spirit's work, we must refer readers to the article itself, which is as interesting as it is clear.

Finally, Appia points out how each of the three above conceptions, if held exclusively, has its special danger. The eschatological conception tends to the same extreme as modern socialism, it looks for redress too much to external changes. The moral conception tends to appeal too con-

fidently to man's own powers, to exaggerate his moral capabilities, while minimising the evil of sin, and to place him under the sway of a law more elevated and more spiritual, indeed, than the old one, but a law all the more difficult on that account to keep, and consequently all the more a source of despair to those who seriously attempt to keep it. The mystical conception, too, has dangers, and has at times occasioned abuses, which go far to explain, although they do not justify, the Ritschlian aversion to it. The mystic, pure and simple, may easily mistake unreflecting impulses for heavenly inspirations, he may cultivate religious emotions as if these were an end in themselves, and may gauge piety less by purity of life than by heightened feeling. The safeguard against these evil tendencies is to combine all the conceptions, and especially to make the mystical the *trait d'union* between the other two. Appia holds that thus safeguarded, the Kingdom should occupy the central place in Christian dogmatics which is accorded to it by Ritschl, and that it is possible to establish an organic connexion between this conception and all the great cardinal doctrines of the gospel.

J. A. SELBIE.

Maryculter.

Sermonettes for Children on the Golden Texts.

I.

'Jesus Christ healeth thee.'—Acts ix. 34 (R.V.).

1. Peter had been making a tour of the cities and villages of Judea and Samaria, and he came to Lydda. He found Christians there already, and one of them palsied. We are not told in as many words that Æneas was already a Christian, and we may suppose, if we like, that Peter was the means of making him so. But it is nearly certain that he was already on the Lord's side. His soul was healed, his body wanted its healing now. And the day was coming when the body would be healed also. For the follower of Jesus, having lain down to sleep, awakes and finds a whole soul in a whole body. But Æneas got healing of the body before that day, sooner, indeed, than he or anyone else expected, for palsy was and is an incurable disease. Peter came to him, and said, 'Æneas, Jesus Christ healeth thee,' and he was healed immediately.

2. Peter did not say, 'I heal thee.' He was an honest man, and knowing that he did not do it, he did not claim to do it. If he had claimed to do it himself, he could not have done it. He had had a lesson in that. Once he had

boasted that, though all men should deny Jesus, he would never deny Him; and then he did it helplessly three times right on end. He knows now that he can do all things through Christ which strengtheneth him.

3. He says, '*Jesus Christ healeth thee.*' That was a sermon, a full sermon, with all the necessary introduction, heads, application. 'Jesus' means the Man of Sorrows who came to *save*, the Son of Man who gave Himself a ransom; 'Christ' means the risen and anointed King. No doubt Æneas had once looked for the Messiah or Christ, who was to redeem Israel; Peter's short sermon says this Jesus of Nazareth is He. So it contains a historical fact—Jesus is the Christ; a redemptive fact—Christ is Jesus, *i.e.* a Saviour; and a regal fact—Jesus the Saviour is Christ, thy King and Lord.

4. Then the word *healeth*. To Æneas it may have meant only the healing of the body. But Peter was not likely to be content with that, and Jesus never was so content. If not already, very soon Æneas would know that when Jesus Christ heals, He heals the whole person.

5. Finally, notice the tense of the verb: '*healeth thee.*' Peter does not say 'will heal thee,' still less 'may or can heal thee,' and still less does he say 'may He heal thee.'

Some say always at table, 'For what we are about to receive, Lord, make us truly thankful,' and never say they *are* thankful. When Peter prays he believes, and so he just says 'healeth thee.' For he knew that in Christ Jesus all God's promises are Yea and Amen.

II.

'To Him bear all the prophets witness, that through His name everyone that believeth on Him shall receive remission of sins.'—Acts x. 43 (R.V.).

This is a sentence, perhaps the central sentence, in Peter's address to Cornelius. It offers 'remission of sins'; it offers that 'through the name of Jesus'; it offers it to 'everyone that believeth on Him'; and it asserts that all the Hebrew prophets are witnesses to the truth of it.

1. Peter offers remission of sins. And plainly he offers that as the best thing he has to offer. When the lame man who sat at the Gate Beautiful looked on Peter, he expected to receive some money. Peter gave him something better than that: the healing of his limbs. But this is better still, it is the healing of the soul. Remission or forgiveness of sins—it means of all sin, and of every sin, known and unknown, old and new. And it means full and free forgiveness: the casting of all our sins behind His back, and remembering them no more for ever. It is the one gift God has to give us, the one gift we need to receive.

2. Peter offers this through the name of Jesus. For there is no other name given under heaven among men whereby we must be saved. Jesus means Saviour. Two Saviours are unnecessary and impossible. He died for the sins of the whole world. He purchased a full and perfectly free forgiveness for all. So it is no use for anyone to pretend to forgive sins that Jesus does not forgive; it is no use hoping for forgiveness in any way but the way Jesus Himself bestows it.

3. Forgiveness of sins is offered to everyone that believes on Jesus. That *believes*, not does, nor hopes, nor even prays, though all these may lead to believing. The act of trust—that secures forgiveness. And it is to *everyone* that believes—Jew, Greek, Englishman, good man, bad man, boy, girl. For it is always 'whosoever will.'

4. And all the Hebrew prophets are witnesses. Peter mentions this because the persons he was offering forgiveness to were Gentiles. He himself was surprised that God was the God of the Gentile as well as of the Jew. But when he began to think about it, he remembered that the Hebrew prophets all expected that. So if you believe that Jesus is willing to forgive your sins, you are in line with the ancient prophets of Israel, you are helping God to fulfil their prophecies.

III.

'But now hath Christ been raised from the dead, the firstfruits of them that are asleep.'—1 Cor. xv. 20 (R.V.).

This 15th chapter of First Corinthians is an argument to prove that those who believe in Christ, and die, shall rise again. Now, an argument must rest on something. It must have a starting-point in fact. Our text contains it.

One fact is sure: that Christ has risen. The rest follows logically from that. Sometimes people have tried to explain this chapter on the supposition that Paul is proving the fact of Christ's resurrection in it. He never dreamt of such a thing. He is as sure of the fact of Christ's resurrection as he is of his own existence. He only uses it as a rock to stand on, that he may make *our* resurrection as sure to us. 'But now hath Christ been raised from the dead'—that is certain, whatever else is. So the text contains two things: (1) that Christ rose as firstfruits, and (2) that to die in Christ is only to sleep in Christ.

1. Christ died and rose again. That is settled and sure. But He did not die alone, and He did not rise alone. He died for our sins, He rose again for our justification. Every one that believes on Him dies with Him to sin, and rises with Him again to newness of life. Or, in other words, He is one with His followers. They are never separate or separable. If He is dead, they are dead; if He is alive again, they are alive with Him. The illustration which the apostle uses is that of a harvest-field. Some sheaf must be cut first, it is called the firstfruits. But it does not prevent the rest of the field from being cut. It makes us sure that the rest of the field will be cut. It is but a sample of the whole. Jesus was first raised from the dead; it is a proof and earnest that they who sleep in Jesus shall rise with Him, to be with Him then for ever.

2. The death of the followers of Jesus is called 'sleep.' That is chiefly because there is an awakening. And it is a happy awakening, after a most refreshing sleep, like the waking of a little child. It is an awakening to a new day, a day that never grows dark again, a day of service without weariness, of joy that is full of glory. But it is also called 'sleep' because it is natural and easy. The sting of death is sin, and Christ has taken that away. So it is only a lying down to sleep now.

IV.

**'The angel of the Lord encampeth round about them that fear Him,
And delivereth them.'**—Ps. xxxiv. 7.

Peter had been seized cruelly by Herod Agrippa, and put in prison, to wait there till he should be put to death. Herod had seized him when it was close on the Passover, and he would not put him to death till the Passover was past. For Herod had not yet learned, and never did learn, that God will have mercy, and not sacrifice. But God was watching over Peter, whose work was not yet done, so He sent His angel, who delivered him out of the prison. And Peter might well have had the golden text in his mind as he knocked at Mary's door.

1. There is an angel for watching over those who fear God. We often read of angels coming on acts of ministry and mercy to God's people. For are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? But there is one especially who goes by the title of 'The Angel of the LORD.' And there is little doubt that 'the Angel of the LORD' is no other than the eternal Son of God, who, even before His incarnation, kept coming to His own. Well, the Angel of the LORD is ever on the watch that no harm may come to those who are

His. He slumbers not nor sleeps. He is never on a journey. He is there wherever there is danger to avoid or work to do.

2. The Angel of the Lord always delivers His own. It is true that He permitted James, the brother of John, to be slain with the sword of this same Herod. But death is no evil in itself, and the work of James was done. Peter's work was not yet done; so the Angel came and delivered him. It is from real danger, then, that He delivers us. And

especially from the danger to sin. In strong temptation He is very near, waiting the moment to step in and deliver us from it. For they who are His, they who trust Him and lean upon Him, never should, and never do, fall into temptation. It is when we will not be delivered that we fail. It is when we refuse to put our hand in His that we are guided into some crooked way, and suffer. He delivereth always. He has all power in heaven and in earth, and His love is equal to His power.

Frederick Field, M.A., LL.D.

BY THE REV. JOHN HENRY BURN, B.D., RECTOR OF DEER, EXAMINING CHAPLAIN
TO THE BISHOP OF ABERDEEN.

III.

DR. FIELD'S calculation, that it would take him ten years to produce his edition of the *Hexapla*, was verified almost to the letter. Fortunately, however, for the cause of biblical scholarship, he proved mistaken in supposing that the end of that period would bring his own useful life and labours to a close. Some may even think that the best was yet to come; for the years which still remained to him were full of fruitful result, bearing directly on the translation and exegesis of Holy Scripture.

Before entering on a description of his special work in this direction, some mention must be made of his contributions to Syriac lexicography—a subject in which he took an enthusiastic interest. In some of his latest holiday diaries, day after day he records that he 'continued Syriac vocabulary,' 'did a little Syriac lexicon,' etc. Dr. Payne Smith, in the preface to his *Thesaurus Syriacus*, makes grateful acknowledgment of the assistance he received at his hands. In 1876 he issued *Otium Norvicense, Pars altera: Tentamen de quibusdam vocabulis Syro-græcis in R. Payne-Smith, S.T.P., Thesauri Syriaci fasciculis I.-III. reconditis*. Our space will only permit of a brief extract from the preface, which, as in all his books, is of an exceedingly interesting character: 'In longo labore fieri non potest quin ipse operis inceptor scientiam suam corrigat et amplificet, ut vineta sua (quod aiunt) ipsemet aliquando cædere cogatur: finito autem opere, quis nescit restare egregium Appendicis sive Auctarii commentum? in qua concinnanda, saltem in libro particulatim edito, præter Auctoris curas posteriores, etiam

Censurum et Criticorum, sive benevolentium sive malevolentium, scite expendi, et pro meritis probari aut reprobari possint. Interea temporis, cujusque harum literarum studiosi plurimum interest, in perfectiorem tanti operis constitutionem *ἐργον* suum quantivis pretii, etiam *διεπτιᾶον*, non privatis usibus servare, sed in publicum Philologorum commodum quasi in sacrum ærarium conferre.'

When, in 1870, two Companies were formed for the revision of the Authorized Version of the Old and New Testaments, Dr. Field was invited to join them *both*—a distinction accorded, we believe, to him alone. On account of his deafness, he was obliged to decline to attend any of the meetings, but he was eventually induced to consent to co-operate with the Old Testament Company as a corresponding member, as well as to send occasional communications to the New Testament Company. He was also asked, later on, to assist in the formation of the text of certain books in the Apocrypha; but by that time his earthly race was nearly run, so this part of the work had to be done without any aid from him.

Professor Driver informs me that Dr. Field always sent to the meetings of the Old Testament Company very carefully prepared suggestions for amended renderings, which were read out by the secretary, and usually formed the starting-point of the discussion which followed; also that his renderings, with or without some slight modification of form, were often those which were finally accepted by the Company. The Bishop of Worcester (better known to our readers, perhaps, as Dr. J. J. S. Perowne, author of a standard work

on *The Psalms*) says he does not think there was any member of the Company who in this way gave such valuable assistance. The Bishop adds: 'There was no attempt at display of learning in his notes, but they were always sound and to the point, and one was quite sure that nothing was said haphazard; he had carefully observed the rule to verify your references. . . . In fact, I venture to think he was second to none of the members of either Revision Company in wide learning and accurate scholarship.'

There were found among Dr. Field's papers, after his death, a few stray slips (alas, that they should be *so* few!) of notes, which were apparently rough drafts of some of his contributions to the third and final review of the Old Testament. In many instances we find that his recommendation was adopted. A case in point is Gen. xxvii. 40, which at the second review the Revisers had rendered, 'When thou shalt *burst loose*, thou shalt *break* his yoke from off thy neck.' Dr. Field remarks: 'Accepting this sense of the Hebrew *תָּרִיר*, *burst loose* is not an English expression, and is also very cacophonous. I would propose *break loose*, and *shake his yoke from off thy neck*. Cp. with the latter clause the Latin *excutere jugum* = *detrectare imperium*.'

More than once he pleaded successfully for the retention of the translation in the Authorized Version: at 2 Sam. xviii. 33, defending it as more *pathetic* than the substitute proposed ('would that I had died'); at 2 Kings ii. 1, as more *accurate* ('when the Lord took up Elijah'). One could wish that his terse amendment of 2 Sam. xvi. 11 had found equal favour with the Company: 'how much more now this Benjamite!'

It would be interesting to know what support his view of that hard text Gen. iv. 7 met with among the Revisers. 'Most recent interpreters take *שָׂאת* to be the infinitive used as a noun, in the sense of *elevatio* (subaudi פָּנִים). I suppose our Translators did the same, but in the sense of *acceptance* in text, and *excellency* in margin. It seems strange that all these should have ignored the regular construction of *הִיטִיב* with the infinitive mood, as *הָלַכְתָּ בֵּנִי*, *bene incidere* (Prov. xxx. 29); *הָלַכְתָּ בֵּנִי* (*bene pulsare*, Ezek. xxxiii. 32), etc. Of the ancient versions, the Septuagint only has adopted this construction, rightly rendering *אֵלֶּךְ עֲלֵי קֶרֶב* *ποροσενέγκης*, though the remainder of this version

is entirely wrong. Of commentators I know only De Dieu (*Crit. Sacr.*, p. 6), who has preserved the Hebrew idiom: *Annon sive bene offeras, sive non bene, ad ostium peccatum cubat*. The reason for rejecting this construction seems to be the want of an *apodosis*; but this is rather a recommendation of it than otherwise, if it be considered that in the case of *אָם*, followed by *אִם־לֹא*, or *ἐὰν . . . ἐὰν μὴ* in Greek, the use of this figure (*ἀντανπόδοτον*) is well established. In Greek the most trite example is Luke xiii. 9. In Hebrew we may refer to Ex. xxxii. 32, and Dan. iii. 15. See also 1 Sam. xii. 14 R.V. For *שָׂאת*, in the sense of *to bring an offering*, compare Deut. xiv. 24; Ezek. xx. 31.'

It was, perhaps, inevitable that the term 'meat offering' should be banished from the Revised Version, notwithstanding the difficulty of finding a really fitting word to take its place. Here is Dr. Field's note. 'The primary signification of *מִנְחָה* being merely a *gift* or *offering*, that particular use of it, which is peculiar to the Levitical law, seems to have acquired the name of "meat offering" from Coverdale downwards, chiefly from its being commonly found in connexion with "drink offering." From this epithet we infer that it was *something to be eaten*, its composition being left to the accompanying description. There seems no objection to this, except that which arises from the vulgar error that "meat" is synonymous with "flesh" or "butcher's meat." In favour of retaining "meat offering," besides long prescription, is the difficulty of finding a better word. "Meal offering" has the advantage of similarity of sound to the ejected word; but in attempting more than is necessary, viz. to indicate the principal ingredient of the *מִנְחָה*, it mars the effect of its contrast with "drink offering" (e.g. Joel ii. 14); it also conveys an erroneous notion of that very ingredient, which was not "meal" *קֵמַח*, but "fine flour" *סֹלֶת*. Thus Solomon's provision for a day is stated to be thirty measures of fine flour (*סֹלֶת*) and sixty measures of meal (*קֵמַח*). There is the same distinction between "meal" and "flour" in English. "Meal," according to the dictionaries, is "the substance of edible grain ground to fine particles, and not bolted or sifted." "Meal bread" is the popular name for what is otherwise called "brown bread." The ancient versions sometimes (Pesch. always) render *מִנְחָה* by a word expressive of its composition, but the *fineness of the flour* is rightly indicated by such

words as *σεμίλαdis*, *simila* or *similago*, and *ἰσοοῦ*.

The Revisers' treatment of Josh. ix. 4 is surely a very frolic of conservatism. They retain the old translation: 'made as if they had been ambassadors,' adding in the margin: 'Another reading, followed by most ancient versions, is, *took them provisions*. See ver. 12.' And this, with Dr. Field's protest before them, as follows: 'The marginal version should be adopted: it is quite certain. Not *most* but *all* the ancient versions in Walton read *ל* not *ל*. And it is against all probability that two such forms as *הַיָּצִיטִּי* and *הַיָּצִיטִּי* both *ἀπαξ* λ., should occur in the same narrative within nine verses. Moreover, their assuming the character of ambassadors did not prove that they came from a far country.'

In 2 Sam. x. 12, Dr Field's trenchant criticism might well have saved us from the perpetuation of such a curious phrase as *let us play the men*. 'Should it not be *play the man*, i.e. the part of a man? I think we never say, *they played the fools*.' Again, it is difficult to see on what grounds his improvement of the grammar in 1 Kings xiii. 14 was rejected. 'Read, *Art thou the man of God that came* (instead of *camest*). Ex. gr., *Art thou he that troubleth Israel? Art thou he that should come?*'

Many will probably think that his suggestion for the marginal note at 1 Sam. xiii. 1 would have proved more serviceable to the general reader than either the one first proposed or the one finally adopted. When the passage was about to come up at the third and last review, a member of the Company wrote to Dr. Field as follows: 'In our marginal note to 1 Sam. xiii. 1 we have said, "The number *thirty* has been inserted conjecturally," etc. Now it appears to be inserted in "some copies" of the Septuagint. Would it not therefore be better for the note to stand thus? "The number *thirty* has been inserted on the authority of some manuscripts of the Septuagint. In others the whole verse is omitted. The Hebrew text has, *Saul was a year old!*"' He replies: 'In the marginal note on 1 Sam. xiii. 1, I think "conjecturally" would probably be understood of the present version, and it would therefore be better to say, "The number *thirty* is only found, probably from conjecture, in a particular revision of the Septuagint, which latter, in its original state, omits the whole verse. The Hebrew is here defective, a numeral having dropped out after *year*.''

More questionable, perhaps, is his plea for the alteration of 'sustain' into 'feed' in 1 Kings xvii. 9, because of *פִּלְכֵל* being so translated twice in the next chapter (vers. 4, 13). He observes that, without aiming at a rigid-uniformity,—one of the blots of the Revised New Testament,—he would keep to the same rendering in cases of proximity such as this.

Here are a few texts in which the rendering approved by him is placed by the Revisers in the margin: Ruth i. 13; 2 Sam. xii. 18 (but with '*lest* he do himself,' etc.), xvii. 13, xviii. 13; 1 Kings v. 17; 2 Kings iii. 27, xiii. 7; Job iv. 21. In 2 Sam. xxiii. 3, 4 he translates nearly as R.V. margin: 'There shall be a ruler over men, a righteous one, that ruleth in the fear of God. And it shall be,' etc.

It may not be out of place to reproduce a part of his note on the word *אָרְכָה*, together with his rendering of four passages where it occurs:—

- A. Jer. viii. 22: Why is not come up the *אָרְכָה* of the daughter of My people?
- B. „ xxx. 17: For I will cause to come up *אָרְכָה* for thee, and of thy wounds will I heal thee.
- C. „ xxxiii. 6: Behold, I cause to come up for her *אָרְכָה* and healing (*מְרֵפָא*), and I will heal them.
- D. Isa. lviii. 8: Then shall break forth as the morning thy light, and thine *אָרְכָה* shall spring forth (*הַצִּמְחָה*) speedily.

Premising that in A, B, C *אָרְכָה* is understood by Gesenius and others to be a *surgical bandage* (Keil, a *plaister*), and *עֵלָה*, *הַעֲלָה*, are taken in the sense of *applicari*, *applicare*, to be put on, to put on, whereas in D the proper sense of *אָרְכָה* is given up as unsuitable, and a more general meaning *sauatio*, *recovery*, assigned to it, he maintains in all four places 'the sense of *cicatrization*, or the formation of a new skin over a wound after suppuration has ceased. Against this sense Keil (on B) says there is the objection that the word is always used in connexion with *עֵלָה*, to be put on, or *הַעֲלָה*, to put on; which is not the proper word to be used in speaking of the forming of a new skin over a wound. But surely a natural and

spontaneous action, like that of cicatrisation, may more properly be said *to come up*, or (as in D) *to spring up* or *germinate*, than the application of a bandage or plaister by the hand of a surgeon. This use of עָלָה may also be supported by Ezek. xxxvii. 8: "Upon them (the dry bones) sinews and flesh *came up* (עָלָה), and the skin covered (יָקַרְהֶם) them above;" which is translated by LXX: ἐπ' αὐτὰ νεῦρα καὶ σάρκες ἐφύοντο, καὶ ἀνέβαινεν ἐπ' αὐτὰ δέρματα ἐπάνω. Also, *ibid.* 7: "And I will lay (נָתַתִּי) upon you sinews, and will cause to come up (הָעֲלִיתִי) upon you flesh." . . . From the *closing up of a wound* it is easy to see how the same Hebrew phrase came to be applied to the *repairing of the breaches* of a wall, as in 2 Chron. xxiv. 13; Neh. iv. 7. The Greek word is applied by Greg. Naz., t. i. p. 407, to the healing of the divisions of the Church.'

In our next and concluding article we shall have to show that Dr. Field's estimate of the claims of the Revised *New Testament*, as aiming to take the place of the Authorized Version, was decidedly unfavourable. He thought also that it was a great blunder to issue that portion of the work before the whole was ready. Writing to a friend on 7th July 1884, he says: 'The edge of public curiosity is pretty well taken off by the reception accorded to the New Testament, and both the *sale* and the *criticism* of the Old Testament will be on a greatly diminished scale. But unless we Revisers greatly overestimate our own labours, our meed of approbation will be considerably greater, as we have taken more pains to consult the public taste, and conform to the injunctions of our more immediate employers, the Committee of Convocation. . . . I shall be eighty-three in a fortnight, and at that age it is too late to talk of health. I am very feeble, but I can do a little work yet, except that the moving of the necessary books is almost too much for me. . . . My handwriting is somewhat feeble, but still, I hope, legible, which is more than I can say for nine-tenths of my correspondents.'

In another letter of about the same date he remarks: 'I do not expect ever again to be out of the doctor's hands, though I fancy *he* will be more benefited by the connexion than myself. But, except when in actual pain, I do not feel very

impatient at the enforced idleness to which I am reduced; and it is a comfort to have done my work while it was day, though not so much or so well as I could have wished. . . . I don't think an hour or two more of daylight, of which you make your boast in the South of France, is any very great advantage; it is like green peas in May, which are not better nor sweeter than the same delicacies in June or July. . . . I agree with you that it is a pity Tennyson accepted a peerage. I used to meet him occasionally at the rooms of a friend of mine, D. H. Leighton, but he left college without taking a degree. I think even Macaulay would have been better without his peerage, although *he* was a statesman as well as an author.'

Our veteran scholar—the oldest surviving member of either Revision Company—was called to his well-earned rest on 19th April 1885, only a few days before the publication of the Revised Old Testament. Among the last words that he penned, as he awaited in Christian serenity the call to depart hence, was the following gentle expression of his very natural regret that he was not likely to survive long enough to witness the reception accorded to it: 'Although I should have been glad to see this part offspring of my brain completed and given to the public (as I have most providentially been spared to see other important *opera* of mine brought to their desired consummation), yet I am aware that this is a matter mostly beyond all human calculation, and that I have no right to expect that uniform success should be dealt out to me by a Higher Power.'

The Dean of Canterbury, in presenting the finished work to the Lower House of Convocation, paid a warm tribute to his memory. 'I should like,' he said, 'to refer to one who was a most useful member of our Company, one of the most valuable and learned men in our Church—Dr. Field, the editor of the Septuagint. The assistance we had from him was very large indeed, and our confidence in his judgment made us feel that when we followed his suggestions we could not go far wrong. He has just passed away from us, and I am sure that the regret of the whole Church will follow this vanished Nestor to his grave.'

Contributions and Comments.

Before a Head of Christ.

I NEED no picture of Thy face
Painted by any mortal hand,
For all the gentle human grace
Man's genius may command.

To shrine the glory rayed behind
The fairest lineaments seem rude,
Limned with the vagueness of the blind
In soul-dark solitude.

But even in Nature's look there lies
Something I feel, yet faintly see:
The rapt expression of the skies—
The landscape's reverie.

A halo of transcendent thought,
As from the sight that saw serene
The changes all the centuries wrought
In that familiar scene.

A gaze of tenderness that yearns
O'er the brief smile of years that seem,
Yet, through the mortal mist, discerns
Immortal beauty's dream.

So all the round of earth and sky
Seems radiant with Thy regnant soul
Time's rainbow till eternity,
The dusk world's aureole.

SARAH ROBERTSON MATHESON.

Hebrew Proper Names: An Explanation.

I FULLY admit Professor Hommel's appeal to his forthcoming book. But I must ask leave to send him back to the *Expositor* for February, a copy of which he has received. He will there find the expression of a willingness to accept such information from Professor Hommel as may enable critics (archæological critics) to modify and improve their theories. The statement at the foot of page 283, col. 2, slipped inadvertently from Professor

Hommel's pen. He forgot the *Expositor* and my own often repeated declaration of adhesion to that open-minded teacher, Kuenen.

I am sure that he will see the justice of this protest. He will also permit me to remind him that when he deals with the name Ahilud he will have to take account of the great uncertainty of tradition as to the form of the name (see Swete's manual edition of the LXX and Lagarde's *Lucian*). Also as to Putiel, that he will have to refer to Mr. G. B. Gray's *Hebrew Proper Names*, p. 210, where Putiel is shown to belong to a class of names which come to us from P alone, and strongly resemble the very artificial angelic names in Enoch, so that we need not accept the view, admitted as possible in my *Isaiah*, 3rd ed. ii. 144, that Putiel is half-Egyptian, half-Hebrew (cf. the Egyptian name Petbaal, Brugsch, *Gesch. Äg.* pp. 197, 239). I now incline to doubt the half-Egyptian origin of Ahira (אחירע), admitted as possibly correct in *Isaiah*, l.c., and propose to correct י into ם (see the Palmyrene characters), thus providing the good Hebrew name Ahiram.

T. K. CHEYNE.

Oxford.

Studies in Hebrew Proper Names.¹

UNTIL comparatively recent years little of permanent value has been written on the proper names of the Old Testament. The importance of the subject was long in being recognised, and after it was recognised, the uncertainty as to the correct Hebrew text prevented, in many instances, a satisfactory result being reached. We have now, however, such valuable helps as the *Oxford Hebrew Lexicon* (alas, that it is being issued so slowly!), Siegfried-Stade, and Haupt's critical text. In the last-named work Mr. Gray selects for special praise Kittel's notes on Chronicles. He also pays a well-deserved compliment to Nestle, whose name is 'indissolubly associated with the subject of Hebrew proper names,' and expresses his indebtedness to such scholars as Nöldeke, Robertson Smith, and Wellhausen. In preparing the present

¹ *Studies in Hebrew Proper Names*, by G. Buchanan Gray, M.A., Lecturer in Hebrew at Mansfield College, Oxford. London: A. & C. Black, 1896. Price 7s. 6d.

volume he has had the benefit of suggestions from Driver, Neubauer, and Thatcher. It is not too much to say that Mr. Gray has produced a work which will henceforth have to lie within reach of the hand of every Old Testament student. And it is not a book merely for reference but too dry for reading. We have read it through twice with unflagging interest.

Chapter i. sets forth the method and limits of the inquiry. It is shown how different fashions in the choice of names prevailed at different periods of Israel's history. For instance, it was only in later times (probably near the close of the 4th century B.C.) that it became usual for a child to receive the name of a father, grandfather, or other kinsman (cf. Luke 1⁵⁹⁻⁶¹). The name of a remote ancestor had a preference over that of a grandfather, and the name of the latter over that of the father. It has even been asserted (although Mr. Gray questions it) that a child was never named after a *living* father. Remarkably enough, of the twenty-one kings of Judah, all descended from David, no two bear the same name. Another custom was to give to children names of famous persons, either Jewish or foreign. In the earlier periods, on the other hand, there is every reason to believe that children received names that were considered appropriate to the occasion, in virtue of their *inherent significance* (cf. Gen. 21⁷ 35¹⁻⁸ etc., which, whether historical or not, are evidence of a custom).

The inquiry is considerably hampered by uncertainty as to the date of some of the Old Testament literature, and by the doubt how far writings like Chronicles, Ezra, Nehemiah, which are undoubtedly late, and the Priests' Code, which is generally believed to be late also, may have derived their lists of proper names from genuine ancient sources. Mr. Gray divides his survey into four periods—(1) the pre-Davidic; (2) the Davidic; (3) the period of the later kings; (4) the post-exilic period. If the prevailing critical conceptions of Israel's history are well founded, the names belonging to each of those periods should correspond with these. 'Names of the first period should reflect the religion and thought of the still unsettled and ununited tribes; those of the second period may be expected to show signs of the effect of national unity and success; those of the third ought to illustrate the influence of the prophets; and those of the fourth the influence of the realisation of the prophetic teaching in the Exile.'

Chapter ii., which forms the main part of the work, contains a detailed examination of the chief classes of names under the following heads:—

1. *Names compounded with a term of kinship.* (a) אב, 'father,' (b) אח, 'brother,' (c) עמ, 'uncle' (?), (d) דוד, 'uncle,'

אב, 'father-in-law,' (e) בן, 'son,' נכד, 'daughter.' The limits of time within which such compound names are found, is carefully determined. With regard to compounds with אב and אח, Mr. Gray maintains that the relation between the two elements of the name is not that of construct and genitive, but that of subject and predicate, and further that the י, which frequently separates the two parts of the compound, is not the suffix of the 1st pers. sing. = *my*, but merely an old ending retained. Hence אבִי־אֵל and אחִי־אֵל would mean respectively, 'father is God' and 'brother is pleasantness.' While not denying absolutely the possibility that in compounds with בן there may be a reference to a god *'Am*, Mr. Gray inclines to the interpretation 'kinsman' (uncle).

2. *Animal Names.* Here Mr. Gray displays admirable caution in his exhaustive discussion of the rival explanations of these names, totemism (W. R. Smith) and 'natural poetry' (Nöldeke). The latter theory is shown to fail to explain certain phenomena which yield to the former. It seems clear enough that totemism prevailed among the *Semites*, but whatever hold it may have had on the *Hebrews* in earlier times, it was decidedly on the wane before the Davidic period, although it left behind it superstitious ideas and practices, which at times asserted themselves in the subsequent centuries, notably in the time of Josiah.

3. *Names containing an element denoting dominion,* (מלך, מל, מלך, מלך). Mr. Gray favours the view which denies the existence of a 'Canaanitish Baal,' and holds, moreover, with the majority of modern scholars that in Hebrew personal names compounded with 'Baal,' the latter is an appellative of J", so that the existence of such names is evidence not of the worship of other gods besides J", but of certain conceptions concerning J", which were at one time prevalent (see Hos. 2¹⁶, and cf. Isa. 54⁶ 62⁶). This explains how Saul and David could give to their sons such names as Ishbaal and Beeliada.

4. *Names compounded with a Divine name* (יה, אלה, אלה). In regard to the first of these classes, Mr. Gray considers that Jastrow has gone too far in reducing the number of names where final ה is the Divine name, and making of it simply an emphatic affirmative.

The conclusions reached by careful examination of undoubtedly pre-exilic documents pave the way for—

Chapter iii., which discusses the important question of the historical character of the names in Chronicles and P. As to Chronicles, Mr. Gray sets himself to prove, and probably his arguments will be convincing to most, that the names *largely* (there are notable exceptions) consist of those of the compiler's own time (c. 300 B.C.), that they are at least not genuine survivals from the days of David and the subsequent kings. He thoroughly agrees with Graf, and seeks to establish it independently that, as an account of David's reign, 1 Chr. 23-27 is entirely void of historical worth, with the exception of 27²⁵⁻³¹. The names in P, again, consist in part of ordinary names that were current early, in part of ordinary names that

originated at a late period, and in part of *artificial* names that were *never current in ordinary life at any time*. The systematic lists of tribal princes, etc., are valueless as records of the Mosaic age, for, while some of the names are borrowed from sources still extant, and others from lost sources, the lists are filled up by several names created *ad hoc*. In some instances, both in Chronicles and in P, it is found possible to determine certain sections as consisting exclusively, or almost exclusively, of *ancient* names.

Chapter iv. contains the general conclusions, philological and theological, which our author bases upon the facts elicited by his inquiry. Then follow three Appendices containing very useful classified lists and tables of proper names, which form a suitable termination to a work which we feel sure will prove of immense utility to Hebrew scholars, and will be appreciated by not a few whose acquaintance with Hebrew is very limited.

Maryculter.

J. A. SELBIE.

‘Interpretation’ or ‘Revelment.’

2 PET. i. 20.

I.

IN common, I am sure, with your readers generally, I have perused with much interest Mr. Spence’s note on this subject in your last number. That he has reached a true *conclusion* admits of no doubt. What one may be permitted to doubt is whether such conclusion has been arrived at by the best and easiest *road*.

Instead of regarding ἐπιλύσεως as a genitive of ‘property or possession,’ or as what Buttmann (Thayer’s trans., p. 163) terms ‘a limiting genitive,’ denoting ‘a permanent quality,’ is it not allowable to take the word as a genitive denoting *origin*? What seems strongly to favour this view is the presence of γίνεσθαι, which it is a great mistake to regard everywhere throughout the N.T. as equivalent to ἐστίν. Only let it be made plain that γίνεσθαι here means *springs from*, or *comes of*, and, then, the question as to whether ‘interpretation’ or ‘revelment’ is the better rendering of ἐπιλύσεως will cease to have any importance. Present to an English reader the rendering *no prophecy of Scripture springs from one’s own interpretation*, and he will understand that what is referred to is not the *subsequent explanation* of any prophecy already given, but a prophet’s

own *initial conception* of what he is prognosticating. The advantage of the above translation is that it obviates the necessity for using such an extremely rare word as ‘revelment,’ while, at the same time, it makes it abundantly clear that Mr. Spence’s conclusion is right, viz. that the theme of this passage is ‘not the interpretation of prophecy, but its origin.’

P. THOMSON.

Dunning.

II.

That the interpretation of this passage given by Mr. R. M. Spence in THE EXPOSITORY TIMES for March is quite right in the main, no one need doubt. I have often wished that the Revisers had made a serious endeavour to find a real equivalent in English for ἐπιλύσις, for as things stand the true meaning is hidden in the English Version in all the passages in which this word or its cognate ἐπιλυεῖν occurs. But I cannot agree that in N.T. the latter word ‘admits of considerable latitude of meaning’; nor do I think ‘revelment’ a happy rendering in the passage under notice, since, while giving roughly the right sense, it suggests rather the uncovering of what is objective to the prophet, than the subjective impulse which ἐπιλύσις here represents. The fundamental meaning of these words in N.T. is everywhere ‘release,’ and so ‘express’; the opposite would be ‘withhold’ or ‘repress.’ The best English equivalent is probably ‘set forth.’

Accordingly, 2 Pet. i. 20 should be translated, ‘No prophecy of Scripture comes of one’s own setting forth’; or if a paraphrase be allowed, ‘No prophecy is the outcome of a subjective impulse.’ And this the sequel develops, ‘For not by the will of man was prophecy ever brought, but borne on by holy inspiration men spake from God.’ The antithesis between the subjective ιδίας ἐπιλύσεως γίνεσθαι and the objective ἡνέχθη ἀπὸ θεοῦ is very marked.

Similarly Mark iv. 34 should be rendered, ‘Without a parable spake He not to them [*i.e.* the multitude], but privately to His own disciples He set forth all things.’ Here the meaning is not that He explained His parables in private as the English Versions imply, but that in converse with the disciples He dropped that reserve which led Him to employ parables for outsiders, so as to give the word only ‘as they were able to hear it.’ There is thus a broad contrast between His

methods of converse with the populace and in His own circle, as in fact He stated, *vide* Mark iv. 11-12, for the one enigmatic teaching only, for the other the unreserved communion of mind with mind, which dispensed with symbolism and oracular riddles. The contrast is well illustrated by John ii. 24-25, and John xvi. 25-30.

Again, Acts xix. 39 should be translated, 'If ye seek anything further, in the regular [or 'lawful'] assembly it shall be set forth.' The meaning is not that a decision shall be given in proper form (as both the 'determined' of the Authorized, and the 'settled' of the Revised, Versions suggest), but that full opportunity is constitutionally afforded for the statement of all claims and the hearing of all grievances.

E. P. BOYS-SMITH.

Hordle Vicarage, Lymington.

Personality in Miracles.

(Memory Notes of a Sermon preached by A. M. Fairbairn, D.D., in the Tabernacle Congregational Church, Hanley, Staffs., 17th June 1897.)

ST. JOHN viii. 31.

I.

Signs were regarded as becoming to the Messiah when He should appear. That is a natural point of view.

In dealing with miracle we are dealing with a question which is to be viewed not from the standpoint of what are called laws of nature, but from the standpoint of personality. Nature is not a fixed term. What are called the laws of nature are relative to the personality which moves amongst them. Man makes nature, not nature man.

In what we call nature, mind is prior and the determining factor. In nature causation rules, but personality is itself a cause. It determines its laws and creates its own facts.

What we have to deal with in the case of the miracles of Jesus, therefore, is the Personality of Jesus. Get the conception of the Person of Jesus clear, observe its transcendence, then miracles are seen to be in their proper place as part of His action.

His is a Personality which stands out as transcendent over nature. It cannot be explained or accounted for in any of the ways which science or history employs in such cases. It cannot be put down as the outcome of antecedents and circumstances in its essential features.

The natural factors of mind and character are :—*Race*.—He was of Jewish race, but yet more than Jew. *Place*.—His birth and upbringing were in a place remote, secluded, provincial. Yet He belongs to all men and all time. *Family*.—There is an entire lack of distinctive qualities in His family. He alone is pre-eminent. *Rank*.—The family was of the artisan class, with its limitations. Jesus knew what it was to see the daily struggle to keep the wolf from the door—the struggle which in many kills the higher nature. *Education*.—The sneer of the Pharisee was directed against the man who had never learned. *Opportunity*.—Three short years hampered by the friction of opposition ; yet the years have affected all time.

In every case the application of the scientific or historical method only indicates how He stands out as supreme, unexplained by circumstance.

II.

The evidences by which the quality of a personality is determined are such things as speech and character and act. Try to read Jesus through these, and we find Him pre-eminent, a supernatural Person, incapable of explanation through His antecedents and conditions.

His Speech.—All that is preserved of what He said will go into very small compass : printed, it will not fill the smallest pocket. He wrote nothing except when He wrote on the ground. But the power of His words is immeasurable.

Ever in the heart, renewing ; in society, remaking ; to the mourner, comforting ; to the sinner, converting to God.

His Character.—It compels reverence even from the irreverent. Yet look at the difficulties of the position in which He stood. Jesus stood above law. This is, of all human positions, the one which puts most strain on self-control. The slums and the palace of the Czars are the places where human character reaches its most complete degradation. Jesus stood above the judgment of His fellows, yet will bear the judgment of His fellows, and receives acquittal, and more than acquittal. They cannot meet His challenge to convict Him of sin. In Him there is no consciousness of sin.

And mark the achievement of that Personality on the field of history. Everywhere He compels the confession of His supremacy in the sphere of character.

The Roman views the Jew from the standpoint of a conqueror, as the Englishman the Hindoo. Yet Rome indorses the confession of the centurion, 'Surely this was a righteous man.'

The Greek represents the flower of a perfect culture, and despises the uncultured Jew. Yet when they meet, the foolishness of God is found wiser than man; and the Greek finds in the Christ a power to salvation.

His ideal of society is without any of the ordinary means of realising itself or becoming actual. It has no machinery, no states or statesmen, no imperial force to set beside the force of Rome. Yet it possesses each state in turn, and proves itself to have supreme actuality.

His Action.—Now read the record of the Gospels in the light of His Personality and its achievements in the field of history, and mark their extreme simplicity and naturalness.

1. The evangelists feel no incongruity in His action, whether miraculous or normal. Each kind of act is described with equal simplicity.

2. Notice the conspicuous sanity of all His miracles. They are wholesome, healthful, beneficent. How unlike the fantastic miracles of Buddha! Buddha offers himself to a hungry lion that the animal may not go unfed. That is the miracle made ridiculous, insane. The miracles of Jesus are as the organised beneficence of God.

3. They are all altruistic. The imaginary miracle is a miracle worked for the hero, like that of the spider sent to save Mohammed from his pursuers. But Jesus will not work miracles for Himself. He will not turn stones to bread, though this was to be a common thing for the sake of others. He will not tempt the power of God on His behalf, by casting Himself down from the temple. He clings to this voluntary limitation of His power, even when it is made the scoff of the enemies who crucified Him. 'He saved others, Himself he cannot save.'

Finally, test the case by setting a literary problem. Take the text, 'The Word became flesh and dwelt among us,' or 'The only begotten Son, which is in the bosom of the Father, He hath declared Him.' Now write a history to illustrate either text. It will be extravagant, exaggerated, extraordinary.

But the evangelists have written a record in the simplest way, in which each part is in keeping with the whole. It is simple, realistic, yet it unfolds this great fact. The Word dwelt among men.

When we think of the miracles as actions illuminating the character of the Person, there is no incongruity, nothing abnormal. It is most fitting that such a Person should work signs; that His act, like His Person, should transcend others. We feel that Jesus is the transcendent Person, and miracle is His speech.

D. MACFADYEN.

Northwood, Hanley.

The Ritschlian Denial of the Resurrection.

IN a recent issue of THE EXPOSITORY TIMES, the statement is made: 'Ritschlianism covers many varieties of belief, and also, we doubt not, some variations of conduct. But there must be a common article of belief among them all, or the name would possess no meaning. There *is* a common article of belief, or rather it is a common article of unbelief. It is the denial of the resurrection of Jesus from the dead.' Regarding this statement I cannot but express my surprise, and must enter my dissent. In THE EXPOSITORY TIMES (vol. vi. p. 253) there can be found a statement by Professor Orr of 'the generic features which bind together the Ritschlian party.' Six common articles of belief are there mentioned, and the denial of the resurrection is only implied in the phrase 'the rigorous exclusion from theology of everything which lies outside the earthly manifestation of Christ (*e.g.* pre-existence, eschatology).' I cannot but think that a great injustice is done to the Ritschlian school by singling out this one among other common features as the one common article of belief. But waiving this objection, can it be said without explanation and qualification that the Ritschlians agree in denying the resurrection of Jesus? Professor Orr says (THE EXPOSITORY TIMES, vol. v. 538): 'Whether Christ even rose from the dead is left a moot question in Ritschlian circles, while the whole range of scriptural doctrine regarding His heavenly reign, and His return for the work of resurrection and judgment, is put aside as non-essential.' Dr. Denney states that the resurrection 'is explicitly or tacitly rejected by the school to which I have referred. Writers like Ritschl, Harnack, and Wendt not only ignore it, but on the ground that on such points we cannot separate

the authoritative words of Jesus from the Jewish commonplaces put into His mouth by the apostles, reject along with it all the eschatological elements in the teaching of Christ Himself' (*Studies in Theology*, p. 49). In the note given to justify this statement (p. 261), it is further stated that 'Ritschl in his great work, *Recht. und Versöhnung*, which covers the whole ground of dogmatics, has no eschatology, and refuses to connect Christ's Kingship with His exaltation after death'; and that in his *Unterricht* he writes: 'The indications in the New Testament which refer to the condition of the Blessed and the Damned remain beyond the possibility of a distinct representation.' It is added: 'To admit Christ's resurrection as the New Testament teaches it would of course be inconsistent with his teaching on miracle' (p. 262). Thus, on Dr. Denney's own showing, Ritschl's denial of the resurrection is inferred by his critic from his teaching on miracle; but when we turn to Ritschl's teaching on miracle, as indicated in the quotation given by Dr. Denney (p. 259), we cannot find there a denial of the possibility of miracle, only a refusal to attempt a reconciliation of the religious belief in miracle with the scientific view of 'the continuity of all natural occurrences according to law.' As I do not know all Ritschl's works, I do not venture to say that Ritschl nowhere expressly denies the resurrection; but if Dr. Denney has produced all his evidence, then it must be said his statement goes beyond the evidence. The quotation given from Harnack (p. 262) does undoubtedly indicate a negative attitude towards the resurrection; but should it not be described as one of doubt because of insufficient evidence, rather than of denial on positive grounds? Again, of Wendt it is said that 'he declines to accept in *their traditional sense* Jesus' words foretelling His resurrection, and he declines in the same way to accept the resurrection itself *as the New Testament relates it*' (p. 262). The italics are my own, and show that a qualification must be made when it is said Wendt denies the resurrection. Although he may reject the New Testament evidence for the appearances of the risen Lord to His disciples, yet it cannot be proved that he does not accept as true 'the certainty of Jesus that He would rise again from death to the heavenly life.' But let me now give some evidence from the Ritschlians on the other side. Schultz, whom with qualification Dr. Denney

reckons among the Ritschlians (p. 258), says in his *Grundriss* (p. 109): 'In so far as the expressions Resurrection, Ascension, and Session at the right hand of God, taken together as one, express the belief that the personality of Jesus has been rescued from death, and, as glorified, has been raised to community with the divine rule of the world, they express a necessary thought of faith, without which there is no true Christianity. So far as they are meant to state, distinguished from one another, definite historical, individual events, they are subject to great historical and exegetical difficulties, and have no real interest for dogmatics.' In dealing with the apostolic preaching, Kaftan says: 'The preaching of the kingdom becomes in their mouth the declaration of the risen and glorified Christ' (*Das Wesen der christlichen Religion*, p. 251). 'One can exactly say that the glorified Christ here fills the place which in the preaching of Jesus is held by the supramundane kingdom of God, which has appeared in His person, and by faith in Him is accessible for possession by His disciples' (p. 253). 'The exalted Christ is the highest good of the Christian faith' (p. 334). Again he speaks of the resurrection as 'the decisive event of revelation,' and adds: 'It is this so much, that according to human purpose the revelation without the appearance of the Risen had taken place without any result' (p. 348). Herrmann, in his *Verkehr des Christen mit Gott*, speaks always of Christ as present and active in the Christian; and of Luther he says: 'He knew that one finds the real Christ and experiences the direct influence of the exalted Christ, while one understands the historical Christ' (p. 151). 'But also as the Exalted, Christ remains our Mediator.' . . . 'We wish to have communion with Him. The means of it is, that we hold to the historical Christ, and live in the confidence that the Exalted is with us.' . . . 'Of a communion with the exalted Christ there can be no speech' (p. 238). 'The thought that He lives and rules in perfection fills us with the longing that we might once see Him otherwise than in the mirror of history, and otherwise than with the eyes of the spirit wrestling upward out of the earthly' (p. 240). Ritschl himself says in his *Unterricht*: 'In accordance therewith His awakening by the power of God is the completion of the revelation taking place in Him, which altogether corresponds with the worth of His person, and is logically necessary' (p. 21).

Again, in his *Theologie und Metaphysik*, we find these words: 'When one rightly thinks activities, then one thinks the cause in the activities.' . . . 'Accordingly what we religiously affirm as activity of God or Christ in us, that guarantees to us not the distance, but the presence of those authors of our salvation' (pp. 49, 50). After this evidence has been duly weighed, my surprise at and dissent from the statement that the denial of the resurrection is a common article of belief in the Ritschlian school may appear not groundless. It is true that some of the Ritschlians, it may be even all, doubt the sufficiency of the evidence for the appearances of Christ to His disciples; but Ritschl, Wendt, Herrmann, and Kaftan agree in believing that Christ lives and works, and Herrmann and Kaftan even go further, and regard the exalted Christ as still our Mediator. Of course if faith in Christ as Risen, Exalted, Glorified is regarded as wholly and solely depending on the evidence for the appearances of Christ, then to doubt that evidence is to deny the resurrection. But the Ritschlians would certainly refuse to accept this as the only possible position. While I myself hold that this evidence was of decisive importance for the faith of the early Church, and, inasmuch as our faith historically depends on its faith, cannot be indifferent to us; yet in fairness we must not judge the Ritschlians from this standpoint, however thoroughly we may be convinced that it alone is right, but must judge them from their own standpoint, that it is possible to reject this evidence, and yet on other grounds believe in Christ risen. Again, only if the term resurrection is used in the strict sense of *the raising again of the body of Jesus*, can it be said without qualification and explanation that all the Ritschlians deny the resurrection. I do not venture to maintain that any one of them accepts the physical miracle without reserve; yet it is surely possible, although it may not be accurate, to apply the term resurrection to such a survival of death by Christ as assures Christian faith of His personal presence in fulness of grace and power. I do not defend the use of the term resurrection where the physical miracle is rejected, or where the evidence for the appearances to the disciples is not accepted, and yet it does seem to me unjust to charge those who do believe in the continued life of Christ in glory and perfection, and in His continued activity

in the world, as at least some of the Ritschlians do, with a denial of the resurrection, when the words *denial of the resurrection* may and will suggest to many minds an entire disbelief in Christ's survival of death in any form, and so an absolute rejection of any help or hope there is for Christians in their faith in the continued presence and power of Christ. Surely, in justice to the Ritschlians, it should be made clear that this is not their attitude. Although I do not accept in any way the Ritschlian positions, yet it seems to me desirable in the interests of theological progress among us, that we should, so far as we can, avoid any misunderstanding or any suspicion of a school of thinkers from whom we may all learn something; and it is to ward off from them this misunderstanding and suspicion that I have ventured to write this criticism of the statement that among the Ritschlians 'a common article of belief is the denial of the resurrection.'

ALFRED E. GARVIE.

Montrose.

On Proverbs xxvii. 21, 22; Psalms xii. 7 (6).

DR. NESTLE is acute as always, but this time a shade too eager. In comparatively few lines he raises questions of great delicacy and complexity.

1. As regards Prov. xxvii. 21, 22, I fear that his key will never open this lock. He disregards the LXX, which here is more decidedly useful (if he will let me say so) than in Ps. xii. 7. I cannot adopt his violent treatment of the letters of the text, for this, as most will admit, is quite needless. But I recognise two late insertions, for which I can claim the support of LXX. 'Ἐν μέσῳ συνεδρίου ἀτιμάζων seems to me a conjectural paraphrase of בְּתוֹךְ הַחֲרִפוֹת ('in the midst of insults'); there is nothing that corresponds either to בְּמִבְחֵי or to בְּעֵלִי. These latter words I take to be synonyms. בְּמִבְחֵי, for which בְּעֵלִי is simply a variant, is one of those explanatory additions in which the scribes so much delighted. The passage, therefore, runs—

If thou wert to pound a fool among bruised corn,
Yet would not his foolishness depart from within him;

that is, folly has become the fool's second nature, and this cannot by any discipline be altered. Con-

trast Job xi. 12 (see Budde). הַרְיֹפֹת (so to be pointed, as I think, cf. the passages in the Mishna) is protected by 2 Sam. xvii. 19 (הַרְפֹּת); the ה is radical (see B.A. in 2 Sam. *l.c.*), in spite of the lexicons; חֶרֶף=הֶרֶף. עֵלִי, in the Mishna, means a block of wood on which meat could be pounded (Levy, *Neuhebr. Wörterbuch*). Possibly the sense 'mortar' is also late Hebrew. This accounts for the insertion of בעֵלִי by a late scribe.

2. As to Ps. xii. 7. In deference to Dr. Nestle, let us start from LXX and Tg. (Jerome's *separatum* may safely be neglected as a guess). The former gives ἀργύριον πεπυρωμένον δοκίμιον ᾧ ἡ κεκαθαρισμένον. . . . Here we have three nominatives in apparent apposition to ἀργύριον. What can the middle one mean? One possible meaning of δοκίμιον or δοκιμειον (the two words were easily confounded) is 'a sample (of refined silver)'; cf. Sophocles, *Glossary*. If this be admitted, δοκίμιον will be a duplicate rendering of צֶרֶף. It is possible, however (though, looking at the passage, hardly probable), that the Hebrew MS. of the LXX translator originally had some word, meaning 'crucible' or the like, to which ב, 'in,' was prefixed, and that the initial ב had become effaced. In Prov. xxvii. 21 we find δοκίμιον apparently as the rendering of מִצְרֶה, 'refining-pot,' but perhaps really (as we may concede to Dr. Nestle) of בּוּר, which occurs in parallelism to מִצְרֶה; and in Ps. xii. 7, Tg. gives בְּבוּרָא as the corresponding word to the mysterious בעֵלִי. It is permissible to conjecture that one and the same Hebrew word in Ps. xii. 7 was rendered by LXX δοκίμιον, and by Tg. בְּבוּרָא, and that that word was בּוּר, 'furnace.' But then, how are we to account for the presence of בעֵלִי?

3. Since the versions have not led us to a definite conclusion, let us start anew from בעֵלִי. It is scarcely needful to criticise attempts to justify the word עֵלִי as meaning either 'crucible' or 'workshop.' Let us, then, adopt a suggestion of Grätz, and suppose the final ל to have arisen by dittography. The next word in the traditional text begins with ל, which may have been repeated in error. We thus get בַּעֲלִי. We cannot, however, render this 'in a mortar' (as in Prov.), but conceivably עֵלִי may have had a second meaning, viz. 'a vessel, round and somewhat deep, like a mortar,' such as was (or may have been) used in refining the precious metals. The chief objection is that

we cannot understand such an obscure and strange word as עֵלִי being used in one of our canonical psalms in preference to מִצְרֶה and בּוּר (Prov. xvii. 3, xxvii. 21), and it may be pointed out again that בַּעֲלִי in Prov. xxvii. 21 is most probably an interpolation. The inference is that, if בַּעֲלִי is correct in Ps. xii. 7, it is an interpolation. The word is certainly not indispensable either for sense or for metre. In this case it will be necessary to go beyond Dyserinck, who corrects לֵאמֹר into בְּחָרָן (I have preferred myself to excise ל as due to dittography), and prefix to בִּסְפָא, without authority, indeed, but taking account of a frequent error of scribes. The rendering of ver. 7 (apart from the gloss) will be—

The promises of Yahwè are free from dross,
As silver well tried, as gold refined seven times.

This is, in fact, the reading or rendering of Grätz (save that he, stopping short in his criticism, takes the 'gloss' into the text). The alternative is that which I have proposed on previous occasions, and, therefore, now put in the least prominent place, viz. to keep בעֵלִי in the Mishnic sense of 'manifestly.' In this case, too, we are compelled to assume interpolation; בעֵלִי will be a misplaced gloss on לוֹ אֶפְיָע. Of these two explanations, the latter interferes least with the letters of the text, but the former has the advantage of accounting most simply for the בְּבוּרָא of Tg. If the former solution be adopted, בְּבוּרָא is a mere guess-translation of the obscure בעֵלִי. But if the latter, it may be viewed as a free translation of בַּעֲלִי 'in a refining-pot.' That it will also account (as set forth above) for the δοκίμιον of LXX is, at any rate, less obvious. But however we decide the question of בעֵלִי, it is highly probable that there is a gloss, and, so far as regards the text of the verse, the only question to be discussed is whether the gloss is בעֵלִי or בעֵלִי, and the only resultant difference in our translation is the insertion or the non-insertion of 'as' twice over in the second line of the rendering given above.

Oxford.

T. K. CHEYNE.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE simultaneous issue of a new Concordance to the Septuagint and a new Concordance to the Greek Testament is an event of more than ephemeral interest. This month the Clarendon Press has issued the last part of Hatch and Redpath's *Concordance to the Septuagint and the other Greek Versions of the Old Testament*. And this month Messrs. T. & T. Clark have issued Moulton and Geden's *Concordance to the Greek Testament according to the Texts of Westcott and Hort, Tischendorf, and the English Revisers*.

Both books carry two names on their title-page, and in both cases the burden of the work has fallen on the younger man. Mr. Redpath's Preface, which is issued with the sixth part, is a model of modesty. The design and plan of the present work are wholly due to Dr. Hatch, he says. He says that about half the materials were gathered, and a few sheets actually in print, before Dr. Hatch's death. And then he adds in a sentence: 'the present editor undertook the revision of what already existed, and the completion of the work.'

Mr. Geden is just as modest, for it is the badge of the scholar as truly as of the warrior. But he is far more fortunate than Mr. Redpath. He

does not need to say what Dr. Moulton did or left undone; Dr. Moulton is happily with us still to say it for himself. And Dr. Moulton makes as little of his work as Mr. Geden would appear to make much. One fact, however, Dr. Moulton cannot conceal, and Mr. Geden is forward to proclaim it,—the Rev. J. H. Moulton, M.A., late fellow of King's College, Cambridge, has read the sheets throughout, in company with his father: 'his scholarly care,' says Professor Geden, 'has borne fruit on every page of the work.'

Hatch and Redpath's *Concordance* covers the Septuagint version of the Old Testament, the Greek text of the Apocryphal books, and the remains of the other versions which formed part of Origen's *Hexapla*. Four great texts are represented, and in the following order of preference—A, the *Codex Alexandrinus*; B, the *Codex Vaticanus*; S, the *Codex Sinaiticus*; and R, the *Sixtine Edition* of 1587. Except proper names, personal pronouns, and a few of the commonest words, 'it is hoped that no word has been omitted which occurs in any one of the four texts.' The object aimed at in the quotations for each word has been to give, as far as possible, enough of the context to show (1) the grammatical construction of the word, and (2) the words with which it is

ordinarily associated. Finally, the *Concordance* gives the Hebrew equivalent of every Greek word in each passage in which it occurs, without, however, making the assumption that the Greek is a word-for-word translation of the Hebrew.

Moulton and Geden's *Concordance* also includes more great texts than one. 'Westcott and Hort' is soundly assumed as the standard. But wherever Tischendorf in his *Editio Octava*, or the Revisers of the English New Testament, vary from Westcott and Hort, the variation is immediately noted. 'Thus the method employed, it may fairly be claimed, precludes the omission of any expression which, by even a remote probability, might be regarded as forming part of the true text of the New Testament.' Wherever the Greek quotation is evidently, or even probably, taken from the Old Testament, its Hebrew equivalent is added. And by a simple arrangement of asterisks, the important information is always given, whether the word before us is found in classical writers, in the Septuagint, or is original to the New Testament itself. Lastly, the leading phrases in which each word occurs are gathered together at the beginning and then carefully noted on each occurrence. Moulton and Geden's *Concordance* records the examples of every word in the New Testament, proper names and common words, except the particles *δέ* and *καί*.

Hatch and Redpath's *Concordance to the Septuagint* contains 1504 pages, each divided into three columns, and measuring $13\frac{1}{2}$ by $10\frac{1}{2}$ inches. It may now be obtained in six parts at one guinea apiece, or in two volumes at six guineas in cloth. Moulton and Geden's *Concordance to the Greek Testament* is issued in a single volume of 1037 pages, each measuring $10\frac{1}{2}$ by $7\frac{1}{2}$ inches, and divided into two columns. It costs 26s. net, in cloth; or 31s. 6d. net, half bound in calf. Their simultaneous publication gathers its significance from the fact, which no one will seek to contest, that both will at once supersede all their predecessors, and take their place as the standard

Concordances in Greek for the Old Testament and for the New.

Many notices have already appeared of Harnack's new book. But for the most part they are tentative and general. The exceptions, so far as we have seen, are the brief notices in the *Guardian* of 20th January by Dr. Sanday, and in the *Record* of the same date by Professor Armitage Robinson, and especially a popular article by Professor Gwatkin in the *Contemporary Review* for February.

Let it be remembered that, while Harnack describes his book as *The Chronology of Early Christian Literature as far as Eusebius*, he has yet published but the first volume, carrying the subject down only to Irenæus. Now the most questionable conclusion which Harnack has reached within that period is probably on the authorship of the Fourth Gospel. So Professor Gwatkin addresses himself to that conclusion, and to that conclusion only.

The Fourth Gospel, says Harnack, cannot be earlier than 80 A.D., nor later than 110 A.D. He admits that the Church of Asia Minor generally, and Irenæus in particular, believed, at the close of the second century, that it was written by the Apostle John. It is probable, he acknowledges; that Apollinaris held the same opinion about 170 A.D., and possible that even Justin Martyr was of the same mind as early as 155 to 160 A.D. Nevertheless he himself declines to recognise St. John as the author. Traces of the apostle are clearly discernible in the Fourth Gospel, but the author was John the Presbyter. And he proposes the new title: 'The Gospel of John the Presbyter according to John the son of Zebedee.'

To that conclusion, then, Professor Gwatkin addresses himself. He sees that the key of the situation is in the hands of Irenæus. If Irenæus is to be trusted in what he says about Polycarp, then we have unhesitating testimony that the

Apostle John, and not another, wrote the Fourth Gospel. If Irenæus is not to be trusted, we still have the general belief of Irenæus' own day, but we lose the early and practically conclusive testimony of Polycarp, his teacher. Now, it cannot be denied, Professor Gwatkin has no temptation to deny, that Irenæus has made blunders, and that some of them are serious. He has very likely blundered in what he says about Papias. For it is most probable, in Professor Gwatkin's judgment, that Papias was not a disciple of the Apostle John, as Irenæus affirms, but of John the Elder. Did he blunder in the same way about Polycarp?

There was a Presbyter at Rome, named Florinus, who fell into heresy. Irenæus wrote him a letter. That letter contains much of what Irenæus has to tell us of Polycarp. He says: 'I saw thee when I was still a boy in Lower Asia, in company with Polycarp, while thou wast faring prosperously in the royal court, and endeavouring to stand well with him. I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it; so that I can describe the very place where the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord, and how he would relate their words. And whatsoever things he had heard from them about the Lord and about His miracles and about His teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures.'

Thus Irenæus clearly states that he was, 'when still a boy,' a hearer of Polycarp, and that Polycarp had once been a hearer of the Apostle John. But, since Irenæus is probably mistaken in saying that

Papias was a disciple of the apostle, has he made the same mistake about Polycarp?

'Nothing more likely,' answers Harnack. 'It is most improbable,' replies Gwatkin. For there is no reason to suppose that Irenæus had more than a trifling personal acquaintance with Papias, if the dates will allow even that. Papias' book is much, but Papias himself is no more than 'a companion of Polycarp.' That very phrase reminds us how different it was with Polycarp himself. He was born about 69 A.D. He had held familiar intercourse, says Irenæus, with John, and with many others who had seen the Christ. He used to tell 'the stories he had heard from them about the Lord, and about His miracles, and about His teaching.' Is it probable that Polycarp's discourses failed to distinguish, or make distinct in his hearers' minds, the difference between the Apostle John and the Elder of the same name?

But Harnack has objections. In the first place, the memories which Irenæus records are of his childhood. True, but he says they are the memories he remembers best. Moreover, in writing to Florinus, these are the things he would recall, though he had later memories of his own, because they were the things that would waken the dearest memories in Florinus' own breast. And, finally, was Irenæus such a child then, after all? The words are *ἔτι παῖς ὢν*, 'while still a boy.' But the word *παῖς* is not the same as 'boy' or *Kind*. Lightfoot quotes cases where it is used more loosely for a man of thirty or even older. There is nothing in the word to forbid us supposing that Irenæus was a youth of eighteen or twenty before his intercourse with Polycarp came to an end. And this agrees with the phrase which he elsewhere uses, 'in our first youth' (*ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ*).

But, says Harnack, the very place where that phrase 'in our first youth' appears (it is *Haer.* iii. iii. 4), shuts out all possibility that Irenæus was

a disciple of Polycarp after he became a man. Well, even if it did, it leaves these early memories good and true. But if the context is taken into account, Professor Gwatkin cannot see that even that conclusion is inevitable. Polycarp was just the man to impress youth most deeply. He is one of the least intellectual of writers. His letter to the Philippians is as commonplace as it well can be. His influence was the influence of saintliness, not of intellect; and thus Irenæus has nothing to record but vivid impressions, and these most vivid the earlier they were received.

So the facts and the inferences are these. All agree that Irenæus wrote a letter to Florinus, in which he spoke of Polycarp, and that he wrote that letter soon after 189 A.D. All agree that in that letter he states that Polycarp was a hearer of the Apostle John. Now Harnack admits that Polycarp was born about 69 A.D. and burnt in 155. It is, therefore, possible that Irenæus is right. But Harnack and Gwatkin both agree that there was another John in Asia, whom Papias distinguishes as the Elder, and whom he also calls the Lord's disciple. Harnack holds that in his recollections of Polycarp, Irenæus confused these two, saying that Polycarp had been the disciple of the Apostle, when he had really only been the disciple of the Elder. Gwatkin holds that Irenæus made no such confusion, and that if Harnack would only look up sometimes from his wilderness of papers to the world around him, and take fuller account of the elementary feelings of human nature, he would cease to charge Irenæus with a blunder so incredible.

We are obliged to the *Bibliotheca Sacra* of April for republishing a short article from the *Advance* of 7th January on the Hebrew word *Nēbhēlah* (נֶבְחֵלָה). President Bartlett, the writer of the article, had found in some American journal a grievous charge made against the morality of the Mosaic Code. The charge was stated with all the confidence of everyday American journalism. 'It may be,' the words are quoted by Dr. Bartlett, 'it

may be that many believe that the Law of Moses in Deut. xiv. 21, *permitting diseased meat to be sold to foreigners* was the Law of God; but if any one in this country should be caught acting on the provisions of that Law he would soon find how decided is the disapproval of it by courts and people.' The word there translated 'diseased meat' is the Hebrew word *nēbhēlah*, and he answers that crude and confident statement by explaining what *nēbhēlah* is.

First he points out, however, that the charge of inhumanity is a novel one to bring against the Law of Moses. It is the Law of Moses that forbids the muzzling of the ox when he treadeth out the corn, the ploughing with an ox and an ass yoked together, and even the capture of a mother bird from her nest in the tree or on the ground. So, 'it would be a very singular conjunction of incongruities,' says President Bartlett, 'if the same humane code should encourage the Hebrew to sell diseased meat to the foreigner, and even expressly command him so to do.'

And the clever journalist himself might easily have guessed his mistake, if he did not deliberately make it. For the verse in which he finds his diseased meat contains three clauses. Out of the first clause he picks one word (and gives it this false translation), the second he passes by, and then he fixes on the third. The whole verse reads thus: 'Ye shall not eat of any *nēbhēlah*; thou mayest give it to the stranger that is within thy gates that he may eat it; or thou mayest sell it to the foreigner.' Now it appears that not only might the Hebrew sell the 'diseased meat' to the foreigner, he might also offer it to the stranger that is within his gates. But in this same chapter, only eight verses later, we find that the stranger that is within the gates is bound to receive the kindest treatment at the hands of the Hebrew resident. He is classed with the Levite, the fatherless, and the widow; he occurs in the very midst of them. What is due to them is equally due to him. 'The Levite, because he hath no

portion nor inheritance with thee, and the fatherless, and the *stranger*, and the widow, which are within thy gates, shall come and eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.' And in the tenth chapter (vers. 18-19) it is still more strongly said that God doth 'execute the judgment of the fatherless and the widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt.'

The foreigner (*Nokhri*) is not the same as the stranger (*Gér*). He is but an occasional visitant to the land, perhaps for the purposes of trade and commerce, while the stranger is a resident in it now, though one of alien blood. But so far as the *Nébhêlah* is concerned, the treatment that is due to the one is due to the other also. It is incredible that diseased meat should be offered to the stranger that he may eat it; it is impossible that it should be sold to the foreigner.

For the *Nébhêlah* is not diseased meat. Literally a *carcase*, it is used specifically here for an animal that has not been properly slaughtered for food, but has died a natural death. And, as anyone may see who reads the early verses of this same chapter, or even the parallel passages in Exodus and Leviticus, the point of the prohibition of such a carcase for food to the Israelite was not because it was diseased, but simply because its blood had not been removed from it. Says Dillmann (on Lev. xvii. 15): 'From the prohibition of blood it follows also not to eat the fallen or torn, of which the blood is not drawn off.' Says Strack: 'In case of the fallen and torn the blood is not duly poured out.' Says Kalisch: 'Such flesh was partially, if not chiefly, interdicted because it allowed but an imperfect removal of the blood.' Says Driver (on Deut. xiv. 21): 'The ground upon which their flesh was prohibited was, doubtless, partly because it might be unwholesome, but principally because it would not be thoroughly drained of blood.'

Now, the only thing that can be said in favour of the American journalist is this, that the English translation of *Nébhêlah*, 'that which dieth of itself,' is loose and perhaps misleading. But the difficulty is all in the English tongue. We do not seem to have an expression, not to speak of a single word, that covers the meaning and no more. The older versions have 'that dieth alone,' except the Douay, which gives 'whatsoever is dead of itself.' And the modern editors have nothing better to offer us. But the man who charged the Mosaic Code with selling diseased meat to the foreigner ought to have gone behind the English before he made it, and discovered the meaning of the Hebrew word.

Professor George Adam Smith sent to the last *Quarterly Statement* of the Palestine Exploration Fund a letter which he had received from Dr. Henry Bailey, late of Nâblus, on the quality of the water in Jacob's Well. The letter was quoted in 'THE EXPOSITORY TIMES' for March (vol. viii. p. 267). The question that had to be answered was this: Why did the woman of Samaria pass by the copious fountain (El 'Askar) at her door, and go so great a distance to draw water from Jacob's Well? And Dr. Bailey's answer was, that Jacob's Well had such a reputation on account of the 'lightness' of its water. Being dependent upon percolation and rainfall, it must have been much softer ('lighter' the natives call it) than the fountain at El 'Askar, which gushes forth from the very 'bowels of rocky (limestone) Mount Ehab, and is therefore particularly hard or "heavy."

The *Quarterly Statement* for April has just appeared. Two letters are found in it on the water of Jacob's Well. They are both in criticism of Dr. Bailey. Dr. Ernest W. Gurney Masterman of Damascus, doubts if the water in Jacob's Well has any essential 'lightness.' He believes that its local reputation is due to the fact of its being Jacob's Well, not to the quality of its water. And while he admits that women will go long distances

to draw water, it is, as far as he knows, invariably to get *spring* water.

Dr. Masterman believes that in the East the quality of the water of a well is a trifling consideration to the natives in comparison with its sanctity. In actual fact, the water of Jacob's Well, he says, is not, and cannot be, 'lighter' than the water at El 'Askar, or any other, for it is not supplied by a spring, but percolates through layers of limestone. But that it was Jacob's Well was sufficient to give it virtue. 'A favourite wish here is: May God let you drink from the Well Zemzem. And yet the water of the Well Zemzem, which is at Mecca, has been scientifically examined, and proved to be full of decaying organic matter and swarming with bacteria.'

So Dr. Masterman thinks that the explanation of the woman's presence at Jacob's Well is to be found in the woman's own words: 'Our father Jacob gave us the well.' But Dr. Masterman starts one difficulty, which he does not wholly settle. He says: 'That the well was not the usual resort of the women is perhaps shown in the Scripture narrative by the fact that the Samaritan woman was alone there, and that our Lord was left alone talking to her so long.' But if this well was so famous on account of its sanctity, would not other women be as likely to come for their water as she? It is agreed on all hands that the well was out of the way: why was *she* attracted to it, and why did no other woman join her all the while she was there?

In the same *Statement* there is a letter from Dr. Clay Trumbull of Philadelphia. Dr. Trumbull is known to many as the editor of the *Sunday Schools Times* of America. To fewer, he is known as a most accurate Palestinian observer. Dr. Trumbull has visited Jacob's Well. And when he visited Jacob's Well he had the same difficulty about the distance as other visitors have had. For, like all the rest, he supposed that the woman of

Samaria had come direct from her home to draw water and intended to return direct home again. But as he looked about him and saw that the well was on the edge of a great grain field, in which men were at work, he saw that it was natural to suppose that the woman drawing water at that well was doing it for the supply of the workers in the field. Then, as he read the gospel narrative on the spot, he was surprised to find that this explanation better accorded with the text than the popular idea, and that nothing there said involved the fact that she wanted the water for her own use.

The well was dug by Jacob for the supply of his own field. There were other wells or springs at hand, but they were not his. This well was dug that he might not be dependent on the wells which supplied other men's fields with water. The plain is called the Plain of the Cornfields still. From some distant part of that Cornfield came this woman for water to satisfy the thirsty workers. She would have gone back to the field with the water but for her interview with Jesus. But when she became interested in His words, she longed to go home first to tell her news. So 'she left her water pot (there by the well in the fields) and went her way into the city.'

It is the day of enormous circulations. In such a day it is something to come upon a book that refuses to circulate enormously. It is quite refreshing to make the acquaintance of an author who deliberately writes his book so as to make a great circulation impossible.

The author is Dr. Edwin A. Abbott, and the book is *The Spirit on the Waters*, which Messrs. Macmillan have recently published in a handsome octavo of 475 pages, at 12s. 6d. *The Spirit on the Waters* is the second part of a larger work which Dr. Abbott has in hand. It is the 'constructive and believing' portion. The other, which is yet to come, is to be 'critical, detailed, and mostly negative in its conclusions.' But

words like these are relative. To the majority of us this portion is quite sufficiently critical, detailed, and negative. And we cannot but think that Dr. Abbott, who has written it in what he calls an aphoristic style, 'in order to repel all but those who are genuinely interested in the subject,' might have run the risk of ordinary English.

For Dr. Abbott sets out, *after denying the miraculous*, to 'state his reasons for worshipping God as the Father, the Son, and the Holy Spirit, and for accepting, in the fullest spiritual sense, the Incarnation, the Resurrection, the Atonement, and the Divinity of Christ.' The enterprise involves him in difficulties enough. He says that he has no objection to miracles as being essentially impossible. He rejects them one by one, and he rejects them every one, simply because he does not find sufficient evidence for them. And yet he retains the Incarnation; the Resurrection, the Atonement, and the Divinity of Christ, and teaches that 'the Father is best worshipped by worshipping Jesus Christ.'

Now this enterprise needs a man that is in earnest. And Dr. Abbott is in earnest. He is both in earnest and most surprisingly clever. He deliberately adopts an aphoristic style to keep the casual reader off. But he is the master of one of the most successful devices of style, and he uses it with masterly success. Dr. Abbott takes the place of the anxious inquirer; leaves *you* to occupy the room of the scorner; and all the while he is sweeping the foundations of your historical faith away.

Take the doctrine of the Divinity of Christ. When Dr. Abbott reaches that doctrine, which he has already assured you he believes in, he opens with a sentence, which gains considerable emphasis from standing as a paragraph alone: 'But some heterodox critics of the gospel, because they reject the miraculous, feel bound to reject the extraordinary, which is quite a different thing.'

Dr. Abbott is going to prove to you that our Lord was simply an extraordinary boy, who grew up to be an extraordinary man,—he says quite plainly, in fact, by and by, that He was extraordinary in *innocence*, as Shakespearé was extraordinary in *observation*,—but you see how adroitly he begins it. That opening sentence leaves you a simple alternative. Either you range yourself with the heterodox critics of the gospel, or you stand by the side of Dr. Abbott. Of course you stand by Dr. Abbott. And herculean as his enterprise is,—for he is to persuade you that Jesus was at once 'a mere man' and yet the Son of God,—it is half accomplished already.

We call that a trick of style. But Dr. Abbott is thoroughly in earnest, and always transparently frank. There are just two points he insists upon. Jesus was a mere man. He repeats that again and again. And it needs the repetition. For the second point is this, that Jesus was the Son of God. His words are: 'The manhood of Jesus was totally taken into God'; or again: 'We believe Him to be perfectly one with the Father and the Spirit, and perfectly divine'; or again, in the words which gather it all together: 'Jesus was a mere man, and yet His manhood was wholly taken into God, and so associated with the Father that the Father is best worshipped by worshipping Jesus Christ as His Son.'

How this mere man became God he does not clearly reveal. But his meaning seems to be that he was so extraordinarily good (as Shakespeare was so extraordinarily observant) that he was 'taken up into God.' And this was while he was upon the earth, so that this mere man, if he had not the powers, had at least 'the consciousness of powers of forgiving, healing the soul, suffering for sinners, dying for sinners, rising again, continuing for ever the work that the Father had given him to do.'

Now as to that, the Jews said plainly that any mere man who professed to be able to forgive

sins was a blasphemer. And the Jews did well to speak plainly, for they were right. The *Shorter Catechism* says that no mere man since the fall is able in this life perfectly to keep the commandments of God. Dr. Abbott thinks the *Catechism* is wrong. But Dr. Abbott will not persuade one in a thousand of his readers that even the man who perfectly keeps the commandments of God, if

he is a mere man, is able to forgive men's sins. 'Who can forgive sins but God only?' said the Jews. And sin being sin, only because it is against God, the Jews were certainly right. Therefore, to give to any man the power to forgive sins is not to raise him up to God, it is to bring God down till He becomes 'a mere man.'

John William Burgon.

By H. W. YULE, B.D., D.C.L., WADHAM COLLEGE, RECTOR OF SHIPTON-ON-CHERWELL, CHERWELL,
AND G. H. G. WILLIAM, B.D., FELLOW OF HERTFORD COLLEGE, OXFORD.

It appears to have been the aim of the editor of THE EXPOSITORY TIMES, from the first, to render the periodical acceptable to a very widely extended circle of readers by presenting them, month by month, with a great variety of spiritual and intellectual food. The editor is to be congratulated on the success of his plan, and certainly he has been true to his principles in the liberality he has shown in granting admission to the current series of 'Leading Theologians.' The writers and preachers who have already been commemorated, are representatives of views which, to say the least, are widely divergent; this month we are permitted to give some account of the 'personality and influence' of a theologian whose teachings are absolutely antagonistic to the utterances of some of the leaders in the series. And the antagonism is not simply in form and expression, it is real and essential. If the principles of Old Testament exegesis which are adopted by certain writers be sound and good, then the view which Burgon used to present of the origin and purpose of the Old Testament was illusory. If the Greek Text of the New Testament is to be read as some would read it, then the labours of Burgon, which resulted in uncompromising opposition to that form of text, were fruitless toils. If the teachings from the pulpit of St. Mary's on the Divine origin of the Christian ministry, the validity of the creeds, the authority of the Church, were scriptural and true, then the 'broader' views of those who declare that these tenets are matters of opinion, and not of the essence of the Christian Faith, are false and

dangerous. Here there can be no compromise, because principles are involved.

It is not our present purpose to defend the Anglican theology. Perhaps we might say (as a certain pious king is reported to have said of an *Apology for the Bible*), we are not aware that Anglicanism needs any apology. Perhaps we might go farther, and declare that our estimate of Burgon's position in the 19th century would be unaffected, even if the more enlightened 20th century should prove that another system than his more faithfully exhibits the truth of God, be it Roman Ceremonialism, or English Congregationalism, or Scotch Presbyterianism, or German Rationalism. We affirm that whether Anglicanism be right or wrong, Burgon, as a teacher, was a most faithful exponent of it. We even add, that those are the true children of the Church of England who would, in the main, accept Burgon's theology. This is not, in the language of Pearson, 'a private collection, or particular ratiocination,' but the necessary conclusion from the evidence of the language of the Church of England Prayer-Book and Articles. She, like her Divine Master, would gather many under her wings; nay, it is essential to her position as the Church of the nation that the conditions of membership should be broad and easy; but no authority from her can be claimed by those who rationalise the Bible or coquette with the exponents of other systems on the right hand, or on the left. Burgon, for good or for ill, was an Anglican to the backbone.

Although the editor has admitted accounts of

living exponents of 'Schools of Thought,' we venture to deprecate contemporary biography. Seldom is the performance satisfactory. If written by an opponent, the biography will almost certainly cause pain, and may even result in litigation, for 'the greater the truth the greater the libel.' In avoiding this danger, the admirer is likely to present a false view of his hero; and certainly we do not envy the task of the writer who essays to give a fair and unvarnished and sufficient account of the words and deeds of the friend and companion whom he will meet to-morrow in the Common Room. We are thankful to be delivered from these difficulties; for Burgon has been dead nine years, and some estimate can be formed of his character, his teaching, and his position. We describe him as an *Anglican pastor and divine*. We were curates at St. Mary the Virgin's during Burgon's incumbency, and enjoyed his friendship to the day of his death. We present him to others as he appeared to ourselves, and give our own reminiscences, without making a conscious use of the materials which the biography by Dean Goulburn would supply. We address a circle of readers who are, perhaps, not familiar with the pages of that valuable and exhaustive work.

1. John William Burgon was heart and soul an *Anglican*. He loved the Church of England as she is. Many look admiringly at some new shrine of Our Lady and St. Joseph; Burgon was more than content with the devotions of his forefathers handed down in our Book of Common Prayer. Some go out of their way to congratulate the builders of the last new Little Bethel; these were, in Burgon's eyes, not messengers of peace, but promoters of schism. In a generation which evermore desiderates some change, he was well pleased to 'dwell amongst his own people.' The system of the Church's year, with its alternation of fast and festival, setting before the pious soul in annual procession the story of salvation, and the mystery of redeeming love, was his unfailing stay. He loved the daily services of the Church; he was Anglican enough to prefer the written sermon, 'because it is English'; it was said, not without reason, that he was never happy except when in his church, of which he was so faithful a pastor. It was his ambition to beautify St. Mary's and adapt the building for the purpose of presenting to all an example of what the Anglican service could be in its greatest perfection, a design which

was frustrated by his departure from Oxford to the deanery of Chichester. With recent developments in the direction of an imitation of the ceremonial of Rome, he had no sympathy whatever.

Burgon was a typical Anglican, also, in another respect. It has been a characteristic of our Church that her clergy have been men of culture and gentlemen; they have usually taken a position in society, which, as a rule, has not been attained by the seminary pastor or the foreign curé. Burgon, as a cultured gentleman, well maintained the traditions of the style of the Anglican clergyman. Yet we must add that he generously recognised the possibilities of usefulness in those who had not enjoyed the advantage of training and refinement in early life. Many young men who came under his influence were encouraged by him in a good use of their opportunities. Younger scholars always received from him help and direction. He never discouraged the honest attempt to learn and advance.

Burgon was one of those whose characters and actions are misunderstood and misjudged by their contemporaries. A brother incumbent in Oxford, and not an unfriendly critic, remarked, 'Burgon has the heart of a child.' Intense affection was combined in him with an almost thoughtless readiness to express his feelings, which often surprised, and sometimes offended, the hearer. He was beloved by his personal friends, by his curates, by the choir and the parishioners, by all, indeed, who really knew him; but quickness of temper, irritation at opposition, perhaps a little love of power, though not of place and fame,¹ made him many enemies. The love of his friends he valued in proportion to the intensity of his own deep affections. The opinion, good or ill, of his opponents he was absolutely indifferent to. He who bowed so submissively to the authority of the great teachers of antiquity feared the face of no man, however exalted, whom he considered it his duty to oppose. Controversy was with him no mere striving for the mastery, but the maintenance of what he conceived to be the truth. His was the stuff of which martyrs are made. He acted out what he wrote on paper. It has been said that he

¹ When he had recently been appointed Dean, the use of the new title in addressing him, so far from pleasing, seemed to irritate. It was some time before his friends could persuade him to assume the apron.

even refused to recognise in the street certain people whom he regarded as having betrayed the interests of religion in the university. Such intensity of conviction is not fashionable in these weak-kneed days, when, as has been aptly said, men are well pleased to be 'honorary members' of every sect and opinion. For our own part, we prefer the temper of a Burgon.

It is known to all who know Oxford that she has never had a more loving son than Burgon. But the root of his affection lay in his Anglicanism. He used to say, 'Men who enjoy the Libraries, the Common Room, and the social intercourse, forget that the Collegiate life of Oxford was created by the Church.' The efforts of recent years in the direction of secularising the University he regarded with horror as 'the betrayal of a sacred trust.'

2. Burgon was eminently a good *pastor* in his personal relations with the people committed to his charge. At Mixbury and Finmere it was his *personal* pastorate which causes him to be remembered even at this day. And his work was so distinctly on the lines of the Prayer-Book that it has been said that it was his teaching that induced his parishioners to take an intelligent interest in the services of the Church, and so to understand the structure and intention of that marvellous book as to perceive its hidden beauties. As a pastor he had food for all, learned and unlearned alike. He could adapt his manner and his language to the most acute intellect in the university or to the simplicity of a child; only provided that they were in each case anxious to be instructed. But he was most impatient with mere curiosity or self-assertion in any form. He realised that the power of teaching, 'of rightly dividing the Word of truth,' was one only to be acquired by experience, and he was naturally unwilling to waste that power on unpromising subjects. To a curate he said, 'I can teach you how to study divinity, write a sermon, and visit the sick; but I cannot teach you how to visit the whole, how to preserve the just means between the formality of seriousness and the freedom of ordinary intercourse which often destroys the distinctive character of a pastoral visit. You will have to learn this, as I had to do, by experience, and from the salutary teaching of mistake and failure.' It was, we think, owing in a great measure to this frankness, of which we have given this example, that he was so much beloved. It

brought him down to one's own level, so that henceforth one felt one could trust him to sympathise with one's difficulties and disappointments, because he had experienced the like himself. It was something much more than mere kindness or an affectionate disposition, though in both these respects he was specially gifted, that inspired trust and dependence on him. It was this frank acknowledgment of like experience which was the secret source of his power over those whom he attracted to himself. The result was seen in the manifest influence he exerted over so many of the undergraduates and the younger clergy, so that, in his late years, he became, though parted from personal intercourse with them, more than their 'guide, philosopher, and friend.'

And yet there were those who failed to be thus influenced, and to many he was far from being a *persona grata*. His very vehemence and persistency (but, be it remembered, that that vehemence and persistency were exhibited in defence of the Truth, hardly ever in personal controversy) offended many, so that it was no uncommon thing to hear it said that his advocacy of a cause foredoomed it to defeat, his opposition to a measure promoted its success. It is not wonderful, therefore, if some of his methods were characterised as eccentric, and some of his actions as ridiculous. But those methods and those actions, in so far as they were different from those of other men, are to be explained by the fact that they bore the impress of his own remarkable and unique individuality. He was a *faithful* pastor in doctrine as in practice, specially anxious for the lambs (whether as to age or simplicity) of the flock; working on the lines of his own *Treatise on the Pastoral Office*; ever ready with all faithful diligence to banish and drive away all erroneous and false doctrine contrary to God's Word. The strong love of a most affectionate nature was bestowed on his flock. When weary of controversy and hard study, he always found refreshment and even encouragement in a round of pastoral visits, in which, at any rate, he was understood and eagerly welcomed by his people. He had that rare power of (using the word in its best sense) ingratiating himself with his parishioners, taking (yes, and feeling) a lively interest in the most trivial incidents of their lives, sorrowing and rejoicing with them, so that all his words were pregnant with meaning which appealed

to their inmost feelings. Nor would it be right not to set on record that with him deeds of kindness, benevolence, charity (of the pecuniary sort) accompanied his words, and that his generosity to those whom he befriended was, in many cases, without stint.

We, who had the privilege of being his curates, gratefully declare that we, with many others, acquired from his precepts and example a systematic knowledge of parish work, on the lines of the Book of Common Prayer, which has proved itself most useful in after life. It has sometimes been said that Burgon was unpractical. Those who so accuse him could hardly have made a greater mistake. The charge could only have arisen from an imperfect and superficial knowledge of the man. He was *intensely* practical, making daily use of his varied acquirements to accomplish some purpose, of which others perhaps had only dreamed. To take one example out of many—the methodical and practical way in which he worked his parish, and taught others to follow his example. He kept a diary in which every service, every sermon, every visit, was duly recorded day by day, and this series of ‘log’ books was carefully arranged for reference as might be required. His day was divided out into set portions, each with its own appointed task, and no one would easily forget his tone and look when he said how mistaken people were in supposing that the daily services were interruptions and hindrances to secular business. His argument was that the stated times of daily prayer were like milestones which regulated the daily course, so that their proper observance saved time, or, at anyrate, prevented it being wasted. It is unnecessary to add that he also highly prized the spiritual benefit of these exercises. But a glance at his sermons will effectually justify him from the charge of being unpractical. Even when their tone is most doctrinal, some unexpected practical turn is sure to be given to the most abstruse pronouncement. If by being unpractical is meant that he had a high ideal, then he was unpractical, but not otherwise. He had such a high ideal, that in the hope that he could in some sort realise it, he pressed into the service of God’s Truth and of His Church, his whole energy, knowledge, time, and opportunities. Would that there were more of such ‘unpractical’ scholars and pastors!

3. The record of Burgon’s faithful work as an

Anglican parish priest relates to the more private portion of his life, but all the world knows how intensely he was devoted to the study of divinity. In this, also, he maintained the best traditions of Anglicanism, sitting at the feet of the great teachers of the English Church, as they had themselves sat at the feet of Chrysostom and Augustine. He used to say he was sure that the great preachers and teachers of the early Church must have received into Paradise with open arms our great Anglican divines of former generations, recognising in them brothers in exegesis, as well as companions in the faith. His own theology was conservative, but also progressive. It moved within the limits long ago defined by creed and council. It was based on the written records of the inspired Word, which were venerated as the fountains of pure truth, unmixed with human error. But it was also progressive, for he evermore sought for new jewels in the ancient mine; and those who had the privilege of attending his Bible classes, and sitting under his pulpit, remember how bright were the gems of new and unexpected interpretations of Holy Scripture which his discourses contained. In the textual criticism of the New Testament, he was not, as some falsely supposed, retrograde. He was always ready to accept better readings or sufficient evidence. He opposed the text of Westcott and Hort, not because it was a departure from the *Textus Receptus*, but because he denied the validity of the evidence adduced for the changes.¹

Burgon’s personal friends know that his diligence in study was wonderful.² He has been found surrounded by his books when confined by sickness to the bed in the narrow bedroom of his college rooms. His door was never ‘oaked,’ for he was always ready to receive a parishioner or a friend, or one who sought his help in theological study. His stores of learning were vast and varied, but most abundant in matters of archæology and Church history.³ The diligence he showed

¹ Burgon left materials for a revision, on his own principles, of the *Textus Receptus*. We hear that these will be printed in addition to the *Remains* which have already appeared.

² It is surprising that such Adamantian labours did not break down the frame at an earlier age. Perhaps its preservation was due to a remarkable power of sleep. Burgon used to say that he fell asleep as soon as his head was on the pillow, and slept till dawn.

³ The writer remembers an occasion when, while the

himself, he expected in younger students, whom he would rally for lateness in the morning, and, calling himself an ἐργοδιωκτής, would constantly ask what progress had been made, and urge to new tasks. Many of us feel that we owe the best part of our ministerial knowledge to the teaching and example of this 'Leading Theologian.' In reviewing the record of his laborious life, one cannot but feel, what he himself once expressed about Pusey, it is a pity such talents were so largely expended in controversy. Yet controversy was inevitable to Burgon's unique personality; and though it hindered the production of some of the permanent works which he had designed, yet he accomplished enough to leave behind a monument of great talents consecrated to the glory of God. His theology and his criticism are not of the schools now fashionable; but they were based on sound principles, and will insure lasting fame to John William Burgon, a gentleman, a scholar, and an Anglican divine.

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Dean Burgon handled a very facile pen, and the variety of his works shows the remarkable versatility of his genius. They range under the heads of DIVINITY, TEXTUAL CRITICISM, CONTROVERSIAL TRACTS, ANTIQUITIES AND BIOGRAPHY, ART, POETRY. His publications comprise upwards of fifty entries in the catalogue of the Bodleian Library. He was a frequent contributor of letters to newspapers in connexion with the controversies of the day, while many of those to his correspondents on theological and critical questions were weighty documents of permanent value. During many years he kept a diary, and he left behind in MS. a large number of valuable sermons and theological and critical papers. For the purpose of the present memoir, it will suffice to direct the attention of the reader to the most important of Burgon's works, and to some smaller, but characteristic publications during a long period of literary activity.

1. DIVINITY.—*A Plain Commentary on the Four Gospels*, 1855. The title describes the purpose of the work. It is characteristic as being written in accordance with the principles which always guided the author in handling the Word of God.

Inspiration and Interpretation, 1861, in opposition to the recently published *Essays and Reviews*, but of permanent value as a vindication of the true method of Catholic exegesis,

Oxford Architectural Society was inspecting St. Mary's, the vicar came in, and gave, *extempore*, a most interesting account of the church, with anecdotes of the manners of a bygone age.

in contrast to the rationalism which leads the fashion in the present generation.

Plea for a Fifth Final School [of Divinity], 1868, and *Plea for the Study of Divinity in Oxford*, 1875. Burgon warmly advocated the establishment of an examination, with class lists, in theological honours, in furtherance of the interests of clerical education.

Treatise on the Pastoral Office, 1864. It presents a very high standard of clerical learning and ministerial devotion, but is extremely practical, and a most useful guide for a young clergyman.

From the many Sermons which Burgon published may be selected, as characteristic of the preacher's power of dealing with widely different subjects, *Short Sermons for Family Reading*, Two Series, 1855-67; *Review of a Year*, 1871; *The Servants of Scripture*, 1878; *Home Missions and Sensational Religion*, 1876.

2. TEXTUAL CRITICISM.—*The Last Twelve Verses of St. Mark*, 1871. The main contention of this elaborate treatise has never been refuted. The reception which it met with from competent judges impelled the author to undertake that minute examination of the text of the Greek Testament, the chief results of which have been edited by the Rev. Ed. Miller in *The Traditional Text of the Holy Gospels*, and *The Causes of the Corruption of the Traditional Text*, Burgon and Miller, 1896.

MS. Evangelia in Foreign Libraries and Sacred Greek Codices, in letters to the *Guardian* during the years 1873, 1874, 1882.

The Revision Revised, that monument of diligent study, which, through the fascination of the Dean's inimitable style, was a chief instrument in bringing the New Version into disrepute.

3. CONTROVERSIAL TRACTS.—From the pulpit and in pamphlets, Burgon opposed the progress of error and the introduction of mischievous changes in the Church and the university. Some of the most characteristic of his minor works are: *Disestablishment*, 1868; *Disestablishment of Religion in Oxford*, 1880; *The Athanasian Creed to be Retained*, 1872; *Oxford Diocesan Conference and Romanising within the Church of England*, 1873; *Woman's Place*, 1871; *To Educate Young Women with Young Men Inexpedient*, etc., 1884.

4. ANTIQUITIES AND BIOGRAPHY.—*Life and Times of Sir Thomas Gresham*, 1839; *Memoir of P. F. Tytler*, 1859; *Twelve Good Men*, 1888; *The Colleges of Oxford*, 1855; *Letters from Rome*, 1862.

5. ART was an unfailing source of delight to Burgon, and he could handle a pencil with a readiness which would have won him fame had not graver studies demanded his attention. His first publication (1833) was a translation into French of Brøndsted's *Memoir on Panathenaic Vases*. In 1846 he wrote *Remarks on Art with regard to University Studies*.

6. POETRY.—Burgon's well-known prize poem 'Petra' (1845) was followed by many short pieces and hymns, which were collected in *Poems* (1840-78), published 1885.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

'Jesus said unto her, I am the Resurrection, and the Life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. Believest thou this?'—John xi. 25, 26 (R.V.).

EXPOSITION.

'I am the Resurrection, and the Life.'—The resurrection is not an event. *I am* the Resurrection. It is matter of union. As I rise, so all who are *in Me* rise with Me. It is therefore not a *future* event. *I am* the Resurrection. All who are in *Me* are as I am, and I am alive now and for evermore.

'He that believeth on Me.'—There is always a condition to all God's blessings, either the old 'This do,' or the new 'Believe on the Lord Jesus.' The old, being external, was impracticable; the new is in Him, and inevitable.

'Though he die, yet shall he live.'—Or, 'though he have died (as Lazarus) yet shall he be alive.' For death is not death to him. How foolish then to speak of a future resurrection, at the last day! Why call him back even? He is in enjoyment of the life elysian whose portal we call death.

'And whosoever liveth and believeth on Me shall never die.'—Or, 'and whosoever is alive (as you are, Martha) and believeth on me shall never die.' The living out of Christ are dead: the living in Christ never die; their physical death is but to fall asleep in Jesus.

'Believest thou this?'—Not this mere statement, but this fact, this truth as it is in Jesus.

The Resurrection and the Life.

Martha believed in a resurrection in the future, but it gave her little comfort. She wanted her brother back again. She wanted him to rise again now. In the face of bereavement, or indeed any deep trouble, theology, mere theology, is helpless. The doctrine of a resurrection at the last day was the perfection of Jewish orthodoxy. But the heart knew its own grief, and orthodoxy was a stranger that must not meddle with it.

Jesus is theology and life. He combines the doctrine of God and the heart of God. When the doctrine is useful Jesus is there, for He is 'effulgence and express image.' When a loving, sympathetic hand is needed, Jesus is there also, for He has a fellow-feeling for our pains. 'I know that he shall rise again at the last day,'—but I need him *now*. 'Jesus said unto her, *I am* the Resurrection, and the life.'

1. *Jesus is the Life.*—In the often quoted lines Tennyson sings—

'Tis life, of which our nerves are scant;
O life, not death, for which we pant,
More life, and fuller, that I want.

'More life, and fuller,' not merely extension of existence therefore. For, as old Ben Jonson has it—

It is not growing like a tree
In bulk, doth make man better be;
Or standing long, an oak, three thousand year,
To fall a log at last, dry, bald, and sere.

We may pray for length of physical life, as Hezekiah did, but where is the gain? What was the gain to Hezekiah when he got it? There is a fuller life than the present physical existence. It is in Christ. 'As the Father hath life in Himself, even so hath He given to the Son to have life in Himself.' Now, fulness of life depends upon the amount of correspondence we can form. The life of man is longer than the life of the raven, though the raven were to live ten human lives. For it is a fuller life; it has more fellowships, more interests; it reaches more in a day than the raven in a lifetime. The fullest life is in Christ. Because in Christ we touch the life of God. 'I am come that they might have life,'—the very life He received of the Father.

2. *Jesus is the Resurrection.*—'If a man die, shall he live again?' Yes, if he is in Christ. And more than that, he shall never die. There is a resurrection of the body; but the *man* does not need a rising again, and we do not need to wait for it till 'the last day.' He that is alive now, if he believe in Christ, shall never die, and so needs no resurrection. Jesus himself is the Resurrection, because He is the Life; and they who have Him have died and risen again already, so that they do not need to wait a resurrection at the last day.

3. *Life and Resurrection belong to the believer.*—It is 'he that believeth on Me,' and 'whosoever liveth and believeth on Me.' Jesus seems to say that the best that some can hope for is a resurrection at the last day. And then, to what? 'They that have done evil unto the resurrection of dam-

nation.' The deathless life, the life that *needs* no resurrection is ours by belief. But it is not belief in a statement. Jesus suddenly says to Martha, 'Believest thou this?' But Martha believes in *Him* already. And, somewhat bewildered by the excess of emotional light, she simply answers, 'Lord, I believe that *Thou* art.' It is belief in Him. For belief in Christ unites to Christ; and if He is not to die, I cannot die.

ILLUSTRATIONS.

ONE truth involved in our Lord's words is that His resurrection-power is a power in *present* activity. He did not say 'I shall be,' but 'I am.' How is it then that any one can doubt Him to be the Resurrection-power, with the same present efficiency, and the same continuity of action, which we ascribe to Him as the *Light-giver*, the *Shepherd*, the *Food*, and the *Door*?—J. M. WHITON.

IN New Sharon, in the State of Michigan, a child of great promise sickened and died. The little one, all beautiful, robed for the grave, was laid in its coffin, and in its little hand was placed a bouquet of flowers—the central flower of which was an unopened bud of the 'Rose of Sharon.' On the morning for burial the coffin lid was removed for the surrounding weepers to take their farewell look at the peaceful dead; when, lo, that bud had become a full-grown rose, while grasped in the dead child's hand. That beautiful flower seemed to say, weep not for the spirit that is gone, in heaven it now appears, and is 'for ever with the Lord.'—J. WILSON.

DEATH is to life what sleep is to the day. Sleep rests and restores the body to a fuller and fresher life. Christ would not have called death *sleep* merely because of its external likeness; His thought struck deeper than that. He meant that death does for us what sleep does for the body; repairs, invigorates, and repeats for us the morning of life.—T. T. MUNGER.

THIS life and the life to come are not two, but one and the same. Death is not the ending of one, and resurrection the beginning of another, but through all there runs one imperishable life. A river which plunges into the earth, is buried for a while, and then bursts forth more mightily and in a fuller tide, is not two, but one continuous stream. The light of to-day and the light of to-morrow are not two, but one living splendour. Night is but a veil between the light and us. So with life and death. The life of the soul is

immortal, an image of God's own eternity. It lives on in sleep; it lives on through death; it lives even more abundantly, and with fuller and mightier energy.—H. E. MANNING.

MARTHA complains to the Saviour of her bitter loss, and to comfort her He answers: 'Thy brother shall rise again.' Now He said this, evidently referring not to the special and exceptional restoration about to take place, but to the general resurrection in which all humanity participates. He said it by way of consolation. But what consolation could it have been if personal identity and recognition had not been taken for granted? Nay, what a bitter and tantalising aggravation of sorrow to be reminded that myriads of ages hence we might be wandering among a crowd of shapeless phantoms, close perhaps to the relatives, the friends, the children of distant years, unrecognising and unrecognised.—W. H. BROOKFIELD.

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The Return of the Jews under Cyrus.

BY PROFESSOR A. VAN HOONACKER, D.D., LOUVAIN.

THE period of Jewish history, which commences with the return from captivity, has of late been the object of considerable study by biblical scholars. In the March number of THE EXPOSITORY TIMES, Professor Kennedy indicated the principal works which have appeared on it in recent years. He had chiefly in mind the volume of Ed. Meyer, on *Die Entstehung des Judenthums*. It merited the notice which it received, not only on account of its intrinsic value—a characteristic of all that the eminent author writes, but also as an indication of a return to ideas long since abandoned by a number of learned men as to the value of the work of the Chronicler. Meyer's work has been severely criticised by Wellhausen.¹ For our part, however, we are convinced that the conclusions reached by the Professor of Halle, and indicated by Professor Kennedy, rest upon a solid basis.

As to the historical value of the first chapters of Ezra, Meyer would have done well to go further than he did. We think he was wrong in sacrificing chap. iii., which contains the narrative of the founding of the temple under Cyrus. The first opponents of the historical character of chap. iii., notably Schrader, attached great importance to the testimony of v. 1, 15–16, of the same book. Now they give it up, since it tells against themselves, and appeal only to Haggai and Zechariah. As to the latter, Schrader cited i. 16, iv. 9, vi. 12, viii. 9, as absolutely incompatible with Ezra iii. Kusters abandoned the first three passages, relying solely on viii. 9. And finally, Wellhausen,² who declares that our interpretation of Zech. viii. 9 is unintelligible to him,—though it merely states that Zechariah manifestly employed in this passage the expression *on the day when*,—returns to chap. iv., which does not contain the faintest trace of an allusion to the date of the foundation of the temple. When the prophet said: 'The hands of Zerubbabel have laid the foundation of this house: and his hands

shall also finish it,' he did make a distinction between the work of the foundation as past, and that of completion as future. Now, if any inference from this text be allowable, it is not that the foundation was not distinct from the ulterior work.

We will return to Zechariah again. As for Hag. ii. 15–19, those who consider 'the four-and-twentieth day of the ninth month' of the second year of Darius, as identical with 'the day on which the temple was founded,' contradict other clear passages of the same book,³ and, though appealing one to another, have recourse to the most divergent interpretations of the prophet's terms. At one time they claim that the expression *הַיּוֹם הַזֶּה וּמָחָרָה* points to the future, not to the past—an interpretation in no way supported by 1 Sam. xvi. 13, xxx. 25,⁴ and which is contrary to the context in question (15b–17), to the very construction of the phrase (15b: *מִן* depending on *שִׁיבוּ*), and to parallel places (i. 5 ff.). At another time, admitting that Haggai invites his hearers to consider the past, ver. 18, they will not admit that 'the day on which the temple was founded'—which is introduced by the compound particle *לְמַן*—is a *terminus a quo* fixed in the past for the review of the trials which they had endured;⁵ or, admitting that the

³ II. 3 ff.

⁴ Cp. our *Nouvelles études sur la restauration juive* (Paris, Leroux, 1896), p. 106 ff.

⁵ Ver. 18: 'Consider now, from this day and upward, from the four-and-twentieth day of the ninth month, *till from the day* that the foundation of the Lord's temple was laid.' . . . (See *Nouvelles études*, pp. 112–122.) The construction of ver. 18 is, in fact, parallel with that of ver. 15. Here, also, we have a *distant terminus a quo* fixed in the past: ' . . . from this day and upward, *from before a stone was laid on a stone in the temple of the Lord* . . . ' that is to say, from the beginning of the period during which there was not a stone laid on a stone. When the prophet insists (vers. 15, 19) on the date of *this day, the 24th of the ninth month*, it is not at all as if the first stone had been laid now,—at the end of the ninth month the rainy season had begun! (Ezra x. 24),—but because it was henceforth that the benediction of the Lord, already promised when the works were taken up again in the sixth month (ver. 4), would manifest its effects. *Now* the sowing was just finished, and the fruit trees were not yet in flower (ver. 19): from this day Jehovah will bless!

¹ *Göttingische gelehrte Anzeigen* (1897, No. 2). See also THE EXPOSITORY TIMES (April, pp. 320 ff.).

² *Loc. cit.*

day of the foundation of the temple is indeed the *terminus a quo*, that is, the point at which the review must begin, they place it, not at all in the reign of Cyrus, but in the sixth month of the second year of Darius. In fact, both interpretations have been used by a single author in one work. We hope our intention will not be misunderstood. We do not ascribe the facts mentioned to any prejudice. But when such differences are found in determining the sense of a text, we have a right to ask if they do not arise from a faulty point of view. We repeat, Meyer's conclusions would have lost none of their force had they been extended to chap. iii. of Ezra.

Before Professor Kennedy's article appeared, the question of the return of the Jews was referred to in THE EXPOSITORY TIMES (February 1897, p. 200b.) à propos of an article by Dr. Brown, of New York, on 'Old Testament Problems.' Dr. Brown was inclined to doubt the historic reality of the return under Cyrus, because 'the silence of the prophets is opposed to it.' We have examined the testimony of the contemporary prophets in this regard in our *Nouvelles études* (pp. 66-91). Here let us pause a moment.

Is it true that in Haggai and Zechariah there is no allusion to the return of Zerubbabel; that they contradict, in fact, the narrative of the first chapters of Ezra? It has been held that the two prophets regarded the people whom they addressed as established in the country from time immemorial, as never having left the mother-country for the land of exile. This opinion is based on the fact that the two prophets constantly call the people *הָעָם*, *הָעָם הָאֵלֹהִים*, *יִשְׂרָאֵל הָאֵלֹהִים*; that they never call the people Israel, but Judah. But nothing is proved by this. After returning from the Exile, the people could easily have been called *יִשְׂרָאֵל הָאֵלֹהִים*. *הָעָם הָאֵלֹהִים*, Judah, etc., and, as a matter of fact, it is frequently so called by the prophets and others of the sacred writers, when the restoration is regarded as accomplished, or about to be accomplished (Neh. vii. 72; Ezra ix. 13-15; Jer. xxiii. 3, xxxi. 7; Isa. xlv. 3; Mic. ii. 12, iv. 7; Zech. ii. 16, etc.). Furthermore, it is inexact to say that Zechariah never calls the people Israel (viii. 13; see also Neh. ii. 10, xiii. 18; Ezra viii. 29, ix. 1; etc.). Likewise, the fact that, in the second year of Darius, the people, contemporary with Haggai, owned and cultivated fields, vines, etc., proves in

no way that they had not returned from exile under Cyrus.

But those considerations aside, did our prophets fail to mention the fact of the Return? There being only thirty-two verses in *Haggai*, but little can be said of him, except that i. 4, 9, seems to allude clearly to a preoccupation on the part of the people, in the establishing of their own homes. The reproaches of the prophet are best understood by supposing the people to have been in the country for some time. *Zechariah* is of more interest. We believe we indicated, in the work already referred to, the true point of view necessary to understand the first six chapters of this prophet. Viewed in the light of our observations, the problem is completely solved. *Zechariah* asserts, formally, that the people had returned from Babylon, that the fall of the oppressor's empire had been the signal of deliverance for the captive Jews.

We must carefully distinguish the two sections, i.-vi. and vii.-viii., which have totally different characters. In the second, vii.-viii., *Zechariah* places himself *en scène*, as answering a practical question of the delegates of the people, as to the days of fasting, which had been instituted to commemorate the destruction of the Jewish state (vii. 1-3). In the first, i.-vi., the prophet recounts a double series of nocturnal visions (i. 7 ff., ii. 1, 5, iii. 1 ff., iv. 1 ff., i. 1 ff., v. 1 ff., vi. 1 ff.).

Now, in chaps. vii.-viii., when *Zechariah* speaks from the standpoint of the actual situation, he declares that to-day the time of trial has terminated; therefore the days of fasting of the fourth, fifth, seventh, and tenth months should be transformed into days of joy (viii. 19). He begins his answer to the delegates of the people (in the fourth year of Darius) by saying that the reply is to be found in the words of the former prophets (vii. 5-7). Before these days, it is true, the fathers had been punished—they had been scattered among the nations because they had not heeded the warnings of the prophets (vii. 8-14). Yet, while menacing, the prophets had announced pardon and mercy from Jehovah. *Zechariah* reproduces the promises (viii. 1-8), as he had recalled the unheeded lessons shortly before (vii. 8 ff.). He congratulates the people because they hear the former promises repeated by the prophets of *to-day* (in opposition to the epoch of the fathers *before these days*), when the promises are

fulfilled, as is shown in the rebuilding of the temple (viii. 9 ff.). The favour of Jehovah has been regained; henceforth the people will not be treated as they had been before these days, at the time of the Captivity (viii. 10 f.); they will no longer be cursed among the nations, but will be rather an object of benediction (viii. 13). *Formerly* Jehovah punished the fathers who incurred His wrath, but *in these days* He has resolved to heap benefits upon His people (viii. 14, 15). This is why the days of fasting, instituted to commemorate the disasters at the beginning of the Captivity, must now be changed to days of joy (viii. 19). It is evident, to say it again *en passant*, that, in this context, the day of the founding of the temple (ver. 9) signifies the *actual epoch*, the time of restoration, as contrasted with the epoch of the fathers and the Captivity. Hence there is no indication in ver. 9 of the date of the foundation as being the very day on which Zechariah pronounces his discourse. Besides, the latter is dated from the fourth year of Darius! But so true is it that the prophet considers the time of trial over, that what he announces for the future is not a return of the captives, but the conversion of the pagan nations to the God of the Jews (viii. 20-23).

It seems, at first sight, that in chaps. i.-vi. the prophet means otherwise,—that he here announces as future what in chaps. vii. and viii. he relates as past. But such is not the case. In both sections Zechariah regards the deliverance of the people as accomplished. In chaps. i.-vi. he represents it in a very vivid manner, as seen in his nocturnal visions. But, according to the character of a description of that kind, the preparation and the accomplishment of events are arranged in a purely artificial perspective. It must not be forgotten that we are dealing here with an apocalyptic composition. There is proof on every page that this is the correct view of Zech. i.-vi. Thus, for example, the prophet announces *that men will come from a far-off country and labour on the temple*, vi. 15, at a time when they were building;—vers. 12, 13, in the same chapter, he predicts that he who is called the Branch (*Zerubbabel*, chap. iii. 8) *will build* the temple, at a time when he was actually engaged in doing it. The prophet treats the chastisement of Babylon as impending; but it is the fall of the Babylon which has despoiled the people of Jehovah (ii. 11, 12), it is the destruction of the

four horns which dispersed Judah and Jerusalem which Zechariah announces (ii. 1 ff.). Now the Babylon which despoiled and scattered the people is the Babylon of Nebuchadnezzar, the Babylonian Empire, and not the Babylon occupied by the Persians. The appeal addressed to Zion in connexion with the menace directed against Babylon (ii. 10 ff.) is found expressed in similar terms in Isa. xlviii. 20, lii. 11.; Jer. li. 1 ff., where it sounds like an echo of the triumph of Cyrus. It is on the occasion of the destruction of the Babylonian Empire,† by Cyrus that the Jewish people are pressed to flee from the condemned city. Again, Jer. xxv. 12, the end of the seventy years (Zech. i. 12), is the very term fixed for the fall of the *Babylonian Empire* (538).

Zechariah regards the deliverance of the Jewish people as a corollary of the ruin of Babylon, and he presents that event as about to be accomplished (i. 15, ii. 1-4, 5-9, 10-17). The thought of the destruction of the enemy's power, which meant the liberation of the captive people, fills the soul of the prophet with joy and enthusiasm (ii. 14-17). Now, this is unintelligible, except on the hypothesis that he has in view the destruction of the Babylonian Empire by Cyrus. He could not expect to see the empire of Darius crumble, and another chastisement of the city of Babylon by Darius could have contributed in no way to the deliverance of the Jews.

We said above that chapters i.-vi. contain a double series of visions. The first terminates with the glorification of Zerubbabel and Joshua (iii.-iv.). In the second, Zechariah returns to the contemplation of the past. The visions, wherein he describes the flying roll, which signifies the Divine curse hurled against the whole country (of Judah) (v. 1-4), then the vessel containing the sin of the country, which two women carry to the plain of Shinar to leave it there for ever (5-11), are intended to recall to the people that the crimes of Judah were the cause of captivity. The people had been purified of their defilements by the Exile; they were banished to the plain of Shinar to leave the weight of their iniquity there.

The chastisement which the oppressors of the people had undergone is represented in a new vision (vi. 1-8). The chariots which had been sent 'towards the north country,' that is, against Babylon, 'have quieted my spirit in the north country.'

The second series of visions is completed, like the

first, by the apotheosis of Joshua and Zerubbabel. Chap. vi. 9-15 is absolutely parallel to iii. 1-10. The scene described in vi. 9-15 cannot be regarded as an historical fact. The circumstances preclude such an interpretation. Zechariah could not, on the day when he had to place himself among the persons *en scène*, make crowns of gold and silver for Joshua, and put them in the temple which was not yet built. We have here purely a symbolism analogous to many of the same kind in prophetic literature. The *Golah* mentioned in ver. 10 is not the captive people established in Babylon; it is the people settled in the country and returned from captivity; it is not *the* gold and *the* silver brought from Babylon that the prophet should receive, but simply *gold* and *silver*.

We hope that the considerations here summarily presented, which we have treated more in detail elsewhere, will suffice to show why we find in Zechariah unmistakable proof of the return of the captives under Cyrus.

One word more. Someone has said, in speaking of our opinion as to *the date of the foundation of the temple*, that we escape the difficulty found in Zech. iv. by supposing that the prophet speaks of the past. That is not exact. Our interpretation of the visions of Zechariah has nothing to do with our argument concerning the date of the foundation of the temple. On the contrary, we have stated that Zech. iv. 9, which is part of the glorification of Zerubbabel closing the first series of visions, is a passage in which the prophet describes the actual situation in *historical*, not in apocalyptic terms. The way the matter stands is this. We have held, and we hold still, that Zech. iv. contains no argument whatever against the founding of the temple under Cyrus. It rather confirms the narrative of Ezra iii.; the distinction made by the prophet between the founding and the later work being better understood by supposing an interval between the two terms.

Requests and Replies.

What did Kepler really hold as to the Magi's star? I find no less than three different theories ascribed to him by writers of repute.—J. H. B.

WITH the help of Sir Robert Ball I have been able to trace the reference (or one reference) in Kepler to the Magi's star, and can give the following account:—It is in his treatise, *De stella nova Serpentarii*, chaps. xxvi.—xxvii. (Kepler, *Opera Omnia*, ed. Frisch, Frankfurt, vol. ii. pp. 705-718). He is giving the history of a new star which shone in Serpentarius in the years 1604 and 1605. It rose when there was a conjunction of Saturn and Jupiter, and the question is raised, Was this conjunction (and the appearance of the star) fortuitous? In considering this question he states four opinions: (1) of the astrologers; (2) and (3) of the physicists (mutually contradictory); and (4) of the theologians. The theologians start from the principle that the whole universe is under the guidance of Divine Providence, and believe that miracles are sometimes wrought in sky and on earth, exceptions to the course of nature, by the Divine goodness calling men to repentance. God does not shrink from making use of the popular conceptions of men

as the means of making His monitions plainer to the multitude—*e.g.* the national customs of the Egyptians made Pharaoh a believer in interpretation of dreams, so God sent him appropriate dreams to convey to him His monitions; so in the case of Nebuchadnezzar; similarly Abraham (to whom the first beginnings of astronomy are traceable) He taught by stars how numerous his posterity would be. 'The Chaldæan Magi practised astrology, and were in the habit of conjecturing future wants from the *concursus siderum* and the rise of comets, *them* God, intending to lead them to the Lord Christ, warned by kindling a star.' Everything goes to establish a close parallelism between that star and the new one under consideration. At a time when a noticeable conjunction of planets attracts the attention of men to a particular quarter of the heavens, the manifestation of the new star is made, so that its significance cannot be ignored.

This seems to be all that is said directly about the Magi's star; but he goes on to pass in review all the opinions already mentioned; and the conclusion to which he comes as regards the new star under consideration would seem to be applicable also to the

Magi's star. It is, roughly, that however much Nature had to do with it, the sum of the matter goes back finally to God, who made 'Nature'—natural causes, which he fully admits and recognises, are only the means which God uses for His purposes (it is a much finer performance to work out His ends in this way, rather than by the kind of sudden miracle which the theologians seem to suppose, namely, by consummate foresight and foreknowledge and arrangement of details on the most elaborate scale to work up to the ultimate effect at the precise moment required). So the particular association of this new celestial portent with the conjunction of the planets was arranged by Almighty God Himself, with a definite purpose and design in connexion with the salvation of men. The star 'is assuredly a letter traced out by the finger of God in highest heaven.' His view of the Magi's star would thus appear to be that it was a definite sign prearranged by God to occur at the particular moment with the definite purpose of guiding the Magi to Christ: all the conditions have been foreseen and foreknown and planned to produce the effect desired.

This, I am afraid, is the best answer I can offer you. Alford has a note on the subject, I think, and there is a paper by Pritchard in vol. xxv. of the *Memoirs of the Royal Astronomical Society*, but I have left them on one side and gone to Kepler himself.

J. F. BETHUNE-BAKER.

Pembroke College, Cambridge.

Can any of your readers help me as to the meaning of *ἀνθρωπίνῃ κτίσει* in 1 Pet. ii. 13? I can find no similar use of the word *κτίσις*.—Edward J. Holloway.

I.

As most people nowadays will not look at any criticism not 'made in Germany,' I feel that I am chargeable with temerity in venturing to quote an old commentator of Scottish birth and breeding—Dr. MacKnight. He paraphrases the words thus: 'Be ye subject, therefore, to every human creation [of magistrates],' and comments on the passage thus: 'So I supply and translate *πάσῃ ἀνθρωπίνῃ κτίσει*, because both Greeks and Romans called the appointment of magistrates a *creation* of them. In this passage the abstract

word *creation* is put for the concrete, *the person created*; just as *governments* and *powers* are put for the persons exercising government and power. The phrase, "human creation of magistrates," was formed by St. Peter with a view to condemn the principles of the Zealots, who maintained that obedience was due to no magistrates, but to those who were appointed by God, as the Jewish kings had been.'

R. M. SPENCE.

Manse of Arbuthnott.

II.

Bloomfield (*Critical Digest*) has the following note:—

'*Πάσῃ ἀνθρωπίνῃ κτίσει*, "to every institution or ordinance of man"—i.e. every political institution. A sort of Hebraism, Rosenm. observes from *בראשית* *ordinare*, Sir. xxxviii. 12, and so the Latin *creare magistratum*. The *ἀνθρ.* signifies that which is constituted by men, by which is meant *government*, or those by whom it is administered, as kings, governors, and magistrates in general; for in a popular sense the *κτίσις* will apply to all. Now, on this interpretation, the ancients and nearly all the moderns are agreed.

'Yet Pott objects that this sense of *κτίσις* is devoid of authority. And he would take *πάσῃ ἀνθρ. κτ.* to mean "all *men*." But this is liable to far more serious objections. Compare similar admonitions in Rom. xiii. 1 and Tit. iii. 1.'

I may add that *κτίσις* seems to be used in a similar sense in Ps. civ. 21. *Βασιλεὺς . . . κατέστησεν* [*Ἰωσήφ*] . . . *ἄρχοντα πάσης κτίσεως αὐτοῦ*. Whether the reading should be *κτίσεως* (c. B) or no, does not alter the fact that the majority of MSS. have *κτίσεως*, which, it seems to me, can only mean realm, or dominion. In the same way the LXX render the same Hebrew root *קָן* by *κτίζειν* in Prov. viii. 22. *Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ*, which cannot mean 'the Lord created me in the beginning of His ways,' but 'ordained me to be the beginning of His ways.'

Perhaps I may be permitted to add that one fatal objection to Pott's suggestion is this:—

If I understand him aright he makes *πάσῃ ἀνθρωπίνῃ κτίσει* mean 'every human creature'; *κτίσις*, abstract for *κτίσμα*, concrete. Of course *κτίσις* can be and is used for *κτίσμα*, but *ἀνθρωπίνῃ*

κτίσις cannot be equal to ἀνθρώπινον κτίσμα. A person who knew as much Greek as St. Peter must have known that ἀνθρωπίνη κτίσις means 'a creation by man,' or (using the abstract for the concrete) a thing created or constituted by man; and he could not, therefore, write it when he meant 'a human creature,' unless he were hopelessly illogical.

The quotation I have given from LXX justifies the appreciation of κτίσις to political institutions, and therefore I conclude that A.V. is right in making this an echo of St. Paul's teaching in Rom. xiii. and Tit. iii. (or *vice versâ*).

W. F. M'MICHAEL.

Lee Vicarage, Ilfracombe.

Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XI. 1-9. The fact that the scene of the confusion of tongues is laid at Babylon, in the plain of Shinar, shows that we have once more to do with a Babylonian tradition. Moreover, the narrative knows that Babylonia is the land of brick and bitumen, not of stone, and that it was famous for its *ziggurâti*, or temple-towers; while the statement that the builders came from the East implies an acquaintance with the Babylonian account of the Deluge, which placed the descent from the ark in the land of Nizir, eastward of Babylonia. No cuneiform account, however, of the foundation of Babylon has as yet been found, and the Babylonian tradition must have been transplanted to another country and there undergone modification, since no one living in Babylonia could have been ignorant of the true etymology of the name of Babel. That was impressed upon both sight and memory every time the name was written in cuneiform characters. As the etymology in Genesis is a purely Hebraic one, from a root not found in Assyro-Babylonian, the country in which the account took its present shape will have been Canaan. It is noticeable that the city (and not the tower only) is represented as left unfinished; it would seem, therefore, that the tradition goes back to a time when Babylon lay in a desolate and deserted condition. This must have been before the rise of the Khammurabi dynasty, when it was made for the first time the capital of a united kingdom.

1. Compare the statement in the annals of Sargon of Akkad, that after his last campaign against 'the land of the Amorites,' he spent three years in subduing all the countries by the sea of 'the setting sun,' and 'united them all into one.'

2. This verse points to a Babylonian original. Ararat was to the north of Shinar; it was Nizir where the ship of the Chaldaean Noah rested, that lay to the east of it. The word *biq'âh* does not signify 'plain,' but 'cleft,' and is a translation of a common Sumerian name of Babylon, *E*, '(the city) of the cleft,' or 'water-channel.' This cleft was where the Arakhtu, or canal, of Babylon afterwards passed.

3. The verse is written from the point of view of one who lived in a country where there was stone.

4. This shows that the primary subject of the Babylonian story must have been the foundation of the city. In place of the Babylonian *ziggurât*, or 'temple-tower,' which was used for religious and astronomical purposes, we have the *migdol*, or fortress-tower, of Palestine and the Egyptian frontier, which was built for a totally different object.

5. The anthropomorphic expression must be a quotation from the Babylonian story. 'The sons of men' refers us to the 'daughters of men,' in vi. 2.

7. Another anthropomorphic expression of Babylonian origin, the plural being used as in i. 26.

8. The first dynasty of Babylon was that to which Khammurabi belonged. From this time forward, till its destruction by Sennacherib, Babylon was a great political and religious centre, so that the period when it lay unfinished and ruined must have been of earlier date.

9. Babel is the Sumerian Ka-dimirra, 'gate of God,' translated into Semitic Babylonian as Babil. The second element is sometimes explained as a plural. The belief that the etymology of the name was to be found in *bâlal* or *balbel*, 'to con-

found,' could have originated only among the Hebrews, since the root does not exist in Assyro-Babylonian. The Assyrian root *balâlu* signifies 'to pour out,' or 'melt.' Another foreign population in Babylonia, however, the Kassites, discovered for it a similarly erroneous derivation, and in an inscription of Gandas, the first king of the Kassite dynasty, the name is written *Ba-ba-lu*, as if from the Babylonian verb *babâlu*, 'to bring.'

11. With the age of Shem we may compare the Babylonian *ner* of six hundred years.

18. Reu is the Assyrian *rêu*, 'shepherd,' a title of the Babylonian kings.

20. Serug may be connected with the Babylonian *sarganu*, 'mighty,' whence the name of Sargon.

22. *Nakhur* is found in a Kappadokian cuneiform tablet, but the meaning of the word is unknown.

23. Terah is Tarkhu, the name of a god among the Hittites (as in the names of Tarkhu-lara, king of Gurgum, and Tarkhu-nazi, king of Malatiyeh). It seems to be the same as Tarku or Tarqu (as in Tarkondêmos). Turgu, the Kassite Bel, has been compared. A cuneiform tablet states that Turku represented the god Rimmon or Hadad.

26. In a Babylonian contract-tablet, dated in the reign of Abil-Sin, the grandfather of Khammurabi, one of the witnesses is called 'the Amorite, the son of Abi-ramu,' or Abram. It must be remembered that the Babylonians included the Canaanites under the general name of 'Amorites.'

In a Minæan inscription, Haran is the name of a place. Lot would have meant 'hostage' in Babylonian.

27. Ur, Babylonian Uru, is now Muqayyar or Mugheir, on the western bank of the Euphrates, considerably to the south of Babylon. It was famous for its great temple of the moon-god, and at one time it was ruled by a dynasty of kings who claimed suzerainty over all Babylonia. This dynasty seems to have been overthrown by the 'first dynasty of Babylon,' to which Khammurabi belonged. The position of Ur, on the Arabian side of the Euphrates, would naturally attract to it Semitic settlers from the West, which was called Kisarra, 'the land of the hordes,' by the Sumerians. That such settlements of Semite foreigners from the West actually existed in Babylonia, in the age of Abraham, we now know from contract-tablets of the time of the Khammurabi dynasty. These show that there was a district just outside the gates of Sippara which

was called 'the district of the Amorites,' the land being assigned to natives of Syria and Palestine who had settled in Babylonia for purposes of trade. One of the contracts is dated in the reign of Ammi-zaduga, another in that of the father of Khammurabi. Under Ammi-zaduga, we find an 'Amorite' serving as a Babylonian official. We thus have monumental testimony to the fact that there were Hebrew-speaking settlers in Chaldæa in the Abrahamic age, and that an intimate intercourse existed between that country and Palestine.

29. The termination of Sarai is paralleled by that of Labai and other Canaanite names in the Tel el-Amarna tablets. The Babylonian form would be Sarrat, 'queen,' Heb. Sarah. In Babylonian, *sarrat* was 'queen,' *malkat*, 'princess'; while in Hebrew the converse was the case. The fact that the elder brother's wife was Sarai, while the wife of the younger brother was Milcah, indicates that here the usage of the Babylonian language is followed.

Iscah has no etymology either in Hebrew or in Babylonian, and the tautology shows that the passage is corrupt. As the same Babylonian character has the variant values of *mil* and *is*, each of which is used with much the same degree of frequency, it seems probable that Iscah is due to a misreading of a cuneiform text, which was subsequently corrected in the margin. The correction crept into the text and thus produced the present conflate reading, as well as the needless repetition that Milcah was the daughter of Haran, her father. Originally, therefore, the verse would have run: 'Milcah the daughter of Haran, the father of Iscah.'

31. The word *kharran* signified 'road' in Sumerian, and the city took its name from the fact that it stood on the high road from Babylonia to the West. Its great temple was dedicated to the moon-god like that of Ur, and was rebuilt and embellished from time to time by the Babylonian and Assyrian kings. Between Ur and Kharran the common worship of the moon-god must have formed a special bond of union, and the citizen of Ur would have found in Kharran a welcome, and all that he was accustomed to at home. That Terah should have settled in Kharran, therefore, was very natural. An inscription recently discovered at Sinjerli, north of the Gulf of Antioch, shows that among the Semites the moon-god of Kharran bore the title of the 'Baal of Kharran.'

Kharran was built on a tributary of the Belias (Assyrian, Balikh; modern, Belikh).

The Hebrew word rendered 'Chaldæes' in the A.V. here and elsewhere is *Kasdim*, with whom the Chaldees had nothing to do. The Chaldæans were the *Kaldâ* of the monuments, a tribe who inhabited the salt-marshes at the mouths of the Tigris and Euphrates, where their capital at one time was Bit-Yagina. We first hear of them in the twelfth century B.C. One of their princes was Merodach-baladan, whose conquest of Babylon caused the name of Chaldæan to be extended to its inhabitants. It is probable that Nebuchadrezzar was of *Kaldâ* origin.

XII. 5. A Babylonian would have said 'the land of the Amorites'; an Assyrian, 'the land of the Hittites.' It is only in the Tel el-Amarna tablets that we find 'land of Canaan,' as here. In these, even the king of Babylonia speaks of the land of Canaan.

6. Dr. W. Max Müller has pointed out that in the Egyptian papyrus of the *Travels of a Mohar* in Palestine in the reign of Ramses II., reference is made to 'the mountain of Sakama' or Shechem. In 'the terebinth of Moreh' we may see Martu, the Sumerian form of the name Amorite (see xlvi. 22). This would give a point to the note that the 'Canaanite' was then in the land.

8. Beth-el, called *Beth-sa-el* from a memorandum originally written in Babylonian, is mentioned by Thothmes III. (B.C. 1460) among his conquests in Palestine. Ai, the 'ruin,' was one of the many deserted towns of Canaan which had been destroyed in war.

15. Pharaoh is the Egyptian *Per-âa*, 'great house,' a title, like that of the 'Sublime Porte,' given to the Egyptian king on the earliest monuments. It was the name under which he would be spoken of to a foreigner. Thus the Assyrian king Sargon speaks of his having defeated 'Pir'u,' or 'Pharaoh, king of Egypt.' Egypt would have been under the rule of the Hyksos kings at the time of Abraham's visit; and an Asiatic would have been welcomed at their court, which was held at Zoan (Tanis), near the eastern frontier of the country. The capital at that period was thus one of the first places which a traveller from Canaan would reach.

16. The picture of the camel is not found, either in the hieroglyphs or on any Egyptian monument.

It was a Semitic and not an Egyptian animal, characteristic of the Arabs then as to-day. It was accordingly called 'the beast from the sea,' i.e. the Persian Gulf, by the Sumerians, and it is first mentioned in Egyptian literature, in a papyrus of the age of the nineteenth dynasty, under the Semitic name of *kamail* (*gamal*). That the camel, however, came at times into Egypt along with its Asiatic master is shown by the fact that Hekekyan Bey found the bones of dromedaries in the excavations he made at Memphis in 1851-54 for the Geological Society of London.

17. The Negeb or 'South' of Judah is called the Negbu in the list of places conquered in Palestine by Shishak.

XIII. 7. Perizzite, like Hivite, is a descriptive name meaning the 'fellahin' or agricultural population as opposed to that of the towns. The 'Canaanite' here denotes the town population, perhaps with a reference to the secondary significance of the word as 'merchant.'

10. The Jordan (Yordana) is mentioned in the lists of places conquered in Palestine by Ramses II. and Ramses III. Ramses III. adds to it 'the lake of Rethpana,' which must be the Dead Sea. Rethpana would correspond to a Hebrew *Reshpon*, a derivative from *Resheph*, the Canaanite god of fire and lightning, whose sons were the sparks, according to Job v. 7. The *kikkar* or 'plain' of the Jordan is mentioned by Ebed-tob, the king of Jerusalem, in one of the Tel el-Amarna tablets, where he says: 'The roads of the king [I have made] in the plain [*kikar*] and the mountains.'

The comparison with 'the garden of the Lord' is Babylonian, and refers us to ii. 8; the second comparison can have been made only by one who had himself travelled through the desert, and suddenly seen before him the irrigated fields of the Egyptian Delta green with their crops. The Zoar of this verse is not the Zoar of the Jordan valley (xiv. 2), but the Egyptian frontier-fortress Za'r, which guarded the country on the side of Asia. It is the place meant in the Minæan inscription of Abi-yada' referred to in the note on x. 25.

18. Note that the name of Hebron does not as yet exist. The Palestine lists of Thothmes III. do not contain it, though numerous places in the immediate neighbourhood are named, and it

is first found, under the form of Khibur, in the lists of Ramses III. Hebron means 'confederacy,' and it is possible that the name was derived from the Khabiri, 'confederates,' whom the Tel el-Amarna tablets describe as settled in the neighbourhood of Hebron, and as attacking the territory

of Ebed-tob, the vassal king of Jerusalem. The word *Khabiri*, 'confederates,' was borrowed by Assyrian from Canaan; thus in an Assyrian hymn we read: *istu pan khabiri-ya iptarsanni asi*, 'from the face of my confederates he has cast me off, even me.'

Recent Foreign Theology.

Strack's 'Grammar of Biblical Aramaic.'¹

THE favourable judgment passed upon the first edition of this work in THE EXPOSITORY TIMES for May 1896 has been confirmed, and the hopes we then ventured to express have been more than realised. Nothing could better attest the want felt for such a text-book as Professor Strack's than the fact that, within less than a year, a second edition has been called for. In the latter the author has carefully revised the whole work, and supplied some elements which had to be omitted in the first edition, chiefly owing to the haste with which the original issue had to be sent to the press. For instance, a new introductory section is prefixed, which is of special value for its copious catalogue of the literature on the subject. An entirely new section (sec. II) deals with the prepositions, and there are much fuller references than before to the inscriptions, as well as illustrations from Syriac forms and usages. The work, thus recast and supplemented, very appropriately exchanges the title of *Abriss* for that of *Grammatik*, and it is perfectly safe to predict that the ideal excellence of this handiest of text-books will gain for it a welcome even warmer than was accorded to the first edition.

Meyer's 'Entstehung.'²

THIS work needs but the briefest notice. For a long time to come it will be the subject of dis-

¹ *Grammatik des Biblischen Aramäisch, mit den nach Handschriften berichtigten Texten und einem Wörterbuch.* Von Professor D. H. L. Strack; 2te, grössentheils neuarbeitete Auflage. Leipzig: J. C. Hinrichs; Edinburgh and London: Williams & Norgate. M. 1. 80, gebunden, M. 2, 30.

² *Die Entstehung des Judenthums.* Von Ed. Meyer. Edinburgh and London: Williams & Norgate. Price 6s.

cussion by experts. On the present occasion we shall make no attempt to review its conclusions, but rather advise the readers of THE EXPOSITORY TIMES to follow closely all that is written about the book in these pages. In the March number (p. 268 ff.) Professor Kennedy states the aim, and estimates the value, of one part of the book; in the April issue (p. 320 ff.) we have presented the judgment of Professor Wellhausen; and in the present number we have the advantage of hearing Professor van Hoonacker, who has made a special study of the Return of Israel from the Exile. Meyer's book forms the subject of a review by Steuernagel in the current number of *Stud. u. Kritiken*, and in due time Professor Kusters may be expected to deal with it in the *Th. Tijdschrift*. While, on some points, there may be an impression that the author has distinctly failed to establish his contention (for instance, regarding the genuineness of the alleged Persian documents), there are many elements of unquestionably permanent value in the work. What most of us will probably find to be the wise course is to maintain an attitude of judicious reserve with regard to a good many of Meyer's conclusions, in the hope that the ordeal of criticism which the book will have to endure from all quarters may remove some uncertainties, if it do not elicit the whole truth. In any case it is only the bare truth to say that to every Old Testament student, of whatever school, the *Entstehung* is absolutely indispensable.

The New 'Herzog.'³

THE issue of this great work proceeds steadily. Heft 19-20 has just appeared, completing the

³ *Realencyclopädie f. prot. Theol. u. Kirche.* Herausgegeben von Alb. Hauck. 2 Band. Leipzig: J. C. Hinrichs. M. 10, gebunden M. 12.

second of the prospected eighteen volumes. From the numerous articles of interest and importance we may select for special mention the following :—

Azazel (the 'scape-goat' of A.V.) is discussed briefly but exhaustively by Professor Volck of Dorpat, who notices the many interpretations and derivations of the word. Some of these which regard it as an appellative are tempting enough, but we have no doubt the author is right in preferring to take it as a proper name. There will be some difference of opinion as to the identification, which Volck seems inclined to accept, of Azazel with Satan. The original name, he thinks, may have been that of an old heathen god connected with Semitic mythology who was regarded as the principle of evil, and who may have been transformed by the older Judaism into the ἄρχων τῶν δαιμονίων, just as was done by the later Judaism with the Philistine god *בַּעַל זְבוּב* (Beelzebub).

The important article *Baal and Bel* is written by Professor Graf Baudissin of Marburg. The bibliography of the article is very full, and will enable readers to study for themselves this subject, connected with which there are a good many questions still *sub judice*. The word Baal, it is pointed out, is used in Hebrew as an appellative to designate an 'owner' or 'possessor,' in particular as an appellation of a husband in relation to his wife. The question has been raised whether, like Molech ('king') and other terms found in the Old Testament, Baal in the sense of 'lord' is used as the proper name of a god. In such compound names for instance as Baal-Lebanon it is strongly urged by some (W. R. Smith, Stade, E. Meyer, etc.) that Baal, like the Arabic *dhu*, may designate any god as the 'owner' of a sacred place. Baudissin admits that the latter is the primary sense of Baal as an appellative, but cannot doubt that the title came to include a relation of supremacy towards the worshippers as well as towards the sanctuary. He also considers it probable that *at an early date* (here differing from W. R. Smith) the development of Baal from an epithet to a proper name took place, although the original significance was never wholly lost. An important question arises in connexion with the use of the word Baal in Hebrew proper names of the Davidic period. On this point Baudissin agrees with most modern scholars in regarding Baal as an appellation of Jahweh. The first really historical evidence for the worship of 'Baal' in Israel is in the time of

Ahab, the narratives of the Judges period having been too much worked over from the Deuteronomic standpoint to justify any certain conclusions. In Hosea and still more in Jeremiah the worship of 'Baal' (or 'the Baals') is a general designation for idolatry. The article discusses very fully Robertson Smith's theory of the Baalim as the producers of the earth's fertility. The Babylonian Bel is handled much more briefly, yet sufficiently fully for the needs of the Old Testament student.

The same author is responsible for the article *Belial*. It is held that this word in the Old Testament is always an appellative and has not yet reached the height of a proper name to which it attains (as a synonym of Satan) in 2 Cor. vi. 15. Baudissin adheres to the old derivation of the word 'without (בְּלִי) profit' (עֵלָה), the latter part of the compound being a derivative from עָלָה, in either the Qal or the Hiphil. Professor Cheyne's explanation (*Expositor*, June 1895, p. 453) of the word as a mythological survival, the name of 'the subterranean watery abyss' which lets no man return (עֵלָה בְּלִי) is pronounced improbable, although such an original sense would readily account for the transfer of the word to designate a demon or Satan (cf. the similar use of Abaddon).

The article *Bible* is of quite a general character, and thus avoids what is too common a fault, overlapping special articles. It is written by Professor Kähler of Halle.

A most interesting account is given of *Bible Societies* by Lic. Breest of Berlin. Ample justice is done to the British and Foreign Society 'whose merit it is to have first awakened the interest of the whole of evangelical Christendom in the movement for circulating the Scriptures, and to have given active help to nearly all the older Bible societies at their inception.'

Under the title *Bibellesen und Bibelverbot*, Professor Rietschel of Leipzig discusses several questions of great practical moment. To what extent, if at all, the Bible is to be directly used by the laity is in the Roman Catholic Church a matter of ecclesiastical discipline. The regulations however, are not expressed with perfect clearness, nor has there been uniformity in enforcing them at different times and in different lands. It was especially in connexion with the translation of the Scriptures into living languages that the question arose. In the early Church it is easy to prove by quotations from the Fathers that the reading of

the Scriptures was not only allowed to the laity but urged upon them as a duty. Even during the Middle Ages, while the attitude of the Church was generally unfavourable to the use of the vernacular in Divine worship, no distinct prohibition of the reading of the Bible by the laity can be quoted from papal decrees. Innocent III. (1199) is often quoted as if he had issued such a prohibition, but Rietschel shows that what he forbids is the reading and expounding of the Bible at secret conventicles by unauthorised teachers. While, however, no ordinance of universal validity was issued by the Church, it is true that from the 13th century onwards we find not a few instances of local restrictions. This was the case, for example, in France and Spain, where the moving cause was opposition to the Albigensian and Waldensian movements; in England, where the Wycliffite translation of the Bible called forth the hostile decree of the Synod of Oxford (1408); and in Germany, where the most stringent prohibition was that issued by the Archbishop of Mainz (1485-86). After the Reformation, in many Roman Catholic quarters, the reading of the Bible in the vernacular was so far from being disapproved of that it was attempted in the first instance to counterwork the influence of Luther's translation by other translations in the interest of the Church. The vacillating usage in this matter, the difference of opinion at the Council of Trent, the attempt to have the matter settled by a papal decree, and the modifications which this decree underwent at the hands of successive Popes, are all fully described by Rietschel, who also traces the varying degrees of strictness with which, in different lands, the papal restrictions were imposed. The article finally gives an account of the 'School-Bible' question which at present is a burning one in Germany.

This volume of the *Encyclopädie* closes with two very elaborate articles which will receive the attention of experts: *Bibeltext d. A.T.* by (Dillmann †) Buhl, and *Bibeltext d. N.T.* by (v. Tischendorf †) v. Gebhardt. J. A. SELBIE.

Maryculter.

The Words of the Lord Jesus.¹

AN important contribution to the well-known series of *Texte und Untersuchungen*, edited by von

¹ *Die Sprüche Jesu die in den Kanonischen Evangelien nicht überliefert sind*, von James Hardy Ropes. Mk. 5-50. Williams & Norgate.

Gebhardt and Harnack, is made by an American scholar, Professor James Hardy Ropes, formerly a student under Dr. Harnack at Berlin, and now Instructor in the Divinity School of Harvard University. The greater part of Mr. Ropes' book consists of a critical examination of 'The Sayings of Jesus which are not recorded in the canonical Gospels,' and like all recent workers in this field, he is indebted for his material to Dr. Resch's *Agrapha*, to which, as a thesaurus of *Agrapha* material, the highest praise is given. To Dr. Resch's treatment of the subject, however, exception is taken, chiefly on the ground that his results too often depend upon the acceptance of his non-proven hypothesis, that the authors of our canonical Gospels made use of an original Gospel which was written in Hebrew.

The first question to be answered is: 'Did the authors who are supposed to quote these "Words of the Lord" really regard them as Sayings of Jesus, preserved by a tradition which was independent of our canonical Gospels?' The result of Mr. Ropes' examination is that 73 passages are rejected, some being regarded as homiletic paraphrases of Sayings which, though not expressly cited, yet embody thoughts of Jesus; others are explained as free quotations of well-known Sayings which are preserved in the Gospels; whilst others make no claim to be the words of our Lord, but are ascribed to Him by Dr. Resch on grounds which Mr. Ropes deems insufficient.

A second group of 11 passages is shown to consist of Sayings which are found either in some book of the Bible other than the Gospels, or in Early Christian literature, but which, owing to failure of memory on the part of the author who quotes them, are wrongly ascribed to our Lord. There remains a third group of 69 Sayings which are undoubtedly quoted as words of Jesus, but whose historical value will depend partly on our estimate of the trustworthiness of the 'source,' and partly on internal evidence of authenticity; of these, 42 are described as historically worthless, owing to lack of testimony in support of their genuineness; 13 are classed as doubtful, in some cases part of the Saying being held to represent a true tradition; but the 14 which survive this severe critical treatment are recognised as having 'considerable historical value.' Their numbers in Resch's *Agrapha* being Logion 12, 39, 41, 43, and 74; Hebräer-evangelium-variante 11; Apokryphon

7, 8, 10, 17, 21 b; with 3 from other sources, viz., Thalmud, Tractat *Aboda Zara*; an addition to Matt. xx. 28 in *Codex Cantabrigiensis*; and 1 Thess. iv. 15-17. The reasons assigned for including the last-named passage amongst the unrecorded Sayings of Jesus are far from con-

vincing, but the work as a whole deserves the attention of all who desire to form a true estimate of the relation of the *Agrapha* to the problem of the origin of the Gospels.

J. G. TASKER.

Handsworth College, Birmingham.

Religious Enthusiasm.

A STUDY OF ST. LUKE XIX. 40.

BY THE REV. PREBENDARY WHITEFOORD, M.A., B.D., PRINCIPAL OF
SALISBURY THEOLOGICAL COLLEGE.

It would seem as if there were still room for a volume to be written on the proverbial sayings of the New Testament. Certainly the partial inquiries which have been made into the subject show it to be an interesting field of study. But its interest would naturally culminate in the Gospels. To what extent does the Master employ these current sayings, and with what design? These are questions which might be solved by diligent and devout comparison of those passages in which the proverbial element is plainly discernible. A hasty criticism might indeed prompt the conclusion that such sayings were of less intrinsic value than the other recorded words of the Lord Jesus. But the conclusion must not be permitted. It is probable from the list of the *Agrapha* that not only were such sayings most easily remembered, but regarded as most worthy of remembrance by those whose high fortune it was to have heard them.¹ The fact is clear that the moment a proverb passed those Divine lips it was transmuted, it was consecrated to eternal purposes. Precisely what was done on a large scale in the way of parables took place upon a small scale in the way of proverbs. If the former are rightly regarded as 'earthly stories with a heavenly meaning,' no less are the latter earthly aphorisms invested and inspired with a divine intention. Scarcely less interesting would a subordinate inquiry prove as to the source of such proverbs. In many instances their origin must be local and Jewish, for some are already

found embedded in the literature of the Old Testament. Yet students are too apt to regard them as the peculium of the East. Proverbs are, however, the beginnings of all serious thought, the alphabet of philosophy. As such they are cosmopolitan, and no one can fail to be struck with this note in those which appear as issuing from the Master's lips. The present quotation from St. Luke's Gospel offers an illustration of Christ's use of proverbs to which an especial interest is attached.

The occasion of the Triumphal Entry is not only too familiar for description, but defies it. Artists and poets, writers and preachers, a whole group of the picturesque school of commentators, have striven to bring the scene upon the slopes of Olivet vividly before the mind's eye. They cannot do it, they are doomed to failure. The contrast of the triumphal entry is like the contrast of the Incarnation, too tremendous, too sublime to be drawn by human pen or pencil. The only way in which the significance of the event can be grasped is upon the knees, and, maybe, alone with God, when the solitary Hosanna may be uttered, as then it passed from lips of thousands. It was, then, upon this supreme occasion—the unique hour in which Christ deliberately lent Himself to an open triumph—that He used a proverbial expression. A short-sighted judgment might suppose it too frigid and formal for such a moment, but it was a Divine wisdom foreknew that the saying would burn its way into the hearts of thousands down the ages of the Church. Meanwhile no utterance could be more apposite to the immediate occasion. The double

¹ Cf. Acts xx. 35: *μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπε Μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν.*

stream of worshippers was paying Christ a right royal tribute—through ignorance perhaps they did it; its ground was uncertain. A good man, a prophet, a worker of miracles, a possible deliverer of the nation, all this Christ may have appeared to such and such among the multitude. It was as much His wisdom as His mercy which accepted what was offered, accepted a homage which He foreknew would be so quickly, so cruelly withdrawn. For a brief moment it was theirs to offer, and He saw it and was glad. There were, however, those who saw it and were not glad. The Triumphal Entry had probably broken up the compact¹ group of Pharisees. Carried away in the sweep of the throng, they were not carried away by its spirit. They regarded the crisis with an uneasy foreboding. The desperate shift to which they were put in making their appeal to Him, rather than in offering an indignant protest to the people, indicates that they felt Christ to be Master of the present situation. So they approach Him with an order couched in terms which carefully minimised the claim and scope of His authority. 'Teacher, rebuke Thy disciples.' Then immediately fell the saying, an eternal truth in proverbial form, at once a remonstrance and a benediction, a remonstrance against hardness of heart, a benediction upon the enthusiastic temper—

If these shall hold their peace,
The stones will cry out.²

Most commentators think that our Lord had in mind the phrase of Habakkuk (ii. 11), but the prophet's denunciations on covetousness and cruelty have no parallel here, and his proverb has a different application. Old Testament literature is full of gnomic sayings, in which a hard heart and a stone are compared together. These would indeed be in the Lord's mind, as He made a current saying His own, and pronounced an eternal blessing upon enthusiasm. Rebuke Christ reserved for far different types of mind and temper: for St. Peter, when he ventured to stand in the way of His cross; for the sons of Zebedee, to show that ambition was not the spirit of the heavenly kingdom; for demons holding men's bodies in possession; for the torturing grasp

of fever; for the rage and fury of a Galilean storm;³ but never for enthusiasm. That at its poorest and lowest He must still bless.

Enthusiasm is one of those terms of which the definition is made the more difficult on account of the number of correlated expressions, excitement, zeal, fanaticism, earnestness, and the like, approaching it in sense, but not exhausting its inner significance. But allowing the full force to the derivation of the word, then 'religious' becomes a constant epithet of enthusiasm. Christians need not shrink from a word whose antecedents are clearly pagan, only that the strong and passionate feeling it represents, the fervour and glow of love, will be for them not kindled by this or that personage in a theogony, but will be the symbol and the outcome of the indwelling Presence of the Spirit of God within the heart. To make this claim is not to deny that there is an enthusiasm in a lower degree fired by objects not in themselves spiritual, prompted by no yearning of the soul Godward, yet spending itself in devotion to high aims, and noble living.

Take the case of the patriotic sentiment. Here is a typical instance of the lower type of enthusiasm, elicited by a very pure love, that of one's country, marked, as all wars of independence show, by the heroic temper. Macaulay and Kingsley, in verse and prose, with true insight, mark the resistance to the Armada as a triumph won by enthusiasm. It may be evoked in lesser ways. Men are brought by associations of birth, of education, of residence, into sympathy with cities and places beautiful and attractive in themselves. Their very names are names to conjure with. These spots become sources of the feelings of affection and reverence, and there is a kind of local inspiration about Athens, about Rome and Florence, about our own Oxford and Cambridge and Edinburgh. Humanity would be the poorer for the loss of such places, because there would be a corresponding loss in the sum of enthusiasm.

Or, as no less felicitous source, there is the zeal inspired in and through a man's life work. This is not impossible in the humblest occupation, or the dullest of professions wherever there is a strong sense of duty, and an appreciation of the inherent dignity of work.

Or, again, this lesser enthusiasm may be evoked

³ The verb *ἐπιτιμᾶω* is uniformly used. The passages are too numerous for quotation.

¹ *τινὲς τῶν φαρισαίων ἀπὸ τοῦ ὄχλου.*

² The gnomic form is more plainly discernible in the Greek, and is enhanced by the omission of the adverb, 'immediately,' of our A.V.

by a crisis—the witness of some golden deed, or at the recital of some dauntless resistance to oppression or cruelty.

Yet more truly, as most frequently, it is at once called out and exhibited in strong affection. Many a man's heart may be dead and hard as a stone to any passion for country or birthplace—dead to any sense of the beautiful in nature or of the grandeur of work, yet here full of passion and life. It is a matter of experience to anyone who has knowledge of human nature, that there are many men who will exhibit not one trace of eager interest upon any subject upon earth until you touch their family, their home. Then indeed, and often by accident, you touch a chord which vibrates. A memory thus revived of brother or sister, father or mother, husband or wife, son or daughter, kindles the eye and lights the face.

The vital spark, the heavenly flame, is not yet extinct.

As they review the causes of the Triumphal Entry, one commentator declares that the multitude was prompted by patriotism, another finds in it an indignant protest against the Pharisaic temper and action, a third supposes that the beauty of the scene and the contagion of a crowd caused this passionate outburst, a fourth finds a sufficient reason in the transient admiration for the life and work of the Prophet of Nazareth. These suggestions are not mutually destructive as theories. All these factors were present and forcible. The place an inspiration, a deep-seated mistrust of Christ's natural foes, the national hope and its possible chance of realisation in and through Him, these thoughts and aspirations were enough to produce strong emotion and a demonstration of favour such as Jesus never had received before, nor would again receive in His earthly life.

What, however, remains quite clear amid any uncertainties is this. Christ discerned what commentators must guess at, and in unmistakable phrase—unmistakable because it was proverbial—pronounced his most emphatic commendation on the spirit and consequent action of the multitude. He blessed this homage, unworthy, incomplete and transient as it was. How full of a grave import, how full of strong consolation to Christians down the ages, to mark when and on whom the word of praise was bestowed; for at the root of all He discovered love. That was the redeeming feature, and He could not but bless it.

The higher enthusiasm, save within the experience of the Lord's earthly life, is rare still. It is its fate to be counterfeited, travestied, caricatured. A cold criticism frowns upon it, and since our age is nothing if not critical, religious enthusiasm is disregarded if not despised to-day. It is held to be an interference with the scientific temper, a thing purely of the emotions, and therefore destructive of true mental balance. This is simply because the caricatures of enthusiasm attract more notice than its real and genuine presentment. Bishop Warburton, in the eighteenth century, could not distinguish it from the fanaticism of the Anabaptists, and so he defines enthusiasm as 'that temper of mind in which the imagination has got the better of the judgment.' Many to-day would accept such a definition, not so much because they have really tested its accuracy, as because they dislike the crude extravagances of the Salvation Army. Yet once granted that enthusiasm is the indwelling of God within the heart, once granted that that Presence is marked inevitably by love, having the strong expulsive power belonging to every high affection, yet casting out only that which offends, love consecrating life and ennobling work, then at our peril we ignore and despise that which is the moral dynamic of Christianity—

A fervent, not ungovernable love.¹

Enthusiasm in the lower planes is a note of power and genius. In the higher plane of religious experience it is a mark of the energy of the spiritual life. Human temperaments are indeed of infinite variety, and our judgment upon them are always imperfect, and will mostly have to be reversed. But one issue is clear, that wherever the heart is as stone, and love is cold, and devotion cautious and calculating, then a man is still far from the kingdom of God.

Hence enthusiasm is a temper to be quickened and cherished in Christian souls. True, that it cannot be possessed to order, for 'love,' as the writer of the famous essay on 'Enthusiasm of Humanity' declares, 'knows no imperative mood.' But while it is finally a divine gift, it is appropriated by the human will. The heart is first surrendered and then possessed, and once possessed there is no possible limit to the power of such a spirit and temper, for it is thus that 'God worketh in men, both to will and to work for His good pleasure.'²

¹ Wordsworth.

² Phil. ii. 13.

Could Jesus Err?

BY THE REV. THOMAS WHITELAW, D.D., KILMARNOCK.

II.

THE third example of imputed error—and that on which most stress is laid—is derived from Christ's interrogation of the Pharisees concerning the Davidic Sonship of the Messiah, as recorded in the first three evangelists (Matt. xxii. 41-45; Mark xii. 35, 36; Luke xx. 41-44): 'If David then calleth Him Lord, how is He his son?' Accepting the historicity of this question placed by the Synoptists in Christ's mouth, and repudiating the extraordinary notion of Strauss, Holtzmann, and others, that Christ purposed thereby to assail the popular belief that the Messiah should be David's son, Professor Schwartzkopff engages to convict Christ of error in respect of both the authorship and the sense of Psalm cx., on which the question is based. In the attempt to fulfil this contract, twenty-two pages of argumentation are expended,—which shows how hard the Professor finds it to make out his case,—but nothing really new is advanced. The Psalm, it is argued, could not have emanated from David, because 'of no single Psalm can the Davidic origin be now asserted with any degree of certainty'—the titles which ascribe them to the son of Jesse having been affixed at least 500 years after his decease . . . ; because 'the office of the priesthood could never have been assigned to a king as something special, at a time when sovereigns were accustomed to exercise, but only when they had ceased to perform, sacerdotal functions,' *i.e.* not in David's time but after the Exile; because 'no theocratic ruler (in Israel or Judah) could ever have looked upon a descendant of himself as his Lord, or upon himself as a servant of anyone but God, not even of Messiah'; and because 'no sufficient proof exists that David's poetical efforts ever partook of a specifically religious character.' Nor, if David did compose the Psalm in question, the Professor argues, could he have referred to Messiah, because no prophet's outlook, it is alleged, could have extended beyond his own immediate horizon, so that David must have had in contemplation some near (say, Solomon) rather than some distant successor (like Messiah); because 'David never had a conception of Messiah,' in which case it is clear

he could not have written about Him; because when the Hebrew prophets did allude to Messiah, they were accustomed to speak of David as 'the type (Vorbild), original (Urbild), and even model (Musterbild) of the Messiah,' but never of Messiah as either David's Son or David's Lord; and chiefly because 'in order to be able to foresee this future priest-king, David must have had before his eyes a more exalted picture than the greatest prophets of the most flourishing period of prophecy ever had,' which, of course, would have been 'a measureless anachronism,' utterly subversive of the sacred law of prophetic evolution. In either case, whether Christ accepted the Davidic authorship or the Messianic reference of the Psalm, in Professor Schwartzkopff's judgment He stands convicted of error. Nor need it be questioned that this conclusion is inevitable, and the defenders of Christ's inerrancy will be forced to throw up their brief if the above critical positions are impregnable. But, seriously speaking, can a fair-minded reasoner claim that even one of them has been placed beyond challenge?

With respect to the authorship of the Psalm, the following considerations may be pondered. Granting for the moment that the titles were affixed to the so-called Davidic Psalms 500 years after David,¹ does it not seem a large order to ask acceptance of the proposition, that all of these titles were wrong? That not so much as one of them rested on carefully sifted and authentic tradition? That the Hebrew rabbis in every instance erred in their reckoning, while German scholars, living 2000 years later, never miss

¹ Although the *final* redaction of the Books of Samuel may have taken place in the fourth century, it does not follow, as Schwartzkopff after Cornill imagines, that the titles to some of the Psalms may not have been affixed much earlier than this. David's history was known to the eighth century prophets, and, assuming the Psalms to have been in existence then, some at least of their superscriptions might have been then prepared. Besides, at the most, neither Cornill nor Driver professes to have established more than that the titles are not all reliable: neither has proved them to be all wrong. The subjective test—the correspondence of the titles of the Psalms with their contents—is one upon which equally competent critics may reasonably differ.

the mark in finding both a date and an author (when they want one) for the strayed songs or 'lost chords'? Had only the critics been less sweeping in their demands, they might have more readily obtained credence. Had they seen their way, for example, to entertain the suggestion that perhaps they themselves might not be infallible,—an extremely violent supposition, no doubt,—and that probably the Hebrew rabbis knew a little about their own religious books,—which, it must be granted, is preposterous!—ordinary persons might have been disposed to bow to the superior learning of modern scholars. As it is, these must not be surprised if the average intelligence should argue that the likelihood is that the rabbis were occasionally right in their conjectures, and most probably in this instance in which Christ confirms their judgment.¹ Then it puzzles untrained intellects to discover why it should have been impossible for David to conjure up before his imagination the picture of a priest-king like himself, but perfectly possible for an unknown psalmist 500 years afterwards to conceive such a lofty ideal, when king-priests no more existed? And just here, again, one not an expert might want to know how it came to pass on evolution principles that the king-priest conception of Israel's sovereignty, which, according to Schwartzkopff, was its 'ideal' conception, realised itself in David's time, and not in the post-Exilic era? Was not this pretty much like setting evolution at defiance, if not turning it upside down? As for the allegation that theocratic kings in Israel—like the Pharaohs of Egypt, the Sennacheribs of Assyria, and the Nebuchadnezzars of Babylon, or like the emperors (say) of Germany and China at the present day—found it a stiff mental exercise to imagine any successor who could be more distinguished than themselves, why should this have hindered David, under the Spirit's guidance, from representing Messiah as his superior? That he could have done this in exceptional circumstances it is doubtful if Professor Schwartzkopff would deny (see below); that he actually

did this is what Christ asserts. To complain that David should not have called himself the servant of anyone but God, and therefore not of Messiah, is to assume that David could not have risen in a moment of supernatural inspiration to the idea of a divine or at least superhuman Messiah. It is arbitrary criticism with a vengeance to cite 'the only authentic song of David's handed down to us, the song of the bow, 2 Sam. i. 19-27,' as a proof that David never composed a 'specifically religious poem,' and that therefore Psalm cx. never proceeded from his pen.

As little satisfactory are the grounds upon which all reference to Messiah is excluded from the Psalm. That Old Testament prophets, 'in exceptional cases justified by special circumstances,' could look beyond their immediate environment, Professor Schwartzkopff allows (p. 24). That they often did so, Peter in his First Epistle distinctly affirms (i. 11, 12). Christ claimed the 110th Psalm as a specific illustration of this truth; while Driver admits that 'the Psalm is a Messianic one, and that the august language used in it of the Messiah is not compatible with the position of one who was a mere human son of David.' But if a post-Exilic writer could look beyond and above his environment to a superhuman Messiah, why could not David have done the same? Of course, if David never possessed a conception of Messiah, as Professor Schwartzkopff endeavours to demonstrate by an examination of Nathan's promise to David (2 Sam. v. 12-16), David's thanksgiving to Jehovah (2 Sam. vii. 18-29), and David's last words (2 Sam. xxiii. 2-7), it will follow that, even though written by David, this Psalm could not have had an outlook towards his Greater Son. But, while conceding that in all three places lay a primary reference to Solomon, it is enough to reply that many competent exegetes hold that the language, when fairly interpreted, cannot be restricted to one or even to all of David's royal descendants, but attains its full significance only when applied to Him who appeared in the fulness of times, and of whom it was spoken: 'And the Lord God shall give unto Him the throne of His father David.' Then, that David did not picture Messiah as 'another David,' but as his 'Lord,' simply shows that Jesse's son was not so egregiously vain as some moderns think he should have been, but was endowed with more modesty than these are disposed to give him credit for. Imagine the

¹ Here it is worth observing that Ewald agrees with Hengstenberg in acknowledging that if the title of this Psalm be accepted as correct, the conclusion drawn by Christ in the Gospels was valid, whereas, if the title was inaccurate, the conclusion was wrong. Schwartzkopff and Driver unite in saying that even if the title was inaccurate, the Saviour's argument was not affected thereby; but, of course, these scholars are too modest to expect everybody to recognise them as superior to their predecessors just named.

conceit that Saul's successor must have exhibited had he been guilty of holding up himself as the type of Messiah! And conceive, if that be possible, the scorn with which his boundless egoism would have been reprobated by the critics! Like old Moses, for talking about a prophet like unto himself, young David for singing about a Messiah like unto himself would have been impaled upon the sharp stake of pitiless critical railery! But because the sweet Psalmist avoided the venerable lawgiver's supposed indiscretion, he has incurred the hot displeasure of his friends. For friends of David not a few of his nineteenth century critics claim to be. In denying him the authorship of the 110th Psalm, and in contending that even though he wrote it he could not have dreamt of Messiah, do they not seek to wipe from his fair fame the scandal of subverting the sacred law of evolution? For this is what it comes to, they keep on assuring the unlearned, if once it is allowed that before David's eyes flitted a loftier conception of Messiah than was cherished by the great prophets—Isaiah, Jeremiah, and Ezekiel. It is idle to interpose that the facts of Old Testament Scripture do not establish the modern development theory of Israel's religion, unless by first cutting and carving the documents in accordance with the preconceived theory, or to suggest that it is reasoning in a circle first to demonstrate the evolution law of Israel's conception of Messiah

by denying that David could have written Psalm cx., and then to parade that law as evidence that David could neither have penned the Psalm nor thought about Messiah. Yet pretty much after this fashion does the German professor build up his accusation against Christ. David could not have produced the 110th Psalm, because then he must have foreseen Messiah as his Lord. No Hebrew prophet could have had such a vision of the distant future unless it had been specially revealed to him. Such special revelation is forbidden by the law of prophetic development which criticism has invented. Jesus affirmed that such special revelation had been vouchsafed to David by the Spirit; that David had foreseen Him, the Messiah, in the distant future, and that David had composed the Psalm in question. Therefore, is the Professor's unwritten but implied conclusion, since the critics are unquestionably right, Jesus was undoubtedly wrong. Those who are satisfied with this reasoning must be easily pleased.

In closing this section of his treatise, Professor Schwartzkopff assures his readers that the above instances of so-called error on the part of Jesus belong to the most important that come before one in the New Testament. The remark sets one wondering what the least important might be, and what form the evidence offered in proof of them might assume.

Point and Illustration.

MESSRS. OLIPHANT ANDERSON & FERRIER have just published an attractive crown octavo volume by an accomplished American preacher. Dr. Newell Dwight Hillis is the preacher; *A Man's Value to Society* is the title of the book. The book is further described as 'Studies in Self-Culture and Character.' In short, it is a volume which the librarian must place in the most elastic of all his shelves, the shelf where the *Essays* stand. But it must not be left standing there. For it is a very able and original book. Do not dream, because the three anecdotes that follow are quoted from it, that it is a gathering of crumbs from the ordinary raconteur's table. The book was being read, and with quite uncommon pleasure, and the anecdotes came in the course of it.

The Inner Motive and the Outer Fact.

When Coleridge the schoolboy was going along the street thinking of the story of Hero and Leander, and imagining himself to be swimming the Hellespont, he threw wide his arms as though breasting the waves. Unfortunately, his hand struck the pocket of a passer-by, and knocked out a purse. The outer deed was that of a pick-pocket, and could have sent the youth to jail. The inner motive was that of an imaginative youth deeply impressed by the story he was translating from the Greek, and that inner motive made the owner of the purse his friend, and sent young Coleridge to college. Thus, the motive made what was outwardly wrong to be inwardly right.

Nothing Covered.

The story has been told recently of a burglar who accidentally discharged a magnesium light connected with a kodak on the shelf. The hour was midnight, and everyone

in the house was asleep. But the kodak was awake and at work. Frightened by the sudden light, the thief fled, leaving his spoil behind. But he also left his photograph. The next day, in the court, the kodak convicted him. Thus the new science is causing each man to stand in the centre of an awful photographic and telegraphic system, which makes an indelible record of man's words and deeds. No breath is so faint that it can escape recording itself; no whisper so low, no plan so secret, no deed of evil so dark and silent. Memory may forget, but nature, never. Upon the pages of the physical universe the story of every human life is perpetually before the Judge of all the earth.

Where Ignorance is Laziness.

Ignorance is want of mental animation. The scientist tells us the Patagonians sleep eighteen hours each day, with a tendency to doze through the other six. Their minds are unable to make any kind of movement, and the Chief once told Sir John Lubbock that he would love to talk were it not that large ideas made him very sleepy.

Here is a paragraph from a book of *Ministerial Table-Talk*, lately published by Mr. R. D. Dickinson. The Rev. John J. Pool, B.D., is its author.

Peter M'Kenzie.

The late Peter Mackenzie was full of homely illustrations. Addressing some farmers in East Anglia he said: 'Some men are like pigs, they can never look up until laid on their backs.' This peculiarity of the pig's eye many of the farmers had not noticed, but on their return home they sought to verify Peter's statement, and found it was correct. Said the preacher, applying his quaint illustration: 'Some men are so sordid, their eyes are always down upon earthly things, that they cannot be induced to look up or think of heavenly things until the Lord, by affliction, lays them on their backs.'

Rebuking selfish Christians, Peter asserted that 'there are some people so selfish that they would monopolise God if they could, and gather up all His light. But look at the matter fairly, and see what a blunder they make. What would happen if a man could monopolise the sun? Try and focus all the sun's rays upon your little self. Do you feel warm and comfortable? Why, man, it would melt you! *There would be nothing left of you but a grease spot.*'

The first volume of a very popular German book in answer to Darwinism was lately translated and issued in this country by Messrs. Burns & Oates, under the title of *Foundations of Faith*. The style of its criticism may be gathered from the following page:—

While the bee is constructing its comb after the laws of stereometry, the funnel-roller (*Rhynchites betula*), a beetle not quite so large as the house-fly, is engaged in differential and integral calculus. Nature has intrusted to it a task of some difficulty, for it must provide for a sufficient progeny, under conditions by no means favourable to it. To begin with, it can lay but few eggs, and these are exceedingly sensitive to the influence of the weather, especially to sunshine and moisture. Further, they must be well concealed from robbers of all kinds; and finally, as the maggots of the funnel-roller are blind, they must have their proper food at hand as soon as they are hatched. This food consists of the dried leaves of the birch and other trees. Now, how shall the poor little beetle fulfil all these requirements at once, and in the first generation? For had it not fulfilled them, it must have been the last as well as the first of its race. Let us imagine that, like man, it was capable of thought and calculation. What must have been its reflections? Something of this sort, one may fancy.

First, thinks the tiny *Rhynchites*, I ought to know what my maggot eats. This I do not know by experience, because I am the first *Rhynchites betula*, my ancestors having belonged, according to the *Origin of Species*, to another order of living things, or even to inanimate matter. I will try birch leaves, and lay my eggs in those—but no, I dare not do that, some sparrow will devour them, or the sunshine and rain will kill them. I have it! I will make a roll or funnel of a birch leaf, and lay my eggs in that. Now, let me see, the simplest way will be to roll the leaf from the point towards the stalk—but no, for then I shall have to roll the hard mid-vein, and I have not strength enough for that. Shall I begin with the side of the leaf?—that, again, is too heavy for me, for it will give me the whole broad surface to roll; besides, the leaf would remain fresh, and my maggots cannot eat fresh leaves. Would it not be best to cut the leaf through diagonally?—only I must leave the mid-vein, or the leaf will fall to the ground and rot. How shall I make the cut so that when I roll the leaf it shall form a proper funnel? If I had ever seen how a female of the *Rhynchites betula* constructs her funnel! But my mother belonged to a lower order, according to Darwin, and even had she been a funnel-roller, I was not in existence at that time to mark how she made ready for my arrival. I will therefore see how I can best make my incision under the given conditions. Having made my calculation, I find a straight line to be impracticable, likewise a circle or an ellipse. I can obtain the most suitable line if I consider the edge of the leaf as the evolvent, and by means of differential and integral calculus, cut the resulting involutes into the leaf, so that my rolling lines shall be perpendicular to the given leaf-edge, and shall, at the same time form a tangent each time to the evolute. Following this rule, I must make a cut in the right side of the leaf from the edge to the mid-rib, somewhat in the shape of an upright S, and in the left in the shape of a recumbent S. I then roll the right side from the edge to the mid-rib, fold the left over it, and use the point of the leaf as the cover of the funnel. In this way my young are provided with a secure shelter.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE EARLY CHURCHES OF GREAT BRITAIN. BY J. HUNT COOKE. (*Alexander & Shephard.* Crown 8vo, pp. vii, 120. 2s. 6d.) We have previously defended novels with a purpose, now let us defend a history with a purpose. Why should not a history have a purpose, if it does not twist the facts to fit that purpose? How can a history, or any other human invention, help having a purpose? The historian who professes to have none, does not know what he says or what he does. Mr. Hunt Cooke's purpose is to show that the early Christianity of our land was evangelical. And unless he twists facts terribly and with surpassing adroitness, he has done it.

REGENERATION. BY JOSEPH ANGUS, M.A., D.D. (*Alexander & Shephard.* 8vo, pp. 133. 6s.) This is the first series of a new lectureship which will be heard of. It is the Angus Lectureship—founded not by, but as we understand in honour of Dr. Joseph Angus, late principal of Regent's Park College, and he himself is the first lecturer.

Dr. Angus was free to select from the whole field of religious thought,—he was able to discern what is important from what is subordinate,—and he chose the subject of *Regeneration*. He chose the subject of *Regeneration* because it was the subject of the greatest importance in religion, and because it was at the present moment most misunderstood and abused. And when he had chosen his subject he handled it in the light of this pressing abuse, briefly, clearly, biblically; not as a scholastic theologian would, but as a modern reformer who knows the time is short and the issues momentous. The inevitable Notes are found at the end. They too are short (we could sometimes have had them longer), and they mostly reach their purpose. Just one thing is wanting to make this book most eventful: a carefully prepared index; it has no index at all.

TEXTS AND STUDIES. APOCRYPHA ANECDOTA, II. EDITED BY MONTAGUE RHODES JAMES, LITT.D. (Cambridge: *At the University Press.* 8vo, pp. cii, 174. 7s. 6d. net.) To begin at the end, the price of these *Texts and Studies*

is a wonder. No doubt the University Press accepts the responsibility, and cheerfully. But it is a wonder and a very great boon. This is a thick octavo; it is filled to the brim with expensive and beautiful printing; it signifies enormous research and thought on the part of a distinguished English scholar; and yet you see the price.

This is the second series of *Apocrypha Anecdota* which Dr. James has edited. It contains the text and translations of (1) A Fragment of the Acts of John; (2) The Acts of Thomas; (3) Letters of Pilate and Herod; (4) Letter of Tiberius to Pilate; (5) The Greek Apocalypse of Baruch; and (6) The Testament of Job. It contains introductions to all these apocryphal writings, as well as to the Acts of Andrew. It gives Additional Notes; and it closes with an Index Rerum.

No doubt the appeal the book makes is to the few. But it is an unmistakable and most attractive appeal. And the number of those who are interested in the early Christian writings is steadily, even swiftly, on the increase. There is probably no department of knowledge that is winning its way more victoriously. So let us not be behind-hand. These *Texts and Studies* are the indispensable and most delightful avenues into this most fascinating field of thought.

TEXTUAL CRITICISM OF THE NEW TESTAMENT. BY GEORGE SALMON, D.D. (*Murray.* Crown 8vo, pp. xv, 161. 3s. 6d.) Few men can popularise a subject as Dr. Salmon can. He wrote on the *Introduction to the New Testament*, and commercial travellers were said to be reading it in the trains. Now he writes on textual criticism, and the same generous exaggeration may be hazarded. It is a popular book; so Mr. Murray has published it at a popular price. And as it should be with a popular book, it takes no violent side; it simply tells the story, and gives you an interest in the subject.

THE LATIN KINGDOM OF JERUSALEM. BY LIEUT.-COL. C. R. CONDER, LL.D., M.R.A.S., R.E. (*Palestine Exploration Fund.* Post 8vo, pp.

443. 7s. 6d.) Of that fascinating period of history which we call the Crusades, the literature is already copious. But there is room for a work like this. In this volume Col. Conder writes the story of Western Asia, with Jerusalem as its centre, under the rule of the Franks. He writes as a historian, but still more as a geographer—let us say as a geographical historian, for the phrase would now be easily understood. The sources for this history are not numerous, and they are well known. But to the sources Col. Conder brings a quite unique knowledge of the Land, and it is that unique knowledge that makes him the unique historian of the period. There is life and interest in the volume beyond all ordinary expectation. And it may be confidently expected that Col. Conder's reputation will carry his book into many libraries and homes where this special part of the great subject of the Crusades has awakened but little interest yet. The committee of the Palestine Exploration Fund has published the volume in a worthy way and at a most reasonable price.

MAN'S PLACE IN THE COSMOS. BY ANDREW SETH, M.A., LL.D. (*Blackwood*. Crown 8vo, pp. 308. 7s. 6d. net.) The title, Professor Seth acknowledges, is somewhat ambitious for a volume of essays. But the defence he makes is sufficient. For you do not need to range and ransack the Cosmos to find man's place in it. One sentence, a single word, discovers the place man occupies. That word is Freewill. And inasmuch as Professor Seth makes the freedom of man's will the inspiration and intention of every one of the essays which his book contains, he justly calls his book *Man's Place in the Cosmos*.

The freedom of man's will—Professor Seth finds that the foundation of his philosophy, the possibility of his religion. It is a freedom within limits, of course. 'There is a destiny that shapes our ends, rough-hew them how we will.' Nevertheless we may rough-hew them. And that power, that privilege, that constraint upon us, makes us different from all the things that are around us. That privilege gives us our responsibility, and our responsibility gives us our manhood.

The essays are five: (1) 'Professor Huxley on Nature and Man'; (2) 'The Present Position of the Philosophical Sciences'; (3) 'The New Psychology and Automatism'; (4) 'A New Theory of the Absolute'; (5) 'Mr. Balfour and his Critics.'

CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES. PHILIPPIANS. BY THE REV. H. C. G. MOULE, D.D. (Cambridge: *At the University Press*. Crown 8vo, pp. xl, 116. 2s. 6d.) Dr. Moule's Greek *Philippians* is marked by the scholarship of his English edition. It is also distinguished by its insight. And having these two, and in that degree, it possesses all things.

THE GOSPEL OF PRAYER. BY W. E. WINKS. (Rochdale: *Champness*. Crown 8vo, pp. 212. 2s.) The *Gospel of Prayer* is St. Luke's Gospel. And Mr. Winks gathers out of St. Luke's Gospel all the examples and encouragements to prayer. It is an exercise we should do for ourselves. For it is itself a kind of prayer, and teaches us to pray. And then if we wish to know how to use what we have gathered, Mr. Winks will tell us. For he has made some very impressive addresses out of his materials here.

FOUNDATION TRUTHS OF SCRIPTURE AS TO SIN AND SALVATION. BY JOHN LAIDLAW, M.A., D.D. (*T. & T. Clark*. Crown 8vo, pp. 131. 1s. 6d.) Observe the whole title. It is not *all* the foundation truths of Scripture, so that the inevitable criticism of the omission of the Church or the like is met already. Nevertheless the foundation truths that are here will do. For they contain: Sin, the Saviour, Redemption, Salvation. And Professor Laidlaw has presented them in a thoroughly biblical and practical way. The passages are carefully gathered and grouped. The relations of one topic to another are skilfully shown. The whole field is covered in a lucid and teachable narrative. We venture to predict for this volume as great a success as almost any volume of the 'Handbooks' series.

ON THE THRESHOLD OF THREE CLOSED LANDS. BY THE REV. J. A. GRAHAM, M.A. (Edinburgh: *R. & R. Clark*. Crown 8vo, pp. xx, 166.) A lavishly-illustrated, hopelessly-written, and altogether welcome new volume of missionary labour. It will furnish the information which many a 'guildsman' seeks. It will add a new 'field' and a new friend to the store of our missionary interests and prayers.

THE FAERIE QUEENE. BOOK I. EDITED BY KATE M. WARREN. (*Constable*. Fcap. 8vo, pp. xx, 243. 1s. 6d. net.) The special claim which this school edition makes is on account of its accurate text, clear printing, and serviceable glossary. And the claim is made good. The glossary, in particular, is so full and useful that the necessity of elaborate annotations is done away.

JESUS CHRIST BEFORE HIS MINISTRY. BY EDMUND STAPFER. (*Dickinson*. Crown 8vo, pp. 182. 4s.) Professor Stapfer is an authority on the antiquities of Palestine, and so in the new Life of Christ which he has begun to write, and of which the first volume is before us, he uses his intimate knowledge to restore the Life as it may have appeared to an observant fellow-citizen of Nazareth. The picture is distinct and probably reliable.

THE MEASURE OF A MAN. BY THE REV. ANDREW HENDERSON, LL.D. (*Gardner*. Crown 8vo, pp. 204.) These sermons recall Phillips Brooks. They do not imitate Phillips Brooks. They only reveal a mind that seems built on similar lines. There is the same disregard for the 'fundamentals,' the same lavish of language and of mind on the niches and nooks of the temple of the gospel. There is also the same—most unmistakable—evidence that the 'fundamentals' are safe and sound, and that, just because they are safe and sound, they may safely be passed in silence.

THE GOSPEL OF THE DIVINE SACRIFICE. BY CHARLES CUTHBERT HALL, D.D. (*Hodder & Stoughton*. Fcap. 8vo, pp. 313. 4s. 6d.) In this attractive little volume Dr. Hall discourses on the most attractive of all theological subjects—the doctrine of Christ's Atonement. And he discourses most attractively. For he has come to his beliefs by his own road, chiefly by the road of suffering, and he expresses them humbly and fearlessly. Now, we do not think that anyone should speak of the Atonement in any other way; we do not think it is worth one's while. Theories are necessary, of course; but they must be reached after experience, not before. Some say theories are useless; some that they are impossible; both are wrong. But your theory is no use to me, and mine is nothing to you. So

great is the depth of the riches of the knowledge of the Atonement, that I must discover my theory of it out of my glad shelter within it. So all that Dr. Hall can do for us is to say how he came into the shelter, and then how he formed *his* theory out of that.

THE LARGER LIFE. BY THE REV. E. G. MURPHY. (*Longmans*. Crown 8vo, pp. xii, 238. 5s.) The modern American preacher is the very antipodes of the mediæval saint. The one went out of the world as nearly as he could; the other goes into it as far as he possibly can. These sermons are typical of the modern American attitude. Their motto is 'All things are yours.' On their best side they obey the apostolic injunction to leave the first principles and to go on unto perfection; on their worst they forget which *be* the first principles of the oracles of God. They are addressed to an audience that can think, or at least that loves to think it can think. And so, whatever they may have been to those who heard them, and whatever they may have done for them, to us who only read them, they are refreshing and pleasing beyond all ordinary comparison.

CHRIST'S TEMPTATION AND OURS. BY THE RIGHT REV. A. C. A. HALL, D.D. (*Longmans*. Crown 8vo. pp. xvii, 155. 3s. 6d.) In undertaking the Baldwin Lectureship for 1896, the Bishop of Vermont undertook also to speak to the students of the University of Michigan, and help them if he could. So he left the theological outside world alone. He went in and even carried no notes with him. He spoke to young men about temptation. He spoke to help them to overcome. There is, therefore, not even the terminology of apologetic here. There is the manly sympathy that opens the door to conviction, and there is the ring of sincerity that drives the conviction home. The questions are two: Why we should be tempted? and how Christ could be tempted? And in the double answer the two come together—our temptation is Christ's, Christ's victory is ours.

PROSE WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, 2 vols, pp. xiv, 322, 405. 10s.) Professor Knight proceeds with his unique edition of Wordsworth; the publishers

proceed to give it in unique beauty of production. These two volumes contain the 'Prose Works.' And the two words must be put within inverted commas, for the phrase is used technically. The Letters are reserved for subsequent volumes; these are the 'Prose Works' only. And in this edition the Prose Works are given in chronological order, as they never were given before. In short, all that at present can be done, whether by publisher or editor, for Wordsworth, is being done for him here. He who has not this edition of Wordsworth has not Wordsworth.

THE MODERN READER'S BIBLE. ISAIAH. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. Small 4to, pp. xxv, 260. 2s. 6d.) *The Modern Reader's Bible* is one of the boldest ventures of our day. Professor Moulton has no concern for criticism. And yet in the very heart of it he arranges book after book of the Bible according to his own ideas. We are all waiting to see what the critics are to make of *Isaiah*. Professor Moulton suddenly says: "That is what I make of it." And we find ourselves in a world that is as unfamiliar to us as the most radical critical treatment could make it. But our first alarm soon passes into pleasure and into much profit. In this way *Isaiah* may be read: it cannot be so easily or so usefully read in any other way.

ELEMENTS OF HEBREW. BY MICHAEL ADLER, B.A. (*Nutt*. Fcap. 8vo, pp. 48. 1s. net.) The little book must have a teacher at the very start; then all goes well. It is full of exercises which are the result of much sifting.

FAMOUS SCOTS: FLETCHER OF SALTOUN. BY G. W. T. OMOND. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) Fletcher of Saltoun introduces a welcome variety into the 'Famous Scots' series. He is the first politician we have received. And that he was more than politician—that he was author, adventurer, and something else—gives the contribution the more colour and variety. Mr. Omond falls at once into line with his subject. Five pages are read, and the reader is caught in the whirl and sweep of Scottish politics and Scottish character of that day. He is caught and never lost again, to the very end the interest lasts—an absorbing, exciting interest—till out of the

rushing stream the reader escapes at last with the gain of one gallant Scotsman understood and remembered for ever.

KINGLESS FOLK. BY THE REV. JOHN ADAMS, B.D. (*Oliphant Anderson & Ferrier*. Fcap. 8vo, pp. 181. 1s. 6d.) It is most surprising that so many publishers should have missed the mark with Children's Sermons, and that Messrs. Oliphant with their 'Golden Nails' series should have hit it so exactly. Here is the eighth volume already, and it is just as pleasant as its predecessors, just as human and childlike, just as outward and attractive, just as evangelical and impressive, just as sure of complete success.

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WITHIN. BY THE REV. ANDREW MURRAY. (*Service & Paton*. Fcap. 8vo, pp. 110. 1s.) Four of Mr. Murray's Convention addresses are preserved in this attractive little book. They are just as well worth preserving as any we have seen. And what that means they can tell who have read or heard the addresses which have won so many to the hunger after righteousness. The topics of these four are: (1) 'The Kingdom of God'; (2) 'The Indwelling of God'; (3) 'Jesus Christ in You'; and (4) 'Daily Fellowship with God.'

THE FOUR FIRST THINGS. BY J. E. A. BROWN. (*Elliot Stock*. Crown 8vo, pp. 155.) If this book finds favour we will write the next ourselves. For it surely should be possible to write commonplaces in slipshod English, and call them Essays. Twice there is a flash. The title of one chapter is 'The Sense of Humour in its Relation to a Future State.' The title of the next is 'The Sorrows of Our Guardian Angels.' But the first essay is only a laboured effort to say what humour is; the second is only an apology—

which does seem necessary under the circumstances—for believing in guardian angels at all.

THE IDEAL CITY. BY THE REV. JOHN THOMAS, M.A. (*Stockwell*. Crown 8vo, pp. 260. 3s. 6d.) It is the City of St. John—the City of the Revelation. In a course of as accurately exegetical, as wholesomely practical sermons as you ever read, Mr. Thomas describes the City, and makes you long to dwell in it. If this subject has not been handled in your pulpit yet, we envy you your happiness in finding it, and in finding this book to guide you into it. Nay, it will guide you into the whole Apocalypse, and give you many sermons and great spiritual stimulus.

DOGMA IN RELIGION. BY JOHN KINROSS, D.D. (*Thin*. Crown 8vo, pp. xii, 342.) Dr. Kinross is Principal of St. Andrew's College in the University of Sydney. In that position, Professor Flint here tells us, he has done much faithful and successful Christian work. It is evident from the book itself that one subject occupies his mind beyond others—the unity of the Church of God. In the way of that unity he finds (at least in his own land) an excessive deference to dogma. He does not despise dogma. For a man who has this grudge against it, he is surprisingly appreciative of its worth and its position. But he believes that in the interests of unity dogma may for the moment be set aside. Let us unite, he says, and cling to our particular dogmas all the while. Why should you, who believe as I do in Jesus Christ as Saviour and Lord, refuse to join with me in the earthly fellowship of the saints because you say that regeneration is always coincident with baptism, and I say it is only sometimes so? Thus Dr. Kinross argues. And even Professor Flint, who believes that the great need of our day is not less dogma, but more, admits that he argues forcibly and lovingly.

BRITISH INDIA. BY R. W. FRAZER, LL.B., I.C.S. (*Unwin*. Post 8vo, pp. xviii, 339, with map and illustrations. 5s.) This is a companion to *Vedic India*, by Madame Ragozin, in the same series of the 'Story of the Nations.' It does not fascinate us as *Vedic India* did. But its judgments are uniformly sound, though its style is less impassioned. Probably it is more

fitted for teaching purposes. And, after all, it is time we had learned to prefer a painstaking, if drier, Freeman to an inaccurate, however imaginative, Froude.

ST. MARK'S INDEBTEDNESS TO ST. MATTHEW. BY F. P. BADHAM, M.A. (*Fisher Unwin*. Crown 8vo, pp. xiii, 131. 3s. 6d.) The origin of the Gospels is the problem of New Testament criticism. It was the problem forty years ago. It is the problem still. And in all that time it has almost stood still, though universally recognised as waiting solution. The present position is that St. Mark is first, and the others somewhere and somehow follow. But that position has been useless, however apparently impregnable. It has done nothing towards explaining St. Matthew, St. Luke, or St. John. It has been in constant danger of internal revolt and disruption. Mr. Badham attacks it openly. With manifest and welcome modesty he seeks to show that St. Matthew must have preceded at least the bulk of St. Mark. Part of the book—a small part—already appeared in THE EXPOSITORY TIMES. The taste of Mr. Badham's work thus gained will lead many a reader to seek his fully developed and well-defended argument in this very manageable volume.

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A Rendering Revised.

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'He that was begotten of God keepeth him.'—I JOHN v. 18 (R.V.).

In his volume of sermons, lately published under the title of *Triumphant Certainties*, Dr. Maclaren puts a number of questions, and in his answers to these we can all agree; but the last one, namely, What is the ground of John's assertion about him that is born of God? and the answer to it, according to the *Revised Version*, I must take exception to.

In the New Testament Revision Company I did my utmost to convince the other members that the true reading of the Greek text could not be '*He* that is begotten of God keepeth him.' This is a case in which to determine the true text by mere external evidence, even were it much more decisive than it is, is to endanger Divine truth, or at least seriously to derange the New Testament expression of it—so much so that I cannot review the reading of the Revised Version without pain. For it ascribes to the Son of God what is never said, save of the *regenerate man*, that he was 'begotten of God.' The usage of the New Testament on this subject is full of interest and pregnant with instruction of the deepest importance. 1. The phrase, 'begotten of God,' is a Johannine one. No fewer than seven times, without reckoning the present one, is it used in this epistle: 1 John ii. 29; iii. 9, twice; iv. 7; v. 1, twice; and in the first of this verse of ours. 2. When Christians are said to be '*born* of God' they are never called 'sons' (υἱοί), but always 'children (τέκνα) of God,'—a nice distinction, unhappily lost sight of in the Authorized Version, but carefully noted in the Revised Version—one of those numberless improvements which it is a pleasure to me to call attention to when constrained to object to such changes in the text as the present—improvements which English-speaking students of the New Testament will yet come to observe with gratitude. The first example of this wary distinction of the term employed to express the relation of believers to God occurs in John i. 12, 13: 'As many as received Him,

to them gave He the right to become children (τέκνα) of God, which were born (observe the word) not of blood . . . but of God.' Still more striking, perhaps, is Rom. viii. 14–16, where the word 'sons' and 'children' are each warily used to distinguish between 'sons' by adoption and 'children' by regeneration: 'As many as are led by the Spirit of God, they are the sons (υἱοί) of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit witnesseth with our spirit that we are children (τέκνα) of God; and if children, then heirs,' etc.; the word 'sons' being now warily changed to 'children,' because, though *adopted* sons may be *made* heirs, children are their father's born heirs. 3. Our Lord is never called 'The Child of God' (τέκνον θεοῦ), but ever 'The Son of God' (υἱός θεοῦ). His earthly parents, when, at twelve years of age, they missed Him in Jerusalem, might call him by the endearing term 'child' (τέκνον, Luke ii. 48), as rightly rendered in the Revised Version; and since our Lord was certainly born (or begotten) man, of the blessed Virgin, the same word is used as for the birth of any man (γεννώμενον, Luke i. 35). But just as He is never called God's *Child*, but ever God's *Son*, so the naked phrase, 'He that was begotten of God,' being the phrase appropriate to designate *regenerate* man, is never used—or rather is warily avoided—in designating our Lord, but the august term, 'The Only Begotten Son' (μονογενὴς υἱός, John i. 14, 18; iii. 16, 18; 1 John iv. 9).

In the light of these striking facts of New Testament phraseology, who will readily believe that in this one passage the beloved disciple has gone clean off from his wary phrase by applying to the Son of God his customary designation for regenerate men? Do not one's Christian instincts at once recoil from it? Those who (whatever *admissions* they make) practically look at nothing but external evidence in determining the true reading of any passage will disregard all this, simply telling us that we have no right to dictate to an author how he ought to express himself,

and that the textual evidence ought alone to decide what he *did* write. But those who hold themselves bound to pay some regard to the correct phraseology of the New Testament, especially where it varies its forms warily to express varying shades of the same idea,—and most of all when that phraseology and those varying forms are those of the same writer, and a writer whose style is eminently his own,—will insist that the external evidence shall be *very strong indeed* ere they can reconcile themselves to the reading of the Revised Version here, confounding, as it does, the way in which unregenerate men and the only-begotten Son of God are described.

But is the external evidence for this reading so overmastering? That A and B should both have this reading is a strong point, for in disputed readings A usually goes with the bulk of the later MSS., B with the few earlier ones. But on the other hand, \aleph , which in disputed readings usually goes with B, has the received reading, and a corrector of A. This pretty much equalises the evidence, especially as three other uncials, K L P., have the received reading.

But, after all, the real question is, Were both readings not meant for the same pronoun? For not only were breathings very rarely used in the oldest Greek MSS., but, in particular, Cod. A—which is quoted as reading *αὐτόν*—has no breath-

ings at all in the New Testament;¹ so that when it reads *AYTON* it may just as well have been *αὐτόν* = *ἐαυτόν*, 'himself,' as *αὐτόν*, 'him.' That it actually was so meant, I judge from the fact that the Fathers, Greek and Latin, so far as I have observed, all seem to have understood the apostle's statement in the sense of the received text and our Authorized Version. Thus Jerome (Vulg.) reads, 'but the generation of God preserveth him' (*sed generatio Dei conservat eum*); in other words, his own regenerate nature keeps him.² And this is exactly what the same epistle says in chap. iii. 9: 'Whosoever is born of God doeth no sin, because his seed abideth in him, and he cannot sin because he is born of God.' Didymus also (before Jerome) has, 'He that is born of God keepeth himself' (*sed qui natus est ex Deo servat semetipsum*); and Origen not only has the received reading, but comments upon it in that sense.

But all this went for nothing with the majority of the Company, for they had determined to adhere to the reading of the Greek text, which they had adopted.

¹ Scrivener, *Introd.*, third edition, p. 44. But anyone may see this for himself in the British Museum.

² Tischendorf misunderstands Jerome's statement as if in favour of *αὐτόν*, because his words end with *eum*. But the nominative clause, *generatio Dei*, which can mean nothing else than the believer's own regenerate nature, makes *eum* equivalent to *semetipsum*.

Sermonettes for Children on the Golden Texts.

I.

'And He said unto them, Go ye into all the world, and preach the gospel to the whole creation.'—Mark xvi. 15 (R.V.).

It was the Duke of Wellington who heard a young man question the worth of foreign missions, and said, 'You forget your marching orders.' These are our marching orders: 'Go ye into all the world, and preach the gospel to every creature.' (The Revised Version translates the Greek more accurately: 'to the whole creation,' but the meaning is not altered.)

1. *The gospel is to be preached.*—Both the Greek word *euangelion* and the English word *gospel* means *good news*. (Some say 'gospel' is literally God's news, but that is the same thing.) Now we may hear good news often, and often it is not worth hearing. But this good news is so *good* and so *new*, that it deserves to be called *the* good news, *the* gospel. What is it? The angels came with it to the

shepherds, and we cannot better their way of it: 'Unto you is born this day a Saviour, which is Christ the Lord.' You see, the misery and madness of the world is due to sin. But sin is the hardest thing to get rid of. So it is good news to be told that a Saviour has come to save us from it. And the good news is not only of salvation from sin, but of a *Saviour*. God does not send word of salvation; He so loves the world that He gives His only begotten Son. And so we can love the Saviour who saves us from all sin. That is good news indeed.

Well, this gospel is to be *preached*. To preach is to speak clearly out. It means that we have something to say, think it worth saying, and say it firmly and clearly. The Greek word is 'cry like a herald,' literally 'herald it.' So a great Scottish evangelist called the paper he founded *The Herald of Mercy*. Whatever makes clear declaration of the gospel is preaching.

2. *Everybody is to preach the gospel.*—In the passage where the Golden Text is found, only the eleven are

addressed. But the Duke of Wellington was right when he looked upon it as marching orders for *everybody*. You may say that surely we must be sent before we go and preach the gospel. 'Certainly. But you are sent as soon as you know the gospel. Have you heard it, believed it? Then go ye into the world and preach it. And if you have heard it aright, you will feel compelled to go. You will feel like the Apostle Paul, 'Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.' But you may remember that the world is at your own fireside, or in your own school, as surely as abroad.

3. *The gospel is to be preached to everybody.*—It is nearly two thousand years since the marching orders were issued, and the earth is not half covered by preachers yet. This is the great sin of the world. The earliest followers of Christ understood clearly that *everybody* had to hear the gospel; and they tried to let them hear it as soon as possible. But after their day the love of many grew cold. To-day, however, we are wakening to see how impossible it is that we should be blessed until we have obeyed this order. And you will find that the Church which obeys it best is most blest. It is much more difficult to preach the gospel to everybody now than it would have been at one time. Men were neglected, and they took to false religions; and it is harder to get a man who has a false religion to give it up and believe the gospel, than to get one to believe it who has no religion worth keeping. That is our punishment for disobeying our marching orders. Well, let us put off no longer. Let us all begin, let us begin at home if you like, but let us begin at once.

II.

'Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins.'—Acts xiii. 38 (R.V.).

This is part of St. Paul's sermon at Antioch of Pisidia. St. Paul heard the marching orders, and was away in obedience to them, preaching the gospel to as many as *he* could reach. By the time he got as far as Antioch of Pisidia, he had suffered a good deal of hardship, but he never dreamt of turning back or staying there. His orders are to march and preach, and he obeys them. What did he preach?

1. He preached *remission of sins*. Wherever he went he found the same old trouble—sin, sin everywhere, sin the cause of all the misery, and there was misery enough in some of the places he visited. He found sin and sinners everywhere, but nowhere did he find any remedy, anyone who could pardon sin or cleanse the sinner. In Athens he found men full of anxiety about sin, anxious to be rid of it, erecting altars to innumerable gods, to see if *they* would take it away, even an altar to the unknown God—who might be more helpful than all the rest. But neither in Athens nor in Antioch did he find anyone who had been forgiven, or any god or man who was able to forgive. But this was the very gift he came to give them. This was the good news he came to preach.

2. He preached remission of sins *through Jesus*. He told the people the story of the life of Jesus on the earth. They knew so much about sin that they could scarcely believe that a man could forgive sin. But Paul told them that while

He was upon the earth, Jesus showed that He had the power to forgive sin. He showed it by the miracles He did. And then Paul went on to say that after dying for sin (so as to gain the right to forgive sin), He had been raised from the dead to prove His power to forgive the sins of all the world. And in that way Paul's hearers could see that this Man was more than man, and had the power to forgive sins, just because He was God, the very Person against whom all sins were committed.

3. This forgiveness is *unto you*. St. Paul spoke to the Jews who were resident in Antioch of Pisidia. But when he went to Athens he said the same to the Greeks and Romans there. He says the same to *every creature*. To you. Have you heard the good news? Do you believe it? Do you know this Man? Do you not love Him for giving you the forgiveness of all your sins? And will you not go and preach this gospel to every creature you can reach?

III.

'I have set thee for a light of the Gentiles,
'That thou shouldest be for salvation unto the uttermost part of the earth.'—Acts xiii. 47 (R.V.).

Whenever St. Paul came to a new city to preach the gospel, he began with the Jews. This was Christ's command. Besides, the apostle felt that the Jews had the first claim upon him; and, at the beginning of his work, at any rate, he must have felt most at home amongst his own countrymen. So when he came to Antioch of Pisidia, he preached first of all to the Jews in their synagogue. But after a time they set themselves against the Word, contradicting and blaspheming. Then Paul and Barnabas spake out boldly, and said, 'It was necessary that the Word of God should first be spoken to you, seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.'

It was, indeed, a bold speech, and a bold step. There was not another, perhaps, of all the disciples who would have dared to say it yet. For they had scarcely learned to believe that the gospel was intended for the Gentiles. So Paul and Barnabas quoted Scripture to explain and defend their action. The Scripture they quoted is our Golden Text. It contains two statements.

1. There is salvation in Jesus. This is just the gospel again, just the good news the angels told the shepherds, just the last legacy the Saviour left His disciples. There is salvation in Jesus. But salvation is a great word. It means forgiveness of sin, forgiveness of all the sins of the past, full forgiveness so that they are remembered no more against us for ever. But it means more. It also means deliverance from sin, a clean heart, an obedient will, a pure life, a glorious immortality. It is a great word, the great word of the gospel. It covers past, present, future. It runs back to Adam's sin, it enters into every nook and cranny of my present evil life, it passes with me into the Great Beyond, making heaven heaven and mine. The old translators call it *health*. For they felt that salvation means healing of body and of soul till they are perfectly sound and *whole*.

2. This salvation is to Gentile as well as Jew, to the most distant as to the nearest, to every creature in all the world. For (1) every creature in all the world needs it.

For all have sinned and come short of the glory of God. And the farther you go, the more terribly you find that men have sinned, the more short they come of the glory of God. The Jew was like the elder brother, the Gentile like the prodigal, though that is not the meaning of the parable.

And (2) every creature is helpless to find salvation elsewhere. All have tried; some have tried hard and long; but all have failed. And the failure is often pathetically admitted. When the missionary goes to a new tribe, or even a new village, he is sometimes welcomed with extravagant joy in the hope that he has health for body and for soul, a health they need so terribly, and have failed to find so miserably.

And (3) this salvation is suited to every creature. They say that no book is so easily translated into other languages as the Bible. Be that as it may, no gospel is so suited and so satisfactory as the gospel of Jesus Christ. It forgives *all* sin; it cleanses *every* heart; it brings all into one common brotherhood, breaking down every partition; it opens the same kingdom of heaven to all believers.

IV.

'We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.'—Acts xv. 11 (R.V.).

When the news spread that Paul and Barnabas had been preaching the gospel to the Gentiles, the Jewish followers of Christ met at Jerusalem to consider the matter. Then Peter made a speech. He told the story of the conversion of Cornelius. And he said that so far as he could see the Gentiles were saved just in the same way and just as completely as the Jews. For, he added, in both cases it is a matter of grace. That was a grand thing to end with, and that is the Golden Text.

1. All that are saved are saved by the same means. Every different nation, almost every different person, tries a different way of getting saved. The Jews tried keeping the commandments of God; the Gentiles tried worshipping many Gods. Both failed. Then came the one universal way.

2. The means is grace. That is to say, no one can win salvation, all must receive it. No one can ascend up into heaven, till first heaven has come down. This is good news to all. For he who has got nearest heaven by his own good life is still very far from it; and he must enter as a little child, just receiving it as a gift. And it is good news to those who are farthest off, for they have no hope of salvation otherwise. 'Ho, every one that thirsteth, and he that hath no money.'

3. It is the grace of the Lord Jesus. 'Ye know,' says St. Paul in one of his letters, 'ye know the grace of the Lord Jesus Christ.' And he goes on to tell of His being rich and becoming poor, and all for our sakes. Grace is a word

that can only be applied to a rich man. Of course 'rich' means more than 'monied.' A poor man cannot have grace, because he has nothing to give, and grace means giving. It means giving liberally and upbraiding not. It means giving what is worth receiving. In short, grace belongs properly to Jesus only, for He only gave us love and giving us love gave us God.

V.

'Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.'—James ii. 18 (R.V.).

We often hear sermons on Faith; not so often sermons on Works. Here is a sermon by James, the Lord's brother, on Works. Some think that he was tired hearing Paul preach on faith, some even think that he preached this sermon on works to contradict Paul. Both are wrong. James had not Paul in his mind at all. He *had* in his mind the ways of certain persons, who bragged of their faith and did nothing. But that was surely far enough from Paul's way. And it was as far from Paul's preaching. Why, Paul says that the whole sum of Christianity is comprised in this: Faith which worketh by love. And that was the tone of all the sermons he ever preached, and of all the letters he ever wrote.

1. Works are useless without faith. That is the root of the gospel. All the failures of the men whom James had seen fail were due to this, that they thought works were good whether you had faith or not. Nicodemus came to Jesus to ask what *more* he should do. Jesus said, 'You have done nothing yet that will stand, begin again.' The rich young ruler asked, 'What lack I *yet*?' Jesus answered that he lacked the one thing needful yet—and so he lacked everything. The one thing needful was faith. 'Sell all thou hast, and follow Me,' that is, give up doing and having, and trust Me for everything.

2. Faith is useless without works. Indeed, faith is impossible without works. You may have something that you call faith, but if it does not produce works, it is not faith, but some other and far inferior thing. Faith worketh—that is its nature, just as it is God's nature, and Christ's nature: 'My Father worketh hitherto, and I work.' For faith is trust in a Person who works, and that trust makes me one with the Person, and so I cannot help working; I become a fellow-labourer with God.

If it were possible to sever faith from works, which it is not, you could say that faith is safer than works, but works are more satisfactory than faith. For faith is the laying hold of the grace of the Lord Jesus; but as soon as the Lord Jesus is laid hold of, the faith begins to work by love.

Now, it is not the amount or the success of our work that proves our faith, it is the love of it.

Contributions and Comments.

Zerah the Cushite.

IN 2 Chron. xiv. 9 we read that *Zerah the Cushite* (E.V. *Ethiopian*) invaded Judah in the reign of Asa, c. 900 B.C. A careful examination of the narrative compels us to the conclusion that here, as well as in 2 Chron. xxi. 16, the reference is to the Cushites of *Central Arabia*, who are known also to the List of Peoples in Gen. x. The mention of tents and camels at the close of the narrative (2 Chron. xiv. 15) points unmistakably to Arabia.¹ The Septuagint furnishes superabundant evidence that even in the pre-Christian period the opinion (based doubtless on ancient tradition) prevailed that an Arabian people was meant. The Massoretic text runs—

וַיִּכּוּ אֶת־הָאֵהָלִי מִקֶּנֶה הָבִי וַיִּשְׂבּוּ צֹאן לָרֶב וּגְמָלִים וַיִּשְׂבּוּ יְרֵשָׁלָם :

'They smote also the tents of cattle, and carried away sheep in abundance and camels, and returned to Jerusalem.' The Septuagint reproduces this by: καὶ γε σκητὰς κτήσεων καὶ τοὺς Ἀλιμαζονεῖς [Lucian, Ἀμαζονιεῖς] ἐξέκοψαν κ.τ.λ. With this we may compare the similar passage, 2 Chron. xxii. 1, where we are told that they made Jehoram's youngest son, Ahaziah, king, because all the eldest had been slain by the robber bands that came with the Arabians to the camp (הַיָּדֹד) (הָבֵא בְעֶרְבִים לַמַּחֲנֶה). Here again the Septuagint introduces the Alimazonites: ὅτι πάντας τοὺς πρεσβυτέρους ἀπέκτεινε τὸ ἐπελθὼν ἐπ' αὐτοὺς λεηστήριον, οἱ Ἀραβες καὶ οἱ Ἀλιμαζονεῖς [Lucian, Ἀμαζονεῖς ἐν τῇ παρεμβολῇ, the latter being a correction after the Massor. text]. It is easy to see that instead of מִקֶּנֶה in chap. xiv. and מַחֲנֶה in chap. xxii., an ancient variant must have read מְנִים = the *Μασονῖται* of Ptolemy and the *مان* of Arabic writers, with whom I have compared (*Aufs. u. Abh.*, p. 128, n.) the *Mntiu* of the old Egyptian texts.

Now it is certainly no mere chance that several of the oldest princes (the so-called *Mukarribs*)

of Saba bore the title *דרר* (Arab. *ذُرَر*, generally transcribed *Dirrih*), which would be exactly reproduced in Hebrew by *דרר*; *Zerah*. Already, in the tenth edition of Gesenius' *Hebrew Lexicon*, D. H. Muller, s.v. *דרר*, had given as one of the references of the latter word: 'A king of Cush, 2 Chron. xiv. 8, Egyptian Osorkon, successor of Sheshonk of the 22nd dynasty; cf. Sab. *דרר*, *דררן*, a title = *the magnificent*,' thinking, however, only of the etymological connexion. We have historical testimony to the existence of a princess of Saba (the Queen of Sheba) in the reign of Solomon, not long before the time of Asa, and mention shortly afterwards, under Tiglath-pileser, of a Sabæan *Itha'amar* (יִתְעָאֵמֶר), also the name of several *Mukarribs* of Saba). In view of all this, I venture to assert confidently that they were North Arabian Bedawin tribes who in the reign of Asa made an incursion into South Palestine under the leadership, or at the instigation, of one of those Sabæan princes named *Dirrih*.

There is one other passage in the Old Testament which preserves a tradition going back to early times of an invasion of the Sabæans. This time it is the district to the east of the Jordan that is attacked. I refer to the poet-author of the Book of Job who makes the friends of his hero, the Edomite sheikh Job, consist of a king of the Minæans, another of the land of Sukhi on the Euphrates, and a prince of Teman (South Edom). This presupposes a very early epoch as historical background. The writer also introduces Sabæans (Job i. 15), and afterwards Chaldæans (בְּשָׂדִים) (i. 17), as invading the land of 'Uz. The Septuagint reads for *Sabæans* οἱ αἰχμαλωτεύοντες = *they who make prisoners*, evidently through an interchange of *שבה* with *שבת*. For *Chaldæans* it gives οἱ ἵππεῖς = *the horsemen*,² showing that the Greek translators must have read *הוֹלִים* or something similar, which they took for *חָלִי* = *cavalry*. That the Massoretic reading *בְּשָׂדִים* has to contend with serious historical difficulties need not be specially noticed. By *הוֹלִים* we should have to understand the same *Khawilæans* (i.e. those of Havilah) who as *חַוִּילָן* (*Khawilân* for *Khawilân*) are mentioned along with Saba in a Minæan inscription

¹ The expression 'Cushites and Libyans' (הַכּוּשִׁים וְהַלִּיבִים) used in 2 Chron. xvi. 8, with reference to the narrative of chap. xiv., proves merely that a later redactor no longer understood the latter.

² Jerome (ed. P. de Lagarde) has *hostes et equites*.

(Glaser, 1155) as having made an attack upon the Minæans on the caravan road between Ma'in and Ragmat. The poet thus betrays a consciousness that in the old Minæan kingly period Saba, in conjunction with Khaulân (both being as yet nomadic tribes, a considerable time, therefore, before the bloom of the Sabæan monarchy), was in the way of making predatory inroads on North Arabia as far as Edom, all this district being under Minæan dominion.

Munich.

FRITZ HOMMEL.

Ps. xii. 7 and Prov. xxvii. 21, 22.

ALMOST at the same time as Professor Cheyne's notes in THE EXPOSITORY TIMES (April, p. 335 f.) there appeared an article on Ps. xii. 7 by B. Jacob of Göttingen in the current number of the *Zeitsch. f. alttest. Wissensch.* (pp. 93-96).

1. B. Jacob, like Professor Cheyne, considers בָּרָא of the Targum to be a mere *guess-translation* of עָלִיל in Ps. xii. 7, but in δοκίμων he sees not a duplicate rendering of צָרָה, as Professor Cheyne did, but agrees with me that it is the rendering of (ב)עָלִיל, and he quotes the same passage, Prov. xxvii. 21. But if δοκίμων = עָלִיל and = בָּרָא, I think בָּרָא for עָלִיל is entitled to be treated as more than a guess.

2. B. Jacob refers also to the Mishnic use of בעליל, on which Professor Cheyne based his supposition that it was a gloss on לוֹ אִפְעִי in the sense of 'manifestly.' I had purposely refrained from saying anything on this aspect of the question, for the Mishnic use is even more obscure than that of the Psalm. B. Jacob conjectures that in *Rosh hash. 21b*, it means 'in the height,' perhaps, 'in the zenith.'

3. As to Prov. xxvii. 21 f., I did not disregard the Septuagint, but I was not able to bring its text into an exact agreement with the Hebrew wording. And even Professor Cheyne's suggestion, that ἐν μέσῳ συνεδρίων ἀτιμάζων may be a conjectural paraphrase of בְּתוֹךְ הַרְפוֹת ('in the midst of insults'), fails to satisfy me. On this theory בעלי and מכתיש are left unaccounted for, συνεδρίων comes in we cannot see from where, and ἀτιμάζων must represent חרפות; although nowhere else, either in the Septuagint or in the other Greek Versions, does

any form of ἀτιμάζω correspond to the root חרף. I had myself formed the hypothesis that instead of

מכתיש בתוך הרפות בעלי

the Greek translator must have read the passage

בתוך בעלי הכנסת

but as this did not help to elucidate the meaning, I did not mention it.

4. B. Jacob justly remarks that we must wait for the clearing up of the passage until we know how silver was purified in Palestine. I can only wish that some scholar would investigate the Hebrew expressions connected with the *working of metals* in the same thorough fashion in which Professor G. Moore did those connected with *weaving*.

EB. NESTLE.

Ulm.

Maspero's 'Struggle of the Nations.'

I SEE that in THE EXPOSITORY TIMES for March reference is made to the anonymous letters which appeared some time ago in *The Athenæum* in regard to the English translation of Professor Maspero's new book. Owing to my distance from England, and the fact that they were fully answered by Mr. M'Clure, I did not intervene in the controversy, which, perhaps, as editor of the incriminated volume, I ought to have done. Mr. M'Clure, indeed, has stated that I was in no way responsible for the particular alterations that have been made. Technically, that is no doubt correct, as I had left England before the final sheets of the translation had passed through the press. But I do not wish to avail myself of the disclaimer, since, had I been consulted in regard to the alterations, I should thoroughly have approved of all that has been done, excepting, perhaps, the omission in the preface to state that they had been made.

My object, as editor, was to see that the English translation of the volume was made as perfect as possible, and brought up to the latest level of archæological knowledge. Professor Maspero is the first of our authorities in Egyptian history; in Babylonian and Hebrew history he does not profess to do more than write at secondhand. Consequently it will be found that the English edition of his work contains a good many corrections of statements relating to Babylonian and Assyrian

history, which are left unchanged in the French text; one of the most important being a complete revision of the chronology of the early kings of Babylon. Some of the references, also, have been corrected. Similar improvements have been made in the parts of the volume which relate to Old Testament history. Thus errors have been corrected, as in the case of the name of Abishag, and the references to Renan as an authority on early Israelitish history have been omitted. All this, it must be remembered, has been done with the author's consent. Professor Maspero possesses the true scientific spirit, and, consequently, prefers truth to a reputation for infallibility.

As for the charge that the alterations have all been made with a theological aim, that is nonsense and contrary to fact. That Joshua is represented in the English translation as the conqueror of only a small portion of Canaan, is a quite sufficient answer. And I am sure that Canon Cheyne will agree with me that, in a work of the kind, it was due to the English reader to give him, as far as possible, historical facts, and not the theories of Renan.

I must altogether demur to the new doctrine that it is unlawful to publish the translation of a book in which the original text has been in any way altered. Such a doctrine may be all very well in the case of *belles lettres*; but in the case of history and science it would be most pernicious. I do not see why a society should be precluded from publishing the translation of (let us say) a standard work on physical science, because its principles and its public compel it to omit or modify certain passages which have nothing to do with science. Those who sympathise with the latter need not use the translation at all.

Assiout, Egypt.

A. H. SAYCE.

Kirk's 'Saul.'¹

THIS monograph well follows up the author's former one on *Samson*. The insight and grasp are here still keener and closer than before. Nothing is left out that could make research complete. The historical and textual difficulties suggested by the newer criticism are fairly met.

¹ *Saul, the first King of Israel*, by Rev. Thomas Kirk. Edinburgh: Andrew Elliot, 1896.

The geographical authorities followed are of the best and most recent—Colonel Conder, Canon Tristram, Professor G. A. Smith. The literary allusions and quotations are up to date. For though the author's own predilections are probably with the older poets, he does not fail, for example, to let us hear Browning. But the most valuable quality in the book comes out in its ethical aim. It is faithful to the principle quoted from Coleridge, and illustrated so nobly in Maurice's *Prophets and Kings of the Old Testament*, that the inexhaustible worth of such studies rests in the circumstance that Bible facts and personages 'are of a temporary and perpetual, a particular and a universal, application. They must be at once portraits and ideals.'

J. LAIDLAW.

Edinburgh.

The Revisers and the Personality of the Holy Ghost.

IN most cases the Revisers have done good service to the cause of theology by making reference to the Holy Spirit by the pronouns 'He, His, Him.' In the A.V. 'itself' occurs more than once. Rom. viii. 16, 26 are cases in point, though, very curiously, in the very next verse, 27, even the A.V. has correctly: 'He maketh intercession for the saints.' It is strange, however, that in one passage, 1 Pet. i. 11, the Revisers themselves have translated thus: 'Searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.' Surely we ought to have 'HE testified'; for if ever the personality of the Spirit is to be made clear, it ought to be in a passage describing His characteristic work of bearing witness to the Saviour. Christ Himself made this abundantly plain when He said (John xv. 26, xvi. 14), 'He shall testify of Me.' 'He shall glorify Me: for He shall receive of Mine, and shall show it unto you.' This usage of the *personal* pronoun is an altogether different matter from the usage of the relative 'who' and 'which.' In this respect either relative is employed quite arbitrarily alike in A.V. and in R.V. In John xv. 26, for instance, both forms are employed in one verse by each of the versions. To the archaic 'which' I offer no objection at

all; it had in old days a personal reference now lost in correct grammar. Indeed, one is rather pleased than otherwise to find that in the Lord's Prayer the old familiar 'Our Father which art in heaven' remains unchanged. The modern custom followed by many ministers of saying, 'Who art in heaven,' grates on one, instead of making this invocation a whit more reverential. The misuse of the *personal* pronoun, however, to which this note calls attention, is more serious. The Holy Spirit is not an influence, but a Person, and to say '*it* testified,' is to commit a grave theological fault, at least in the eyes of those who are not Unitarians. Probably what led to the error in A.V. was the neuter form of the Greek word πνεῦμα with the corresponding grammatical agreement of the participle προμαρτυρούμενον. The Greek neuter, however, unlike the English, did not argue impersonality. No doubt the Revisers followed the A.V. by a mere slip, such an accident 'as occurs in the best regulated family,' but in view of the doctrinal significance, it does not appear hypercritical to call attention to the matter.

ARTHUR POLLOK SYM.

Lilliesleaf.

The Song of Songs.

Chap. vi. 2 (R.V.).

I WOULD like to offer the following slight correction in the translation of this passage:—

'My beloved is gone down to his garden, to the beds of spices,

To feed¹ in the gardens, and to gather lilies.

I am my beloved's, and my beloved is mine:

He feedeth *his flock* among the lilies.'

The Rev. J. S. Fox's version of this verse runs as follows:²—

'Seek in his garden—each spicy bed;

Gathering lilies, *his flock* he's fed;

I for my love, as is he for me,

Feeding 'mid lilies my love you'll see.'

I would venture to question the advisability of introducing the words *his flock*; they are also added in the Revised Version in chap. ii. 16; for the addition seems to me to destroy the poetic imagery altogether. I would suggest that the poet has blended the idea of a personal lover with his previously adopted figure of a roe or gazelle.

¹ *Raah* is both transitive and intransitive.

² THE EXPOSITORY TIMES, vol. vii. p. 172.

Moreover, a garden of sweet-scented herbs is scarcely a place wherein a flock is likely to be fed: for this I take to be the meaning of *arugoh*, a 'raised bed.' Spices are not likely to be grown, but imported from Arabia, etc.

Now, we find the imagery of a gazelle first given to the lady herself.

IV. 5. 'Thy two breasts are like two fawns that are twins of a gazelle, which feed among the lilies.

And of the lover, too, it is said—

II. 17. 'Turn, my beloved; and be thou like a gazelle.'

II. 9. 'My beloved is like a gazelle. Behold he standeth behind our wall.'³

II. 16. 'My beloved is mine: he feedeth among the lilies.'

I would suggest, therefore, that the above quoted passage might be read with the following meaning:—

'My beloved is gone down to his garden, to the beds of sweet-scented herbs—*like a gazelle, as it were*—to feed in the garden, and to gather lilies *for me*; for I am my beloved's, and my beloved is mine! *Yea, like a gazelle* he feedeth among the lilies.'

GEORGE HENSLOW.

Ealing.

Note on Tense-Translation in the New Testament.

MANY passages in the New Testament fail to disclose their full significance in translation, unless peculiar attention be paid to the exact shade of meaning conveyed by the tense-usage in the particular case or cases.⁴ I select, pretty well at random, a few instances by way of making my meaning clear.

Luke ii. 52: 'Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ rendered in A.V. 'Jesus increased in wisdom and stature.' Rather: 'Jesus *kept increasing*' etc., the force of the Imperfect must be

³ The garden, *gan*, was an 'enclosure.' In iv. 13 the word *pardaym* is used, corresponding to an enclosed paddock for animals.

⁴ Dr. Weymouth (*Theological Monthly* for July and Aug. 1890; *Classical Review*, vol. v. p. 267) seems to have established the fact that the Gk. Aorist frequently answers to an English perfect, e.g. St. James v. 3, 5, 6; Isa. xxxv. 6 [LXX]. It is not less certain that the Aorist is sometimes 'gnomic' (there are half a dozen clear examples in the same Epistle, i. 11, i. 24). Compare Prov. vi. 23 [in LXX version].

brought out, because the writer's intention is evidently to show that, just as the growth of Christ's human body was a real growth, so His progress in intellectual development and His advance in spiritual wisdom were not less real (cf. Liddon, *Bampton Lectures*, pp. 464 *sqq.*; Ottley, *The Doctrine of the Incarnation*, vol. ii. pp. 298-306).

Compare with this passage Luke ii. 40, πληρούμενον σοφία, where the full force is lost if πληρούμενον is rendered as though it were merely πλήρην (as in John i. 14, πλήρης χάριτος καὶ ἀληθείας): translate 'being continuously filled with wisdom.' The present tense implies that the 'filling' is no mere deposit placed once for all in Christ's nature, but a perpetual renewal of Divine grace and power, given to Him daily, hourly, to suit the temporal need.

Luke x. 24: πολλοὶ προφητῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ᾔκουσαν. The juxtaposition of the Aorists (ἰδεῖν, ἀκοῦσαι) and the presents (βλέπετε, ἀκούετε) is most striking. We may best bring out the force of this by a paraphrase—thus: 'Many prophets and kings desired to have one glance at the things which ye constantly behold, and that one glance was not granted them; and to have one hearing of the things which ye constantly are listening to, and that one hearing was not permitted.' Again, in John xii. 21, θέλομεν τὸν Ἰησοῦν ἰδεῖν means exactly = we wish to catch sight of Jesus (Aorist of momentary or single action). 1 Cor. vii. 9, κρείττον γὰρ ἐστὶν γαμήσαι ἢ πυροῦσθαι = it is better to marry once than to be burning (perpetually). The whole force of the distinction here is lost if we read (with Tischendorf, Westcott and Hort) γαμεῖν instead of γαμήσαι, the traditional reading, which Alford very properly keeps.

This 'momentary' use of the Aorist is well illustrated in John i. 14, ἐθαυμάσαμεν τὴν δόξαν αὐτοῦ, where the idea is, 'We beheld, as in a flash, His glory'; doubtless the scene at the Transfiguration was in the apostle's mind when he wrote these words. The suddenness of that heavenly vision is strikingly brought out in the various accounts presented in the three Synoptists, e.g. μετεμορφώθη, ὤφθη αὐτοῖς Ἡλείας σὺν Μωυσεῖ, ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, εὗρέθη Ἰησοῦς μόνος. The rapidity, the instantaneousness of the scene, are all dramatically portrayed by the employment of the Aorist tense throughout.

Where so many examples might be adduced, it is impossible within the space of a note to do more than call attention to an extremely limited number; so I shall content myself with giving an exact rendering—or paraphrase, rather—of a passage in St. Matthew's Gospel (ix. 2-8), illustrative of the striking uses of Present, Imperfect, Aorist, and Perfect.

'And lo, men were in the act of bringing to Him (προσέφερον, Imperfect) a paralytic laid low (βεβλημένον, Perfect, implying a state) upon a couch. And Jesus, at once perceiving (ἰδὼν, Aorist) their faith, straightway said (εἶπεν, Aorist) to the paralytic, "Take heart, son! thy sins stand remitted" (Perfect, implying the action is in a state of completion; so τετέλεσται = it stands finished, γέγραπται = it stands written). And lo, certain of the scribes at once said within themselves, "This fellow is blaspheming." And Jesus, having full knowledge of (εἰδὼς) their inmost thoughts said, "Why are ye thinking evil in your hearts? For why is it easier to say, Thy sins stand remitted; or to say, Be up and walking about? But that ye may know that the Son of Man hath power (ἐξουσίαν, which always = delegated power, privilege, jurisdiction, or authority; and in this sense occurs 105 times in New Testament) upon the earth to be forgiving sins"—then saith He to the paralytic, "Arise, at once take up (ἐγερθεῖς ἄρον, Aorists) thy couch, and be getting thee to thy house." And he at once arose, and went away (ἐγερθεῖς ἀπῆλθεν) to his house.

'And the moment the crowds saw (ιδόντες, Aorist, participle), fear fell upon them, and they gave instant glory (force of Aorist again) to God, who had given (namely, in this marvellous and special instance—for such is the exact sense of δόντα) such authority to men.'

I shall close with one further example—a passage charged with a marvellous pathos, which the delicate Greek usage brings out in all its full effect. The words referred to are from Luke xxii. 61, Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψεν τῷ Πέτρῳ, which properly signify, 'The Lord turned quickly round, and fixed one look upon Peter.' It was not till then that the disciple recalled his Master's prophetic words; but, at that 'one look,' the whole scene was flashed upon him; and he hurried outside, and broke into a passion of tears.

E. H. BLAKENEY.

Grammar School, Sandwich, Kent.

Codex Zittaviensis.

IN the course of collating the *Codex Zittaviensis* for the new larger Cambridge edition of the LXX last year, I discovered, what I think is worth notice, that the only place in which anything approaching to a division by verses in the whole MS. was to be observed was in the Book of Covenant (Ex. 20-23). In this part, constant divisions are noticeable, as if the scribe wished in some way or other to call special attention to this part of the Pentateuch. I append a list of the divisions so marked.

20² α εγω ειμι 20³ β ουκ εσονται 20⁴ γ ου ποιησεις 20⁷ δ ουληψη 20⁸ ε μνησθητι 20¹² ς τιμα 20¹³ ζ ου φον. 20¹⁴ η ου μοιχ. 20¹⁵ θ ου κλεψεις 20¹⁶ ι ου ψευδομ. 20¹⁷ ια ουκ επιθυμ. ιβ ουδε τον αγρον αυ. ιγ ουδε τον παιδα σου ιδ ουδε την παιδικην αυ. ιε ουδε του βοου αυτου ις ουδε το υποζυγιον αυ. ιζ ουτε παντος κτηνους αυ. ιη ουτε . . . εστι 20²⁴ ιθ 20²⁵ ουκ] pr κ 20²⁶ κα 21² κβ 21⁷ κγ 21¹² κδ 21¹³ κε 21¹⁴ κς 21¹⁵ κζ 21¹⁶ κη 21¹⁶ (post v. 19) κθ 21¹⁷ λ 21²⁰ λα 21²² λβ 21²⁴ λγ 21²⁶ λδ 21²⁷ λε 21²⁸ λς 21²⁹ λζ 21³⁰ λη 21³² λθ 21³³ μ 21³⁵ μα 21³⁶ μβ 22¹ μγ 22² ει δε μη] pr μδ 22⁴ με 22⁵ μς 22⁶ μζ 22⁷ μη 22¹⁰ μθ 22¹³ ν 22¹⁴ να 22¹⁶ νβ 22¹⁸ νγ 22¹⁹ νδ 22²⁰ νε 22²¹ νς 22²² νζ 22²⁵ νη ουκ επιθησεις] pr νθ 22²⁶ ξ 22²⁸ ξα 22²⁹ ξβ τα] pr ξγ sup lin 22³⁰ ξδ 22³¹ ξε και κρεας] pr ξς 23¹ ου 20¹ pr ξζ 23² ζη ου προσθηση] pr ξθ 23³ ο 23⁴ οα 23⁵ οβ 23⁷ οδ αθωον] pr οε και ου] pr ος 23⁹ ος.

HENRY A. REDPATH.

Oxford.

The Slavonic Enoch.¹

MR. CHARLES is well known as an authority on apocalyptic literature. In 1893 he published a translation, with introduction and notes, of the Ethiopic version of Enoch, and he has now, in conjunction with Mr. Morfill, introduced us to a new pseudepigraph of the same kind. *New*—for the Slavonic Enoch is not simply another version of the same work as the Ethiopic; in fact, it is only here and there that the two have points of contact. The title of the work in the Slavonic version is the 'Book of the Secrets of Enoch,' or, as it appears in one MS., the 'Secret Books of God which were shown to Enoch.' The existence of such a book was first made known to Western Europe, in 1892, in an article in the *Jahrb. f. Prot. Theol.*, by Kozak, who, however, had the mistaken notion above referred to as to the relation of the Slavonic to the Ethiopic Enoch. But although

for more than 1200 years the book had been unknown outside Russia, it was widely read during the first three centuries; and Mr. Charles traces its influence in many instances, not only in other Jewish pseudepigraphs, but also in the New Testament and in Patristic literature.

Mr. Morfill describes the different Slavonic MSS. upon which the translation is based, and Mr. Charles the principles upon which a fairly trustworthy text has been constructed. The Book of the Secrets of Enoch has come down to us in a double recension, of which the longer, although not free from interpolations and other defects, appears to deserve the preference over the shorter, which is really a résumé of the other. Mr. Charles holds that the main part of the work was originally written in Greek by an orthodox Hellenistic Jew, probably at Alexandria, but that some sections may have been composed in Hebrew in Palestine. The latter conclusion is based upon the Enochic quotations which appear in the Testaments of the XII. Patriarchs, a work itself written in Hebrew. These sections at least must be pre-Christian, the rest may be dated 1-50 A.D., their author being thus a contemporary of Philo.

After the Introduction (pp. i-xlviii) come the Translation and Notes (pp. 1-84), followed by an Appendix, the chief constituent of which is a remarkable Melchizedek fragment, derived from a Bulgarian MS. discovered by Professor Sokolov of Moscow in the Public Library of Belgrade in 1886. In this MS. the fragment formed part of the Slavonic Enoch. Mr. Charles believes it to be the work of an early Christian heretic. Melchizedek, we are told, was miraculously conceived, and born after the death of his mother Sopanima, the wife of Nir, the brother of Noah; and the Lord promised (according to one reading) that he would 'appoint him to be a priest of priests for ever . . . to consecrate him, and to appoint him over the people, being made greatly holy.' We are irresistibly reminded of the presentation of Melchizedek, in the Epistle to the Hebrews (vii. 1 ff.), as 'without father, without mother . . . having . . . nor end of life, a priest continually.'

In the Slavonic Enoch the notions of Sin, Creation, and the Millennium, and, above all, the speculations about the Seven Heavens and the Seraphim, deserve to be carefully studied from the point of view of the exegesis of the New Testament, and have an interest for the Assyriologist

¹ *The Book of the Secrets of Enoch.* Translated from the Slavonic by W. R. Morfill, and edited, with Introduction, Notes, and Indices, by R. H. Charles. Oxford: Clarendon Press, 1896. Pp. xlviii, 100. Price 7s. 6d.

as well. The Slavonic Enoch was probably in the hands of Mohammed, and thus throws light also upon some references in the Koran. (We may refer readers to important papers on 'The Seven Heavens,' by Mr. Charles, in THE EXPOSITORY TIMES for November and December 1895.)

The work before us has received appreciative notice in such high quarters as the *Th. Tijdschrift* (January 1897, pp. 96 ff.); and all scholars will thank Messrs. Charles and Morfill, as well as the delegates of the Clarendon Press, for putting in their hands a book which is of such value in elucidating the religious thought of the period immediately before and after the beginning of the Christian era.

J. A. SELBIE.

Maryculter.

Professor Nöldeke on צֶלֶם and צֶלֶם.

IN my commentary on Job I have offered (on ch. iii. 5) the modern theory that we ought to pronounce צֶלֶם, and to derive the word from צֶלַם, 'to be dark.' I am happy that my remark has given an impulse to my eminent colleague Professor Nöldeke to defend (in Stade's *Zeitschrift*, 1897, p. 183 ff.) the tradition. Let me give to the reader a short account of his chief arguments, which seem to me convincing. The word צֶלֶם, 'image,' is not originally 'shade,' but 'a *heaven* image'; it does not belong to Arab. ظلم, 'to be dark,' but perhaps to قطع, 'to cut off' (comp. زلم and زلم). The same is proved by Aram. ܠܥܡܐ, 'image,' not ܠܥܡܐ, which it must be if it belonged to Arab. ظلم. On the other side, a lonely צֶלֶם, 'darkness,' in Hebrew is very unlikely, because words in מ are always accompanied by one or several derivations from the same root in a sense very closely related. A composite word as צֶלֶם, 'shade of death,' does not give any offence, and could even be written in two words. The latest passages for צֶלֶם in the O. T., especially Ps. xlv. 20, cvii. 10, 14, are so near in time to the Greek translators that their rendering σκιά θανάτου ought to be valued highly. So there is no reason for departing from tradition.

K. BUDDE.

Strassburg.

Professor Budde's 'Job.'

IN THE EXPOSITORY TIMES for March, I indicated several points in which, according to my impres-

sion, Professor Budde had not correctly described my critical theories on the origin of the Book of Job as I formulated them in 1887 in a book called *Job and Solomon*, and again, to some extent in a modified form, in *The Critical Review* for July 1891. I have lately been into the matter again, and the result is highly honourable, as I think, to Professor Budde, though it also shows how inevitable it was that I should feel impelled to refer the readers of Professor Budde's fine commentary to my own work for a satisfactory view of my own theories. The 'inserted' sentence to which I objected (on p. xx of the commentary, line 7 from foot), was based on a sentence in p. 70 of my book (line 10), containing a misprint ('more' for 'from'), which both spoils the English and makes me inconsistent with myself. It was very natural that Professor Budde should not notice the misprint, which is not mentioned in any list of errata. The other points are of less importance. Professor Budde has even with regard to them a good right to say that he has represented the views expressed by me in 1887 and modified in 1891, as accurately as the limitations of his space, and the object with which he referred to me, permitted. I, too, have a good right to feel that even a reader as subtle and acute as Professor Budde himself would not derive from the references in the commentary a thoroughly correct view of the critical theories of *Job and Solomon*. The difference between my former theories, which I have, of course, improved (as I hope), not unhelped by Professor Budde and other critics, and some of the theories advocated in the commentary, is so considerable, and I am still so far from agreeing with this valued friend and fellow-worker, that I must, without making the least disparagement to Professor Budde's fairness and love of accuracy, venture to refer the reader to the book, now ten years old, already mentioned. Of his own original and stimulating work I have given in this magazine a very sincere recommendation. I desire it to be well studied, because it puts several parts of the subject dealt with in a somewhat new light, and, above all, begins with the correction of the text.

T. K. CHEYNE.

Oxford.

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Alex. Ayton, Photo., Edinburgh.

Yours truly
A B Davidson

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ON the afternoon of Thursday, 11th May, a meeting was held in New College, Oxford, 'to consider the possibility of a new departure in the study of the text of the New Testament.' Dr. Ince, the Regius Professor of Divinity, presided. The discussion was opened by Prebendary Miller. Professor Sanday followed. Mr. Gwilliam succeeded Dr. Sanday. And so speaker after speaker rose, one alternately from either side, till this 'interesting and well-attended' meeting closed.

The speeches were reported fully. By and by the full report will be published, and it is better to wait for it. Meantime, one short significant sentence may be quoted from Dr. Sanday. He said that he had practically applied the system of Westcott and Hort, with some modifications, for many years, and had never found it fail him.

That sentence will help to steady those, if there are those, who may have doubted the wisdom of Dr. Moulton and Professor Geden in resting their new *Concordance* on the text of Westcott and Hort. It is the text that most students work with now. But that was not enough. In the judgment of Professor Sanday it is the best text to work with.

Still, it is probable that Dr. Sanday would not have given his advice to rest the new *Concordance*

on Westcott and Hort entirely. It is not a perfect text. Dr. Sanday uses it 'with some modifications.' He even asserts that its preference for the two great manuscripts, \aleph and B, sometimes goes too far. It was, therefore, wisely resolved to add to Westcott and Hort the readings of Tischendorf and those of the English Revision.

Moulton and Geden's *Concordance* has been well received. Its rapid sale, for it is a costly volume, is one of the most encouraging symptoms we have seen for many a day. Its reception by scholars and reviewers has been equally encouraging to its editors. Among the rest there is a long responsible notice in *The Methodist Recorder*, of 13th May, by Professor Agar Beet.

Professor Agar Beet is a student of words. He knows the value of a *Concordance*. He has used it, and made a great reputation by means of it. And in this article he is not afraid to say that the use of a *Concordance*—a Greek *Concordance*—is the best way to learn the Greek New Testament.

Professor Beet holds that a *Concordance* is of more value than a *Lexicon*. The knowledge that is gained by the use of a *Lexicon* is second-hand. It is the *Concordance* that gives us the opportunity of seeing the words in actual use, in all the

variety of their meaning; and by it alone we can learn a language that is dead, in the same incomparable way as we learned our native speech.

Another volume has been issued of Professor Hort's posthumous works. It is called *The Christian Ecclesia* (Macmillan. 6s.). The title is Professor Hort's own. 'The reason why I have chosen the term *Ecclesia*,' he says, 'is simply to avoid ambiguity. The English term, *church*, now the most familiar representative of *ecclesia* to most of us, carries with it associations derived from the institutions and doctrines of later times, and thus cannot at present, without a constant mental effort, be made to convey the full and exact force which originally belonged to *ecclesia*.'

There are other English words. There is, especially, the word *congregation*. And 'congregation' was considered by Dr. Hort. It 'has the advantage of suggesting some of those elements of meaning which are least forcibly suggested by the word "church," according to our present use.' It has also the advantage of historical standing. "Congregation," continues Professor Hort, 'was the only rendering of the Greek *ecclesia* (ἐκκλησία) in the English New Testament, as it stood throughout Henry VIII.'s reign, the substitution of "church" being due to the Genevan Revisers; and it held its ground in the Bishops' Bible in no less primary a passage than Matt. xvi. 18 till the Jacobean revision of 1611, which we call the Authorized Version.'

But "congregation," as well as 'church,' has 'disturbing associations.' And, besides, to use it now in what might seem a rivalry to so venerable, and rightly venerable, a word as 'church,' appeared to Professor Hort only to put a stumbling-block in the way of recovering for 'church' the full breadth of its meaning. So he chose 'ecclesia.' 'It is the only perfectly colourless word within our reach, carrying us back to the beginnings of Christian history, and enabling us in some degree to get behind words and names to the simple facts which they originally denoted.'

Professor Hort's book is briefly noticed on another page. We may be able to handle it more fully hereafter. In the meantime we wish to draw attention to the exposition it contains (on p. 110) of a difficult little sentence in the end of the Epistle to the Romans.

The sentence is: 'All the churches of Christ salute you' (Rom. xvi. 16). That is the Revised translation. The Authorized omits the 'all.' But it has irresistible evidence. And its omission in the later Syrian text, and some insignificant manuscripts, is accounted for by its difficulty. For it is hard enough to understand 'the churches of Christ salute you'; the addition of *all* 'clinches the difficulty,' says Professor Hort.

It is true that our popular commentaries for the most part find no difficulty. They say that St. Paul knew the mind of some of the churches of Christ towards the Christians of Rome, and guessed the mind of the rest. Or he had actually received the greetings of some of the churches, and concerning the rest, he knew their goodwill, and salutes the Romans in the name of all. So said Erasmus long ago; Meyer follows Erasmus, and the majority follow Meyer.

But there are those, and especially of the older commentators, who limit 'all' to the Greek churches, or even to the churches in Corinth and its ports, which is cutting the knot with a very sharp knife. So Godet is very bold. 'While the apostle in thought sees the Christians of Rome saluting one another by the kiss of brotherhood, a greater spectacle is presented to his mind, that of all the churches already composing Christendom, and which are likewise united by the bond of communion in Christ. He has just himself traversed the churches of Greece and Asia; he has spoken to them of his already formed plan of proceeding to Rome (Acts xix. 21, xx. 25), and they have all charged him with their salutations to their sister in the capital of the world. Now is the time for him to discharge this commission.'

But take 'all' away, and the difficulty is not removed. 'All' clinches the difficulty, it does not make it. There remains the phrase, 'the churches of Christ.' Familiar as that phrase is to us, it is absolutely unique in the New Testament. It occurs only here. And the still more familiar singular 'the Church of Christ,' does not occur even once. Several times St. Paul speaks of 'the Church of God.' Twice directly (1 Cor. xi. 16; 2 Thess. i. 4), and several times indirectly, he speaks of 'the churches of God.' But to the phrase before us he never comes nearer than Gal. i. 22, 'the churches of Judæa which were in Christ,' or 1 Thess. ii. 14, 'the churches of God which are in Judæa in Christ Jesus.' The unique phrase must surely have a unique meaning.

Professor Hort has interpreted our passage twice. In the volume entitled *Prolegomena to St. Paul's Epistles to the Romans and the Ephesians*, which was published in 1895, there will be found an exposition on p. 53. The unique phrase, we are there told, seems meant to mark the way in which the church of Rome was an object of love and respect to Jewish and Gentile Christians alike. The name 'Christ' has its primary signification for the Jew, but it is expounded so as to hold good for the believing Gentile also. It thus answers, he adds, to Rom. xv. 19, 'from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ,' and to Rom. xv. 29, 'I know that when I come unto you, I shall come in the fulness of the blessing of Christ.'

That interpretation is hesitatingly accepted by Sanday and Headlam. It is not altogether satisfactory. It was not altogether satisfactory to Professor Hort. 'Seems,' he says. He was feeling his way to another interpretation beyond it. The lectures which contain that exposition were delivered in the Easter term of 1886. By the Michaelmas term of 1888 or 1889, when he delivered the lectures which make up the volume entitled *The Christian Ecclesia*, he had found a more precise interpretation.

St. Paul's favourite expression is 'the Ecclesia of God.' Once he uses it with peculiar effect. It is in his address to the Ephesian elders at Miletus. He quotes Ps. lxxiv. 2, 'Remember Thy congregation which thou didst purchase of old, didst redeem to be the tribe of Thine inheritance.' He does not quote it verbally. In the LXX the word for congregation is 'synagogue' (συναγωγή); St. Paul substitutes 'ecclesia'; and for the too colourless 'acquired' (ἐκτήσω) of the LXX he substitutes the more precise and pertinent 'purchased' (περιποιήσατο). Thus this passage, inconspicuous as it stands in the Psalter, becomes in the apostle's hands one of the channels through which the word 'ecclesia' came to denote God's people of the future. By the adaptation of that psalm St. Paul claimed the prerogatives of God's ancient ecclesia for the new community of Christians.

From this place we trace the steps by which the 'Ecclesia of God' becomes the 'Ecclesia of Christ.' We remember that the Lord Himself already led the way, when He said, 'On this rock I will build My Ecclesia' (Matt. xvi. 18). St. Paul first approaches it in the two passages already quoted, in which he speaks of the ecclesiæ of Judæa, still calling them 'the churches of God,' but adding, 'which are in Christ' or 'in Christ Jesus.' Whereupon we come to our passage in the Epistle to the Romans. The expression is not 'Christ,' but ὁ χριστός, 'the Christ' or 'the Messiah.' Throughout the Epistle this expression is used with some reference always to Messiahship. It therefore appears to Dr. Hort most probable that by 'the ecclesiæ of the Christ,' the Messiah, St. Paul means the ecclesiæ of those 'of whom, as concerning the flesh, Christ came.' In a word, Dr. Hort believes that by 'the ecclesiæ of the Christ' he means the ecclesiæ of Judæa. 'It might easily be that all these had been represented at some recent gathering at Jerusalem, and had there united in a message which some Jerusalem colleague and friend had since conveyed to him.'

Macmillan's Magazine for May contains an article on 'Sunday Observance.' *Macmillan's*

Magazine is not theological, and the writer of this article is unconcerned with any question of the obligation, or even the advisability, of observing Sunday. That aspect of the question is left to *The Quarterly Review* of last January, which contained an interesting and learned article on the observance of Sunday, in which the subject was treated almost wholly from the theological and scriptural point of view. This writer considers it in its social and legal aspect.

The Lord's Day (commonly called Sunday) Observance Act was passed in the year 1676, during the reign of Charles the Second, a period certainly not remarkable for austerity of morals or of manners. This is the first section of the Act: 'That all the laws enacted and in force concerning the observation of the Lord's Day, and repairing to the Church thereon, be carefully put into execution; and that all and every person or persons whatsoever shall on every Lord's Day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, labourer, or other person whatsoever shall do or exercise any worldly labour, business, or work of their ordinary callings upon the Lord's Day or any part thereof (works of necessity or charity only excepted); and that every person, being of the age of fourteen years of age or upwards, offending in the premises, shall for every such offence forfeit the sum of five shillings; and that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandises, fruit, herbs, goods or chattels whatsoever upon the Lord's Day or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried, or showed forth, or exposed to sale.'

The second section of the Act prohibits driving or travelling in the way of business, as by a drover, horse-courser, waggoner, butcher, higgler, or any of their servants, under a penalty of twenty shillings. 'And no person shall use, employ, or

travel on Sunday with any boat, wherry, lighter, or barge (except it be upon some extraordinary occasion) under a penalty of five shillings.' Any prosecution must be commenced within ten days after the offence has been committed. And if the penalties are unpaid, they may be levied by distress, and at last the offender may be 'set publicly in the stocks for the space of two hours.'

That Act is still in force. But in 1871 it was enacted that before any one could institute proceedings under it, he must obtain the consent of two justices of the peace, or a stipendiary magistrate, or the chief officer of police of the district where the offence was committed. Under this Act the Quiet Sunday Society recently made application to one of the London police magistrates to have a milk-seller punished for following his calling on Sunday. The Act, in its third section, provides for the selling of milk on Sunday before nine o'clock in the morning and after four in the afternoon. The milk-seller, who did not respect these hours, was convicted of illegally crying his wares, and his milk was declared forfeited; but the magistrate refused a warrant for the forfeiture, and declined to allow the costs of the prosecution.

In 1781 an Act was passed to do for Sunday amusements what the Act of Charles the Second had done for Sunday trading. It enacted 'that any house, room, or other place which shall be opened or used in public entertainment or amusement, or for publicly debating on any subject whatsoever upon any part of the Lord's Day called Sunday, and to which persons shall be admitted on the payment of money, shall be deemed a disorderly house or place.' In 1875 the proprietors of the Brighton Aquarium were convicted. They charged entrance money to the grounds of the Aquarium, and it was held to be an entertainment. That conviction, however, led to the passing of an Act the same year which gave the Crown the power to remit, in whole or in part,

any penalty, fine, or forfeiture imposed or recovered for any offence under the Act of 1781.

In 1894 the Lord's Day Observance Society sued the Leeds Sunday Lecture Society under the Act of 1781. The lectures were given on Sunday evenings in the Coliseum at Leeds, and the public were admitted on payment. It was proved that the lectures were partly of a humorous character, for Max O'Rell had lectured for one, and therefore they came under the designation of entertainment and amusement. In deciding for the plaintiffs, Lord Justice Lopes showed his sympathy with the defendants by saying that if the Society, instead of producing something amusing and entertaining, had produced something as dull as possible, they clearly would not have been liable. This judicial opinion caused the appointment, early in 1895, of a Select Committee of the House of Lords to consider what amendments it might be expedient to make in the Lord's Day Act of 1781. Many witnesses were examined, and from all ranks in society, including a literary cab-driver, 'who had written a prize essay on the roof of his hansom.' In July 1896 the Committee presented its report. 'We believe,' they said, 'that the law now in force is (apart from its phraseology) in general harmony with the sentiments and wishes of the English people.'

The Bishop of Gloucester and Bristol preached the Easter Day sermon in Gloucester Cathedral, 'as has been his custom for many years past.' A full report of the sermon has been kindly sent to us. Dr. Ellicott took for his text the words, 'We shall all be changed' (1 Cor. xv. 52). He said that the 'we' refers to Christians generally, and indeed, under proper limitations, to all mankind, and the real substance of the mystery is, that all of us, whether alive at the Lord's Coming or asleep, will pass through the change which is described as the corruptible putting on incorruption and the mortal putting on immortality.

What does that change amount to? Dr. Ellicott considers the whole narrative; he makes the light of other words of St. Paul to fall upon it; and he comes to the conclusion that we are justified in believing three propositions. Firstly, all believers will rise with bodies utterly different as regards appearance and substance from the bodies they wore upon earth; and, for the great mass of mankind, the time when this mighty change will be consummated will be at the Second Coming of our Lord. Secondly, they who will then be alive on earth will pass through the mighty change in a moment of time, and will be caught up, in company with the risen dead, to meet the Lord in the air. And thirdly, in the waiting and intermediate world the soul will not exist in a state wholly unclothed or bodiless.

Dr. Ellicott cannot tell us what relation the glorified body will bear to the body we now possess. 'Utterly different' is the utmost he can say on the one side. And on the other all he will venture to say is that, as the soul fashions for itself out of earthly elements an earthly body, so may the soul hereafter fashion for itself a body of glory out of the elements of the new and glorified realm into which it will be translated. But as to the time, he holds that Scripture is more explicit. We have warrant for the belief that *prior to the Advent* the elect will be clothed with the resurrection body, and form a part of the blessed and holy company that will reign with Christ till the end come.

'The diversity of opinion prevailing among interpreters in regard to the meaning of the principal passage bearing on the subject of Christ's humiliation, is enough to fill the student with despair, and to afflict him with intellectual paralysis.' So says Professor Bruce in his *Humiliation of Christ*. Nevertheless, Dr. E. H. Gifford, lately Archdeacon of London and Canon of St. Paul's, has come forward with another interpretation. He has published a book which deals entirely with this passage—*The Incarnation* (Hodder & Stoughton. Crown 8vo. pp. 161. 3s. 6d.). Dr.

Gifford has evidently been a student of the subject, but there is no sign of the dreadful result predicted by Dr. Bruce.

The passage is Philippians ii. 5-11. The translations of the Authorized and Revised Versions may be set down side by side :—

A.V.	R.V.
5. Let this mind be in you, which was also in Christ Jesus :	5. Have this mind in you, which was also in
6. Who, being in the form of God, thought it not robbery to be equal with God :	6. Christ Jesus : who, ² being in the form of God, counted it not ³ a prize to be on an equality with God,
7. But made himself of no reputation, and took upon him the form of a servant, and was made in the ¹ likeness of men :	7. but emptied himself, taking the form of a ⁴ servant, ⁵ being made in the likeness of men ;
8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.	8. and being found in fashion as a man, he humbled himself, becoming obedient <i>even</i> unto death, yea, the death of the cross.
9. Wherefore God also hath highly exalted him, and given him a name which is above every name :	9. Wherefore also God highly exalted him, and gave unto him the name which is above every name ;
10. That at the name of Jesus every knee should bow, of <i>things</i> in heaven, and <i>things</i> in earth, and <i>things</i> under the earth ;	10. every name ; that in the name of Jesus every knee should bow, of <i>things</i> in heaven and <i>things</i> on earth and ⁶ <i>things</i> under the earth,
11. And <i>that</i> every tongue should confess that Jesus Christ <i>is</i> Lord, to the glory of God the Father.	11. and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹ Or *habit*.

² Gr. *being originally*.

³ Gr. *a thing to be grasped*.

⁴ Gr. *bond-servant*.

⁵ Gr. *becoming in*.

⁶ Or, things of the world below.

Now, whatever diversity of interpretation there may be, and the two great English versions reveal not a little, there is one point, as Dr. Gifford says, on which all interpreters are agreed, 'that the passage is of primary importance in relation to' what Dr. Gifford calls 'the fundamental truth of the Christian religion—the Incarnation of the Son of God.'

Dr. Gifford begins with the context. But the context does not detain him long. For there is no diversity of opinion that the apostle's intention is to encourage 'lowliness of mind' among his beloved converts at Philippi; and to that end he sets forth the Blessed Lord Himself as the supreme example of humility, self-sacrifice, and love. The one point to notice is that the last words of the context are 'not looking each of you to his own things, but each of you also to the things of others.' That is the special principle of which our Lord is set before them as the perfect example.

Coming to the passage itself, we notice that Dr. Gifford gives a translation which differs from the Revised Version only twice. The first difference is in the translation of the word *ὑπάρχων*, and that is the word which first calls for examination. The Authorized translators give 'being'—'being in the form of God'—the Revisers follow, but they add the marginal note that the Greek word means 'being originally.' That marginal note has been disputed. But Dr. Gifford puts its accuracy beyond doubt. He refers to 1 Cor. xi. 7, 'For a man indeed ought not to have his head veiled, forasmuch as he is (*ὑπάρχων*) the image and glory of God'—evidently what man is by his original creation. Again he quotes 2 Cor. viii. 17, 'Being himself (*ὑπάρχων*) very earnest, he went forth unto you of his own accord.' And he recalls Gal. ii. 14, 'If thou being a Jew livest as do the Gentiles,' of which Bishop Lightfoot says that 'being a Jew' (*Ἰουδαῖος ὑπάρχων*) is very emphatic, 'born and bred a Jew'; and Dean Howson adds that the Greek means that he was a Jew by birth, a Jew to begin with. Well, then, whatever is said about Christ here, is said *not merely* of His sojourn upon the earth; 'being in the form of God' means being *originally* in the form of God, being in the form of God to begin with.

But it also means 'continuing to be in the form of God' after He emptied Himself. Whatever the emptying be, it is not emptying of Godhead. For

it is one of the merits of Dr. Gifford's exposition that it shows this word 'being' (*ὑπάρχων*) to refer both to the pre-incarnate and to the incarnate Christ. It means being and continuing to be. For it is the *imperfect* participle, which of itself implies an action that (in the time referred to) still went on. So in Luke xxiii. 50, 'Behold a man named Joseph, who was (*ὑπάρχων*) a councillor, . . . went to Pilate, and asked for the body of Jesus.' Joseph of Arimathea did not cease to be a councillor when he asked the body of Jesus. Nor did David cease to be a prophet, when (Acts ii. 30) he 'spake of the resurrection of the Christ.' And with this agree the earliest interpretations of the passage. Bishop Lightfoot, therefore, for once misses the point when he asks, 'Does the expression, "being in the form of God," refer to the pre-incarnate or the incarnate Christ?' It refers to both. And to express that fulness of reference, Dr. Gifford would prefer the translation, '*subsisting* in the form of God.' This is the first of his two departures from the Revised Version. It has the advantage of showing that the Greek word differs from that which is immediately afterwards translated, '*to be* on an equality' with God.

But the strength of Dr. Gifford's interpretation arises out of the word which follows. It is the word *form*. What does St. Paul mean by 'the form of God'? We are not to sow distraction here by quoting all the opinions which Dr. Gifford succeeds in refuting. It is enough to say that they may all be gathered into the one class of those that hold the form (*μορφή*) to be that of which Christ emptied Himself. Dr. Gifford refutes that opinion in all its variations. He shows that it was impossible for Christ to empty Himself of His 'form' and still be Christ.

For the *morphé* (let us hold by the Greek word for a moment) is that which makes the personality. This Bishop Lightfoot has shown. Tracing the distinction between *morphé* (form) and *schema* (*σχῆμα*, fashion), he proves that *schema*

suggests the idea of something changeable, fleeting, unsubstantial; but *morphé* denotes the one 'form' which is proper to the person or thing as such, and cannot change so long as the nature is the same. The *morphé* of a lion is always the same; by its *morphé* you recognise it to be this particular lion: its *schema* is constantly changing with its age and fortune in hunting. The *morphé* of the Lion of the Tribe of Judah is His inseparable nature, which is not laid aside even when He becomes the Lamb that was slain.

In St. Paul's day this proper sense of *morphé* was even accentuated by its use in the language of philosophy. And Dr. Gifford thinks that when the translators of the Authorized Version chose 'form' to express it, they knew the proper and philosophical value of that word also. Undoubtedly 'form' is an accurate translation. For Hooker in his *Ecclesiastical Polity* (I. iii. 4) speaks of 'those forms which give things natural their being.' And Bacon, in his *Novum Organon* (II. iv.), says: 'The form is such, that if it be taken away, the nature infallibly vanishes.' But it is not certain that the Authorized translators were so well aware of its fitness. For Wyclif had already chosen this word, having found it in the Vulgate before him (*Qui cum in forma Dei esset*); and though Tindale adopted 'shape,' in which he was imitated by the Great (Cranmer's) Bible and the Geneva New Testament of 1557; yet the Geneva Bible of 1560 had already restored 'form,' and that is the word used in the Bishops' Bible and the Rhemish New Testament, which were the immediate predecessors of the Authorized Version. But, be that as it may, 'form' is an accurate and excellent rendering, and 'the form of God' means the Divine nature actually and inseparably subsisting in the Person of Christ.

Let it be said again, then, that whatever Christ emptied Himself of, it could not have been His 'form.' To empty Himself of that was to empty Himself of His personality, to empty Himself of Himself. And so let us pass to the next clause.

The next clause is: 'Counted it not a prize to be on an equality with God.' At least that is the next clause according to the Revised Version. The Authorized Version is different: 'Thought it not robbery to be equal with God.' Now the fatal error in the Authorized translation is to regard 'to be equal with God' as equivalent to 'being in the form of God.' The apostle goes on to say that He emptied Himself. When we ask, What of? the answer is either of 'the form of God,' which we have already seen to be impossible, or else of the being 'equal with God,' which therefore cannot be the same as 'the form of God.' In short, 'to be *equal* with God' is, in the Greek, an adverbial phrase (τὸ εἶναι ἴσα Θεῷ), which the Revisers have sought to express by, 'to be *on an equality* with God.' The reference is not to nature, but to state. Christ was, and continued to be, in the form of God, for that was and is His very nature. But Christ was also 'on an equality with God' as respects glory and majesty. He could divest Himself of that, and He did divest Himself of it. He emptied Himself and became obedient.

This point is second in importance only to the meaning of *morphé*, and is necessary to complete that meaning. Therefore Dr. Gifford justifies himself by the clear judgment of Professor Bruce, who says: 'Beyond all doubt, whatever "to be on an equality with God" may mean, it points to something which both the connexion of thought and the grammatical structure of the sentence require us to regard the Son of God as willing to give up.' He also fortifies himself by the judgment of Bishops Lightfoot, Westcott, and Ellicott. And to make the meaning less ambiguous, he proposes a slight departure from even the Revised Version, changing 'to be' into 'was.' Thus his rendering is: 'Counted it not a prize that He was on an equality with God.'

Now, ought we to say, with the Authorized Version, that Christ 'thought it not *robbery*' to be on an equality of glory and majesty with God, or that

He 'counted it not a *prize*,' as the Revisers have it? The difference in meaning is not considerable; and yet this has been the most keenly contested point in the whole interpretation. In the former case it means that, *since* Christ was by nature God, He did not consider it any usurpation to be on an equality of glory and majesty, *but yet* He emptied Himself of that coequal glory. In the other it means that *though* He was by nature God, He did not consider that an equality of glory and majesty was a thing to be held fast, *but* emptied Himself of that equality. In other words, Christ was in the form of God, therefore it was no robbery to retain the glory which He had with God, but yet for our sakes He emptied Himself of it. Or, Christ was in the form of God, and the outward glory of that form might have been to Him a thing to grasp at and hold fast; but He did not hold it fast, He gave it up for our sakes.

The difference in meaning is not great. And it is well. For the difficulty of decision is very great indeed. There is no doubt that *harpagmos* (ἄρπαγμός) should mean 'robbery,' as the Authorized Version has it. There is another word, *harpagma* (ἄρπαγμα), to express the thing robbed, the *prize* as the Revisers give it. And no perfectly satisfactory proof that *harpagmos* can be used in the sense of *harpagma* has ever yet been given. On the other hand, it weakens the emphasis of the apostle's appeal to take *harpagmos* in its ordinary meaning. He introduces our Lord as the supreme example of those who look not to their own things but to the things of others. He ought surely to say at once that He looked not to His own things. He says so after a little. But, if 'robbery' is right, what he says at first is just the opposite of that: 'He counted it no robbery or usurpation to be on an equality with God.' And so strong does that objection appear, that the majority of our English interpreters agree with the Revisers in preferring 'prize.' And Dr. Gifford is one of the number.

And now the difficulties are over. The next clause tells us that He emptied Himself, and we

know that that was of the glory, the outward manifestation of majesty, which He had with the Father. The clause which follows tells us how—‘taking the form of a servant.’ Not ‘and took.’ It is not an additional statement. It is the explanation of the statement that has just been made. It is what the emptying consisted in. ‘Taking the form of a servant.’ The same word *morphé* is used again, and its meaning must be the same. He had the form of God, He now adopted the form of a servant. That is to say, He was, and continued to be, God by nature; He now added the nature of man to that. And here is the place to notice how unmistakably this great passage asserts at once the true divinity and the true humanity of our Lord. He was originally, and He continued still to be by nature, God—that is the assertion of the divinity. He took upon Him the nature of man—that is the assertion of the

humanity. An accurate exegesis makes the one as emphatic and impregnable as the other.

It is true that the apostle does not say at once ‘taking the form of a man.’ He says ‘taking the form a servant.’ But the meaning is the same. As Bishop Bull has already explained it, he first tells us that Christ emptied Himself; if you ask how, he answers by ‘taking the form of a servant’; and if, again, you ask how He took the form of a servant, he answers by ‘being made in the likeness of man.’ He chooses servant intentionally at the first. For he wishes to emphasise the depth of the humility. He even says a ‘slave.’ It is a bold word; almost offensively bold to feeling, but not too bold for the fact. For the slave is he who is absolutely obedient to the will of his master. And Christ was obedient—He was obedient even unto death; yea, to the death of the Cross.

The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

AMONG the apocryphal books of the Old Testament is the famous Wisdom of Jesus the Son of Sirach, or Ecclesiasticus. This book of wisdom was regarded as canonical by the Hellenistic Jews, and so was included in the Greek version of Holy Scripture. It was also quoted as canonical by many of the Palestinian and Babylonian Jews. The Roman Catholics follow the prevalent opinion of the ancient Church, and use it as a part of Holy Scripture. The Lutherans and Anglicans separate it from the canon of Scripture, but recommend its devout use. The Reformed Churches, and more especially the Puritans, abstain from using it, out of fear lest it should encroach upon the sacred enclosure of the canon. For this reason this precious book of ethical wisdom is little known among us.

The Wisdom of Jesus Ben Sira belongs to a special type of Hebrew literature, which is called the literature of Wisdom. It is the nearest approach which the Hebrews made to the philosophy of the Greeks. It is not metaphysical or

speculative, but rather ethical and practical. This wisdom found little expression in the times of the prophets. It seems to have flourished after the decay of prophecy. In the Old Testament it is represented in the Book of Proverbs, the Book of Job, the Song of Songs, and Ecclesiastes; in the Apocrypha, in the Book of Tobit, and the Wisdom of Ben Sira, of the second century B.C., and the Wisdom of Solomon, of the early years of the first century of our era. This wisdom also appears in the earliest tract of the Mishna, in the Sayings of the Fathers, of the first and second centuries of our era. It is also found in the New Testament, in the Epistle of James, and, in a measure, also in the Epistle to the Hebrews and the Prologue of the Gospel of John. It constitutes an important part of the teaching of Jesus the Messiah as reported in the Gospels of Matthew and Luke. It is this Wisdom of Jesus the Messiah, our Saviour, that we are to consider.

The Wisdom of Jesus the Messiah has been put in its historical setting, in the development of the

literature of Wisdom, in order to show that it is our purpose, not to set forth the Wisdom of Jesus in the material sense, as an attribute of the perfections of Him 'in Whom are all the treasures of wisdom and knowledge hidden' (Col. ii. 3), but, in the formal sense, to show that Jesus used the forms, methods, and essential principles of the Hebrew literature of Wisdom.

The Wisdom of Jesus is not at present accessible to us in any writing which gives it apart from His other teaching. But it is altogether probable that His Wisdom was originally given in written form by itself; and that this was indeed the earliest of the Gospels, prior to any of our four Gospels, and one of the chief of the sources used by our Matthew and Luke. The earliest Christian tradition, which goes back to the words of Papias, is that Matthew the Apostle wrote a Gospel in the Hebrew language. This bore, doubtless, the Hebrew title *Debarim*, דברים. In Greek the title was known as *Logia*. *Debarim* has a wider meaning than words, which is its usual translation, and the nearest equivalent to it. It is used frequently in the Old Testament in the titles of writings. Thus the Ten Commandments are known in Hebrew as the Ten Words (Ex. xxxiv. 1 (J); Deut. iv. 13, x. 7). The Prophecies of Amos and Jeremiah have in their titles the Words of Amos (Amos i. 1), the Words of Jeremiah (Jer. i. 1). The Chronicler uses it in the titles of several of his sources: Words of Shemaiah, of Jehu, of Samuel, of Nathan, of Gad, of Nehemiah, of the Seers (1 Chron. xxix. 29; 2 Chron. ix. 29, xii. 15, xx. 34, xxxiii. 18, 19; Neh. i. 1). We cannot be certain, however, whether, in these cases, acts as well as words may not be included, especially as we have דברי הימים (1 Chron. xxvii. 24), for the written chronicles of a monarch. In the literature of Wisdom it is used in titles and sub-titles with reference to the wise in general (Prov. i. 6, xxii. 17; Eccles. ix. 17, xii. 11); or to wise men in particular, such as Agur (Prov. xxx. 1); Lemuel (Prov. xxxi. 1); Koheleth (Eccles. i. 1). דבר, in Hebrew, is primarily a sentence rather than a word,¹ and so is constantly used in the law codes for the earlier sentences of command all beginning with 'Thou shalt not' or 'Thou shalt';² and also for the brief, terse sentences so characteristic of Hebrew

wisdom. The presumption from usage, therefore, is that the Hebrew *Debarim*, the original of the traditional *Logia* of Matthew, consisted of just these sentences of Wisdom from the lips of Jesus.

It is in dispute among scholars whether the *Logia*, after the supposed example of the writings referred to by the Chronicler, contained acts of Jesus as well as words; or whether, after the example of all other references in the Old Testament, it contained sentences only. My opinion is in favour of the latter. For the first and third Gospels evidently rely mainly upon the original Gospel of Mark for the acts of Jesus. But it is agreed that the words of Jesus constituted the characteristic feature of the *Logia*, whether it contained acts or not.

I shall not attempt to limit the Words in the *Logia* to the Wisdom of Jesus, although it is quite evident that the common material of the three Synoptic Gospels has little if anything from the *Logia*; and that the material common to Matthew and Luke, and derived by both evangelists from the *Logia*, consists chiefly of the sentences of Jesus, which may be classified under the head of Wisdom. The great prophetic discourse of Jesus and the prophetic woes against the Pharisees are common to the three Synoptists. Only three of the parables are common to the three Gospels, two common to Matthew and Luke, one peculiar to Mark, ten peculiar to Matthew, and eighteen peculiar to Luke. In view of these facts we cannot be certain that either the parables or these prophetic discourses of Jesus were in the Hebrew Matthew. It is, however, agreed by all that the sentences of Jesus' Wisdom were therein, and that they were its characteristic feature. Therefore we may conclude that, whatever else the primitive Gospel contained, it contained the Wisdom of Jesus.

It is not difficult to discern the Wisdom of Jesus in the Gospels, and there is little danger of mistaking this material for any other, because its types are so well defined in the other literature of Wisdom.

I shall endeavour to bring out clearly and strongly in this series of articles the Wisdom of Jesus; but I would be understood as not thereby depreciating any other type of the teaching of Jesus. For the teaching of Jesus is wonderfully comprehensive. No such comprehensiveness of form and method, as well as material, can be

¹ See *Oxford Hebrew Lexicon*.

² Briggs, *Higher Criticism of Hexateuch*, new edition, p. 142.

found in any other teacher, whether ethnic, Jewish, or Christian. Jesus seems to have gathered to Himself the lines of instruction that had come down from the most ancient times and those which were active in His own time.

Jesus was a Prophet greater than any that preceded Him. His apocalyptic prophecy (Mark xiii.; Matt. xxiv.; Luke xxi.) carries on the line of apocalyptic prophecy of the Old Testament and the Pseudepigrapha, and rises to grander heights. His prophetic woes upon the Pharisees (Mark xii.; Matt. xxiii.; Luke xx.) are grander than Isaiah's woes upon the wicked rulers of his time (Isa. v.). There is more predictive prophecy in the teaching of Jesus than in any book of prophecy in the Old Testament.¹ From this point of view Jesus may be called the greatest of the prophets.

Jesus expounded the law codes of the Old Testament and the traditional interpretations in such a manner that He easily rose superior to all the lawyers, who tested Him with the most difficult questions. He used the methods of argument of the rabbinical schools, and vanquished the Pharisees with their own weapons. Jesus was the greatest of rabbis.²

Jesus taught the people in the use of the most beautiful stories that were ever told. There are fine specimens of the Haggada in the Talmud and other early Jewish writings. There are fine specimens in the stories of the Apocrypha, such as Judith, Tobit, Susanna, Zerubbabel, the Maccabee Mother. There are finer still in Ruth, Jonah, Esther, and Daniel of the Old Testament. But none of these can equal the parables of Jesus, which are easily the choicest gems of fiction. Jesus was the greatest teacher of the people.³

If we regard the Gospel of John as in any sense genuine, and look upon the discourses therein contained as chiefly esoteric, then Jesus was a most profound theologian, the Master of doctrinal teaching.

I do not underrate or depreciate any of these other forms of the teaching of Jesus when I strive to show that Jesus was the greatest of the wise men. He Himself said, on one occasion, 'The queen of the South came from the ends of the

earth to hear the wisdom of Solomon, and behold a greater than Solomon is here' (Luke xi. 31).

Jesus was recognised as a unique teacher by the people. 'They were astonished at His teaching, for He was teaching them as having authority, and not as the scribes' (Matt. vii. 29; Mark i. 22; Luke iv. 32). He spake out of His own knowledge and experience words that were fresh and powerful. His words were life and light; were spirit and truth.

He presented Himself to His disciples as the unique Teacher when He warned them—

'Be not ye called Rabbi:
For One is your Rabbi;
And all ye are brethren.

Call ye no one Father:
For One is your Father,
He which is in heaven.

Be not ye called Master:
For One is your Master;
The greatest among you is your servant.'

Matt. xxiii. 8-12.

This beautiful piece of Wisdom leads us at once into the heart of our subject. It is of great artistic beauty. In the Hebrew original⁴ each line was a trimeter measured by three beats of the accent. The lines are organised in three strophes of three lines each. The number three determines its artistic structure, and it is, accordingly, the cube of three; three strophes of three lines of three accents.⁵

Jesus put His Wisdom in this poetic form for the reason that Wisdom had been given in the artistic form of Gnostic poetry for centuries, and was so used in His time. If He was to use such Wisdom, He must use its forms. Jesus uses its stereotyped forms, and uses them with such extraordinary freshness, fertility, and vigour, that His Wisdom transcends all others in its artistic expression.

The Greek forms, which alone are preserved to us in the Gospels, were translated from an original Hebrew.⁶ Sometimes this translation mars the

⁴ In translating into an unknown original, we cannot be sure of the exact words that were used, but we may come sufficiently near for our present purpose.

⁵ For my views of the structure of Hebrew poetry, see *Biblical Study*, pp. 264 seq.

⁶ For many years I held that the original was Aramaic (see *Messiah of the Gospels*, p. 70). But a special study of all the supposed material of the Logia has since convinced me that

¹ See Briggs' *Messiah of the Gospels*, p. 72.

² Briggs' *Biblical Study*, p. 309.

³ My article, 'Works of the Imagination in the Old Testament,' in *North American Review*, February 1897.

beauty of the original; and the measures are destroyed by the additions or substitutions which the Evangelists have made for the sake of explanations. This example is exactly like the original, save in two lines, where the Evangelist, in translating into Greek, has added to the original, 'call ye no one Father,' the qualifying words, ἐπὶ τῆς γῆς, 'on the earth'; and to, 'for One is your master,' the explanation, ὁ χριστός, 'the Messiah'; which additions make the lines too long, and put them out of harmony with the others. In other respects, the symmetry of the original has been preserved in the Greek.¹

I. THE TRISTICH.

Compare with these three triplets of Jesus two specimens of single triplets from the Sayings of the Jewish Fathers²—

'Be deliberate in judgment,
And raise up many disciples,
And make a fence to the Law.'—i. 9.

'Thine own friend, and thy father's friend, forsake not;
But go not to thy brother's house in the day of thy calamity:
Better is a neighbour that is near than a brother far off.'—Prov. xxvii. 10.

There are only eight triplets in the Book of Proverbs (xxii. 29, xxv. 8, 13, 20, xxvii. 10, 22, xxviii. 10, xxx. 20). They are not frequent in other literature of Wisdom. Jesus uses them frequently, and with fine artistic effect.

The following is an example of a pair of triplets:—

I.

'Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.

II.

For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.'
Matt. vii. 7, 8.

the original was rather Hebrew. I have no space to give the history of this discussion, or to give my reasons for a change of opinion. Indeed, for my present purpose, it is immaterial which view one adopts.

¹ διδάσκαλος is only a translation of διδάσκει, and by no means implies a different word in the Hebrew original.

² In the main I follow the translation of Taylor's *Sayings of the Jewish Fathers*, and the Revised Version of Holy Scripture.

This is the oldest and most famous of the sayings—pre-Christian without doubt. It is a trimeter triplet. The following is a tetrameter triplet, measured by four beats of the accent:—

'Be ye of the disciples of Aaron:
Loving Peace and pursuing Peace,
Loving mankind and bringing them nigh.'—i. 13.

The following is from the Book of Proverbs, a pentameter triplet of five beats of the accent, with cæsuras:—

'Seest thou a man diligent in his business:
He shall stand before kings,
He shall not stand before mean men.'—xxii. 29.

The second and third lines constitute an antithetical couplet progressive to the first line.

The following example from Proverbs reverses the arrangement; for it begins with an antithetical couplet of advice, and concludes with a line giving the reason for the advice:—

The great characteristic principle of Hebrew poetry is its parallelism. These triplets have each three lines of synonymous parallelism. But the second triplet is in synthetic parallelism to the first, because it gives the reason for the first; and there is exact correspondence of reason with exhortation in each of the three lines of the second strophe, compared with each of the three lines of the first strophe. These two triplets have been preserved in their original form in the Greek translation.

Here is a single triplet—

'The foxes have holes,
And the birds of the heaven have nests;
But the Son of Man hath not where to lay His head.'
Matt. viii. 20; Luke ix. 59.

This is composed of a synonymous couplet, followed by a line antithetical to it.

I shall now give three triplets, in which we have to find the original by the application of the principles of textual criticism to the three different versions of the original given in Matt. v. 29, 30, xviii. 8, 9; Mark ix. 43-48—

1. 'If thy hand cause thee to stumble, cut it off:
It is better for thee, maimed, to enter into Life,
Than to have two hands and be cast into Gehenna.
2. And if thy foot cause thee to stumble, cut it off:
It is better for thee, halt, to enter into Life,
Than to have two feet and be cast into Gehenna.
3. And if thine eye cause thee to stumble, cast it out:
It is better for thee, with one eye, to enter into Life,
Than to have two eyes and be cast into Gehenna.'

These three triplets are tetrameters, with four beats of the accent. They are three synonymous triplets, in which there is exact correspondence between the three, line for line throughout. It is interesting to note how the original is treated in the several versions. Mark adds to Gehenna, in the first triplet, the explanatory, 'into the unquenchable fire';¹ and to the third, 'where their worm dieth not, and the fire is not quenched.'² Matthew (xviii. 8) substitutes, in his consolidation of the first and second triplets, 'everlasting fire'³ for Gehenna, and in the third triplet enlarges Gehenna into 'Gehenna of fire.'⁴ It is evident that these changes were all made in order to explain the Hebrew Gehenna to Gentile readers. Similarly, on the other side, Mark substitutes for Life, in the third triplet, the explanatory, 'kingdom of God.'⁵ Furthermore, Matthew (v. 27-30) gives 'right hand' for 'hand,' and 'right eye' for 'eye.' There are other changes in one or more of the versions by paraphrase, substitution,

condensation, or enlargement; but these may be similarly explained. This shows us that the Evangelists here, as elsewhere, were not so much concerned to give us the words of Jesus in their exact original literary form as to give them in their essential meaning, and that they did not hesitate to paraphrase, enlarge, or condense for this purpose. The forms of Hebrew Wisdom could have had little value for Gentile readers. They would have made a bad impression upon the Greeks, whose poetry was wrought out in such elaborate, nice, and beautiful forms, and who might have been deterred by their prejudice against the Hebrew poetic form from giving heed to the essential contents.

An interesting specimen, to illustrate the method of the Evangelists in dealing with the original Hebrew of the Wisdom of Jesus, is given in Matt. xii. 34-35; Luke vi. 45. The original was, doubtless—

'The good man out of his good treasure bringeth forth good things;
And the evil man out of his evil treasure bringeth forth evil things:
For out of the abundance of the heart the mouth speaketh.'

Matthew adapts this Logion to the context, in which he uses it by transposing the third line and making it the first line, and prefixes his favourite mode of denunciation, 'Ye offspring of vipers, how can ye, being evil, speak good things?'⁶

Luke inserts in the first line 'of the heart'⁷ after 'treasure,' giving the interpretation before the application in his third line. It was evidently not in the original.

2. THE DISTICH.

We have begun with triplets because it was easy to enter into our study of the Wisdom of Jesus through these. But, logically, we should have begun with couplets; for the couplet is the

most characteristic of the types of Hebrew Wisdom. The Book of Proverbs, in its first great collection (x.-xxii. 16), gives 376 couplets. The second great collection (xxv.-xxix.) is also composed chiefly of couplets, although specimens of other forms occur.

The couplets of Proverbs are so familiar, that I *πονηρόν* of Luke; but these are only different renderings of the same original, הרעה; הפכה.

⁷ τῆς καρδίας.

¹ εἰς τὸ πῦρ τὸ ἀσβεστον.

² ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

³ εἰς πῦρ τὸ αἰώνιον.

⁴ γέενναν τοῦ πυρός.

⁵ εἰς τὴν βασιλείαν τοῦ θεοῦ.

⁶ He also uses ἀγαθὰ and πονηρά for the τὸ ἀγαθόν and τὸ

shall not give any of them. I shall limit myself to two specimens from Ben Sira.

This is antithetical—

‘The way of sinners is made plain with stones,
But at the end thereof is the pit of Sheol.’—xxi. 10.

The following is synonymous :—

‘A merchant shall hardly keep himself from doing wrong,
And a huckster shall not be freed from sin.’—xxvi. 29.

The following piece is an antithetical pentameter, and the next a comparative hexameter :—

‘Unto everyone that hath shall be given, and he shall have abundance :
But from him that hath not, shall be taken away even that which he hath.’—Matt. xxv. 29.

‘They that are whole have no need of a physician, but they that are sick :
I came not to call the righteous, but, on the contrary, sinners.’—Mark ii. 17; Matt. ix. 12; Luke v. 31.

Matthew inserts between the two lines of this couplet a citation from Hos. vi. 6, which is given also in Matt. xii. 7. It is an apt citation, but it is improbable that Jesus made it, at least here. He certainly would not have broken up His couplet of Wisdom in this way. It is, furthermore, not given in connexion with this couplet by Mark or Luke. Luke adds after sinners, ‘to repentance’; but that is not in the other Gospels, and is doubtless an interpretation. Jesus apparently had a wider call in mind than repentance. The context suggests rather salvation in its broadest sense.

There are two couplets in Matt. v. 17–18 which were gathered by the Evangelist from two different occasions. He uses them to introduce his series of Logia with reference to the relations of Jesus to the Law. The first is an antithetical tetrameter—

‘Think not that I came to destroy the Law :
I came not to destroy, but to fulfil.’

This Evangelist added ‘the prophets,’ in order to make the statement refer to the whole Old Testament. This addition destroys the measure of the line, and has nothing in the context of this discourse or the experience of Jesus to justify it. He was constantly charged with violating and destroying the Law, but nowhere with destroying the

Jesus uses these couplets more frequently than Ben Sira, but not so frequently as the Book of Proverbs. These examples will suffice—

‘Whosoever¹ exalteth himself shall be humbled,
But whosoever humbleth himself shall be exalted.’
Matt. xxiii. 12; Luke viii. 4.

This is an antithetical trimeter.

‘Watch and pray, lest ye enter into temptation :
The spirit indeed is ready, but the flesh is weak.’
Mark xiv. 38; Matt. xxvi. 41.

This is a synthetic pentameter.

prophets. The insertion is doubtless in accordance with the Mind of Jesus; but it is improbable that He used the word here.

The second couplet is a synthetic tetrameter. It appears also in a different context in Luke xvi. 17. The original of the two was probably—

‘Till heaven and earth pass away,
One Yodh shall not pass away from the Law.’

The first Evangelist adds ἡ μία κερέα, but this is not in Luke. It makes the line too long, and it really weakens the Logion by exaggeration.²

These are specimens of a large number. Some such are in the Gospel of Mark, and a few of them may be seen embedded in the Gospel of John. They are terse sentences, easily remembered in connexion with events, and therefore they found their way into these Gospels, which seem not to have used the Logia.

¹ ὅστις δὲ ὑψώσει of Matthew, and πᾶς ὁ ὑψῶν of Luke, represent the same Hebrew original, תְּקַדֵּשׁ. Delitzsch rightly uses the participle in both cases, but needlessly inserts כל before it in Luke. The force of the gnome is given more accurately by Luke as a general truth than by Matthew, who refers to a future reward in a dogmatic way.

² The slight differences in the introductory clause, εὖς ἂν παρέλθῃ of Matthew, εὐκοπώτερον δὲ ἐστὶν παρελθεῖν of Luke, originated from the necessity of adapting this Logion to different contexts.

(The Second Article to follow.)

Throwing a Stone at an Idol.

BY THE REV. HUGH MACMILLAN, D.D., LL.D.

'As he that bindeth a stone in a sling, so is he that giveth honour to a fool.'—PROV. xxvi. 8.

ON the right hand side of the road between Jerusalem and Bethlehem, about half-way, there is a small village called Beit Safâfa. It is situated in the old plain of Rephaim. In this plain there are several huge mounds of stone, that look at first sight like the common gatherings of loose stones from the fields for cultivation. But, examined more closely, they are found to be quite unlike such agricultural heaps in other parts of the country in many respects. The quantity of small stones in them is very great, and they have an appearance of grey antiquity. There are seven of them. They are arranged on a regular plan, and have always been regarded as having been accumulated for some special purpose; hence the name they are known by among the natives is Seba' Rujum. By some they are supposed to be burial cairns on some ancient battlefield, possibly marking the site of the glorious victory obtained by David in this valley of Rephaim over the hosts of the Philistines. But, if this were their origin, we are at a loss to account for their number; for, in that case, one huge cairn would have amply sufficed to commemorate the event. We do not find anywhere else, where cairns on a battlefield exist, seven enormous mounds, involving in their construction an immense expenditure of time and labour.

In removing stones for the construction of the Bethlehem road, from a small heap of shapeless ruins near these huge mounds, a curious upright pillar was discovered with a deep hole excavated in each of its three sides, about nine inches deep, smoothed and polished by the frequent insertion into them of the human hand. It was seen from various tokens that this pillar was not *in situ*, but had evidently been removed from some central position in regard to the great mounds. There could hardly be any doubt that it was once part of a primitive altar connected with the old sun-worship of the Rephaim, or some other tribe of Canaanites belonging to this part of the country. It bore a close resemblance, as Herr Schick says, to many

of the so-called Druidical stones which are scattered over our northern moors, and were used, up to comparatively recent times, for the attestation of oaths, and for the curing of diseases. The presence of this remarkable monument at once showed the significance of the seven huge cairns. Such cairns we have in our own country in connexion with some prehistoric site of sun-worship. On the mound overhanging the rock and pool of St. Fillan, in Strathfillan, to give but a single example, there are seven small heaps of stones, to each of which the person who bathed in the sacred waters for healing purposes had to add a stone taken from the bottom of the river, and go round each of the heaps seven times—reminding us vividly of the ceremony that took place in the Jordan in connexion with Naaman's cure; while there are aged individuals living in the locality who remember in their youth baking cakes and offering them on the rock, on the first day of May, to the tutelary deity of the place.

But, interesting as such relics of primitive nature-worship are, on their own account, they are still more interesting as helping to explain and illustrate an obscure portion of Scripture. In the passage from Proverbs prefixed to this paper, our translation seems to convey no definite meaning to the mind. We do not see the force or the aptitude of the expression. The marginal reference is a little clearer: 'As he that putteth a precious stone in an heap of stones, so is he that giveth honour to a fool.' We can see some point in that image. Giving honour to a fool might well be compared to throwing a jewel among common stones. But it falls short of the expressiveness of the words in the original. These words should be translated, as Colonel Conder was the first to point out: 'As he that throweth a stone at an idol, so is he that giveth honour to a fool.' The comparison refers to the universal custom, in ancient times, among pagan nations of throwing a stone at an idolatrous shrine, not in execration of it, like the stones thrown to this day by the Jews at Absalom's pillar at Jerusalem, but in honour of it. At the foot of some sacred tree, or some pillar consecrated to idolatrous worship, a

cairn or heap of stones is generally found; each stone testifying of a visit paid to the spot by some votary; and the larger the heap the greater the veneration shown. In Greece, the worship of Hermes or Mercury consisted in throwing a stone at his image, set up as a mark by the wayside to protect travellers on a journey. In Palestine, amongst the primitive Canaanite inhabitants that still survived, idolatry was widely practised; and in early times it was a common sight, on rising spots among the hills of Judea and Galilee, to come upon a menhir, or dolmen, in which the object of worship was a rude stone image, forming the nucleus of a cairn or heap of stones which had gradually grown around it, in remembrance of the visits paid by worshippers. In Scotland many cairns are made of the stones thrown at a rude stone monument, or cromlech, as an act of worship; and, perhaps, many of the cairns of remembrance raised to the dead may have originated from this act of worship. The old saying, 'I will add a stone to your cairn,' was the highest expression of reverence and regard that could be offered to a friend.

With this explanation, the comparison used in the Scripture proverb becomes plain and forcible. The proverb could only have been used by an iconoclast; and very probably came into existence in the days of Hezekiah, after the wholesale destruction, by this pious and zealous monarch, of the altars and stone monuments of the Canaanite idolaters which had corrupted Israel. Hezekiah was bent on the work of national reformation, and the purification and consecration of the temple by a perfect ceremonial was accompanied by the overthrow of all the 'high places' and the idolatrous images and rites connected with them, as antagonistic to the holiness of the land as God's heritage. And, therefore, the proverb of the text would have a deep force and meaning in his day. Like one who continued the old practice of throwing a stone

at an idolatrous monument, in token of worship, a practice now forbidden and proved to be vain and useless, so was he who gave honour to a fool. A fool was as unworthy of honour as an idol is of worship. In the one case there is no reason for the honour; and in the other case the worship is a mere empty foolish superstition. An idol is nothing, and a fool is a negation.

We are told, at the commencement of the preceding chapter of Proverbs, the 25th, 'These are also proverbs of Hezekiah, which the men of Hezekiah, king of Judah, copied out.' I presume that this introduction would warrant us to conclude that a large number at least of the proverbs that follow in the succeeding chapters of the book were either composed by Hezekiah or else collected by him. Next to Solomon, he was the most cultured of all the kings of Judah or Israel. He was a poet, who has left us a very touching specimen of his literary gift in his song of thanksgiving in connexion with his illness and restoration; and he was a patron of the literature of his day. He imitated the Assyrian and Babylonian kings, and especially Asurbanipal, in forming a library in Jerusalem, and in employing scribes to form copies of ancient works. If we can regard the proverb of the text as his composition, it would derive a new force and meaning from the thoroughgoing religious reformation of his time. It would have a very striking appropriateness in the case of a monarch who regarded honour to a fool and worship to an idol in the same light of folly and vanity; who called the brazen serpent itself, although God had commanded it to be made, and it had once cured the Israelites, 'Nehushtan,' a piece of brass; and who, poet as he was, did not allow its sacred memories and poetical associations to preserve it from destruction, when he saw that it stood in the way of his people's advance towards a purer worship.

Requests and Replies.

Is Meyer right (*Com. on Matt.*, Eng. tr., vol. i. p. 56) in attributing to Epiphanius the theory that Luke gives the genealogy of Mary?—J. H. B.

In reply to the enclosed question, I would say: The attributing to Epiphanius (along with Luther and Calovius) of the theory that Luke gives the genealogy of Mary (in Meyer, 6th edition; corrected in the 8th edition of B. Weiss) is misleading, if not positively incorrect. It seems to be intended to agree with the parallel comment in Luke (Eng. tr., vol. ii. p. 16), where Epiphanius's theory is stated to be that Mary was an *heiress*, and, according to Num. xxxvi., would have married in her own tribe. I have not been able to verify this statement, which I do not question. It appears, however, that Epiphanius certainly did not regard the genealogy of Luke as Mary's, from the fact that he gives the names of her parents as Joachim and Anna. See Migne's edition, vol. xlii. p. 727; *Adv. Haer.* lib. iii. tom. ii.; *Haer.* lxxviii. There was, in Epiphanius's day, notoriously a desire to

make out that Mary *as well as Joseph* was descended from David.

BENJAMIN W. BACON.

Yale Divinity School, New Haven.

The Discovery of the 'Logia.'

P.S.—If I may be permitted an inquiry of my own, where can I obtain additional information as to the startling discovery in Egypt reported in the April number of THE EXPOSITORY TIMES? The discovery of the *Logia* ought to have appeared everywhere in the cable despatches, but the only reference I have seen was the above.

B. W. B.

I KNOW nothing further, except that there is no contradiction, but a practical admission, of the truth of the telegram.

J. RENDEL HARRIS.

Clare College, Cambridge.

Grace.

A NEW TESTAMENT STUDY.

BY THE REV. JAMES WELLS, D.D., GLASGOW.

I. The Word.

GRACE is the consecrated watchword of the evangelical faith, and expresses the very genius of the gospel. The Greek word for it, the curious in such matters tell us, is found one hundred and fifty-five times in the New Testament; and kindred words on the sacred page are like the stars in an Eastern sky for brightness and multitude. He who knows grace may be said to know the core of the Bible. This brightest of themes is therefore worthy of profound and loving study. It is wise to begin with the word. Ruskin says that a chief part of culture consists in finding out the exact meaning of words. This true saying applies most of all to the great master words of Scripture.

The English word *grace* has in it no self-

revealing light. It comes to us from the Latin *gratia* through the French *grâce*. The Latin *gratia* helps us a little, not by its obscure etymology, but by its associations. 'What a man receives from God is called *gratia*,' an old writer says, 'because he receives it *gratis*, and because it makes him *gratum*.' But the Greek *χάρις* (*charis*) is 'sun-illuminated.' Its root is *χαίρειν*, 'to rejoice,' and it is almost the same as *χαρά*, 'joy.' The dictionary meaning of *χάρις* is '*that which gives joy*.' Indeed, the word is translated 'joy,' in the Epistle to Philemon, ver. 7, and twice 'pleasure,' in Acts xxiv. 27 and xxv. 9. Grace, then, is gladness. Grace and gladness are twins of the same birth, according to the family register of the Greek language.

The Greeks were passionate idolaters of the beautiful in form and colour. To them more than to any other race do the poet's words apply—

A thing of beauty is a joy for ever.

It was their creed that 'the whole world without art would be one great wilderness.' As beauty was with them the chief creator of gladness, they naturally gave the name of grace to every striking embodiment of beauty; they called the beautiful the graceful, and the goddesses of beauty 'the graces.' From them we have borrowed our use of these words.

As the Greeks thus moved the meaning of *χάρις* backward from the effect to its cause, so the Romans, and we after them, have moved the meaning forward from the cause to its effect. We thus speak of *grace before meat*, that is gratitude or thanksgiving. *Gratitude* is the *gratia-habitudo*, or grace-habit: the habit grace creates in every heart it subdues. Here, also, we find the explanation of the 'Action Sermon' on Scottish Communion days, a phrase that has puzzled some learned writers. It is a shortened and Anglified form of *actio gratiarum*, the giving of thanks. In several New Testament texts *χάρις* means thanks.

All the words and phrases of the family of grace have a delightful sense, because the root-idea of gladness is in them all; as, for example, *gratuity*, *congratulate*, *grateful*, *gratitude*, etc. The only exception I can remember at present, is the popular phrase, '*a bad grace*,' which is a flat contradiction in terms. 'His Grace,' as applied to our dukes, is infelicitous, if not irreverent, for it seems to ascribe an attribute of God to a poor man. The phrase, 'Her Gracious Majesty,' however, is becoming.

Grace, then, is that which, in all its parts and outgoings, begets joy.

The great 'parables of grace' in Luke xv. amply justify and illustrate this explanation. The returning prodigal had many sorrows, all of which were his own sins in their rebound. But grace made him glad. Everything about it brought him joy at once, and only joy; the welcome, the kiss, the shoes, the calf, etc. etc. And it made all in

the house glad, except the sullen, solitary elder brother, who knew not the genius of grace. But the grand lesson of the parable is this: 'there is joy in the *presence* of the angels of God.' That joy must be in the heart of God Himself. With Him, also, it is more blessed to give than to receive. As sin to its last particle is sorrow, so grace to its last particle is gladness. It radiates gladness all round, to the giver as well as to the receiver. The father pardoned as if very joy made him pardon, as if he cared only for giving and forgiving; and thus to the elder brother he seemed the greater prodigal of the two. 'As to full breasts,' says Leighton, 'it is a pleasure to God to set mercy forth.'

The word *grace* thus signifies that movement of God towards sinful man which gives joy, and only joy, to God, and only joy to man. For wherever you find grace, there you must find gladness.

The religion of grace, rightly understood, can therefore never be a sad or gloomy thing; the want of it, or a fraction of it, or the perversion of it, easily may. True, the Bible handles many sad and gloomy things; but grace created none of them, and its aim is to destroy or heal them all. It has a virtue to turn even sorrow into sacred joy. A gloomy religion of grace is a contradiction, possible only to those who confound the disease and the remedy. Only a little child or a delirious patient blames his physician for the sores he comes to cure.

The mere word *grace* might revolutionise many a man's religion. Rabbi Duncan one day, in deep religious despondency, was singing to his sick soul a lullaby of Greek texts, one of which had our word *χάρις*. '*Χάρις*,' he said, 'that means joy; the exercise of grace gives joy to God; then why should I deny God that joy?' We read in Arabian fairy tales how some evil spell has turned the palace into a desert. But at last the right word is spoken, and lo, the spell is straightway broken; and the desert becomes a paradise again. So it was with Dr. John Duncan under the word *χάρις*. This one word has power to break most of the evil spells that bring a nightmare upon the soul. 'He sent His word, and healed them.'

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xii. 24.

'Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit' (R.V.).

EXPOSITION.

'A grain of wheat.'—Authorized Version, 'a corn of wheat,' the only instance of the word 'corn' used for a 'grain' or 'particle,' and the instance is unfortunate, because of its association with wheat. Bishop Jewel (*On Thess.*), says: 'We must understand this authoritie with a corn of salt (*cum grano salis*), otherwise it may be unsavorie'; and Hall (*Occas. Med.*): 'He that cannot make one spire of grass, or corn of sand, will yet be framing of worlds.' The Greek word (*κόκκος*) is everywhere else in the Authorized Version translated 'grain.'

'Fall into the earth.'—Christ does not say 'be sown in the earth.' He represents the act as that of the grain itself. The death must be willing, His and ours. 'No man taketh My life from Me.'

'And die.'—The act is one of love; sacrifice is also of love, or it is not sacrifice. And it is love that makes the denial of self go the length of the death of self. Greater love hath no man than this, or can have.

'It abideth by itself alone.'—(*αὐτὸς μόνος*)—This is the ideal of the absolutely selfish—the ideal of happiness for Satan. As we get nearer God we get more social. Christ dreaded the thought of being alone, but comforted Himself that God the Father could not be without God the Son, nor the Son without the Father. 'Ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone.'

'It beareth much fruit.'—*Much* fruit, to point out the contrast: the one grain is absolutely barren, the other bears much fruit. And it deserves this for *dying*. A little sacrifice, a little fruit; as a little forgiveness, a little love. Sacrifice unto death, much fruit. 'Be thou faithful unto death, and I will give thee the crown of life.'

For the Joy set before Him.

1. When the Sanhedrin met after the raising of Lazarus, it was Caiaphas who grasped the situation. He alone clearly saw the remedy. 'It is expedient for you that one man die for the people in order that the whole people may not perish.' Jesus agrees with Caiaphas. But while they agree as to the fact, they differ as to the spirit. Caiaphas says, cunningly, 'it is expedient for *you*' (but he means, specially for himself), that another should die: Jesus says, 'I, if I be lifted up from the earth, will

draw all men unto Me.' Caiaphas expressed the mind of the world, concentrating it into a most memorable precept: Jesus expressed the mind of Christ, and *this* is the golden rule of Christianity.

2. Our Lord's words rose out of their occasion. As the *Lamb of God* He taketh away the sin of the world. But until the time comes for the Lamb to be slain, He gives Himself to the lost sheep of the house of Israel. Surely the time is at hand, then, for here are Greeks desiring to see Him. They are the firstfruits of a mighty harvest. A few Greeks are attracted now; by and by all men will be drawn to Him. But how? The disciples knew—by a triumphal Messianic procession into Jerusalem, which would be the beginning of great worldly prosperity for them. The devil knew—by turning the stones into bread, and saving His own life. Jesus knew—by losing His life, by the Prayer of Gethsemane, and the Cry on Calvary.

3. Jesus came to do the will of the Father. And this is the will of God, impressed on nature from the beginning, if we had had eyes to see: 'Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth much fruit.' A grain of wheat that lies in the granary is no use, though it lies as long as the mummy corn of Egypt. It might as well not be. To serve the end of its existence it must be bruised at least; to fulfil its highest possible service it must die.

4. Jesus came to do the Father's will; and He does the will of the Father by making it His own will. It is hard enough. Take the grain of wheat in your hand and admire its beauty. Now look at it when it has sprouted and is *dead*—how ugly and filthy, you say. But what if the grain of wheat could feel, could feel the difference, could feel it beforehand and have the choice? What, in short, if it were a person? 'Now is my soul troubled,' He said, and we cannot wonder. And the trouble was partly, how greatly we cannot tell, that He had the power of choice. 'What shall I say? Shall I say, Father save me from this hour?' For it must be a willing sacrifice. Even the pagan worshipper declined to sacrifice the lamb that struggled as he led it to the altar. The grain of

wheat must fall into the ground. He that *hateth* his life shall keep it unto life eternal.

5. But then there is the joy. 'Who for the joy set before Him endured the Cross, despising shame.' What a glorious sight a rich, waving field of yellow corn is! What a reward for the few spent grains!

That man who, bearing precious seed,
In going forth doth mourn,
He doubtless, bringing back his sheaves,
Rejoicing shall return.

What a field that was St. John saw in his Apocalypse! It baffled his arithmetic to count. And when the Lamb heard the new song sung, He knew it was worth the cost.

ILLUSTRATIONS.

NOTHING can be more apparently helpless—more separated off from everything else—more hard and dry and poor—than the corn of wheat in itself; and so it remains until it is buried in the earth. One of the marvels of our life is to compare the broad waving fields of grain with the mere corn heaps from which they came. Could there be a greater difference? And yet the law that connects them is an immutable law; and it is the law of *death*.—J. S. HOWSON.

THE solitariness of the grain of wheat consists not in having no other grains of wheat around it. It may be one item of an immense heap of like grains. And yet it is alone till it has fallen into the ground and died. Then, then only, can it bear fruit; then, and then only, is its solitude, its solation, done with. So it is with Christ.

Christ the great teacher, Christ the mighty Master, Christ the Divine Prophet, is alone still. It is only when He dies—only when He is *lifted up from the earth* upon the Cross of shame, and in the death of anguish—it is only then that He *draws all men to Him*; it is only then that He begins to have a Church and a people, and a spiritual offspring; it is only then that He *sees of the travail of His soul*, and is compensated and *satisfied*.—C. J. VAUGHAN.

If any one of the laws by which the moral world is governed is certain, this is certain: that to do real good in life is, sooner or later, costly and painful to the doer. It has ever been so. All the great truths which have illuminated human thought; all the lofty examples which have inspired and invigorated human effort,—all have been more or less dearly paid for, by moral, or mental, or physical suffering. Each truth has had its martyr, unseen, it may be, and unsuspected, yet known to God. Here it is a violent

death; there the gradual wasting away produced by exhausting labours; but the reality is the same. Here it is the soldier who saves a lost cause by his self-devotion; there it is a statesman who resigns power, influence, even personal safety, rather than retain them at the cost of his country. Elsewhere it is a teacher who throws his popularity to the winds, when, to keep it, he must echo some prejudice which he inwardly despises, or denounce some truth or creed which he heartily reveres. Like the legal impurities of the old tabernacle, the errors and miseries of the world are purged with blood; everywhere in the great passages of human history we are on the track of sacrifice; and sacrifice, meet it where we may, is a moral power of incalculable force.—H. P. LIDDON.

A GRAIN of corn multiplies by yielding other grains like itself. If, therefore, Jesus be compared to seed, and He be sown to multiply, He will produce others like Himself. If barley be sown, barley comes up; if wheat be sown, wheat appears; if Christ be sown, Christians are brought forth.—W. JAY.

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A Comparison.

ISAIAH I. 18 AND EPHESIANS IV. 25-29.

BY THE REV. MARSHALL B. LANG, B.D., OLD MELDRUM.

THERE is a subtlety of meaning in the passage first referred to which, as a rule, escapes detection. Many take the text to mean that though the sins with which they (for the application is universal as well as special) are stained be as scarlet, yet they shall be washed away, and the heart left white as snow. But what the prophet actually says is,—and we are not wresting the Hebrew words when we thus interpret him,—that the sins *themselves* and not the *heart* shall be white as snow, that though red like crimson *they* shall be as wool. There is a psychological, or, more correctly speaking, a spiritual subtlety in the expression, which it is interesting to examine.

We might thus seek to paraphrase the hidden meaning. Sin is the abuse of powers and gifts and talents lawful enough in their right exercise. Sin is the wrong use of right gifts; it is the discolouring of what by itself is unstained and untainted; it is the turning of the heart's good dispositions and affections into channels that flow away from God, rather than towards God. The washing away of sin, then, is not the destruction of the power, or gift, or talent, or disposition, or affection which was the channel or instrument of the sin; but the cleansing of the sin within these media—so that they lose not any of their vigour or vitality, but become instrumental in an entirely different fashion. The sin was probably manifested by an undue exercise of the gift or disposition. When the sin is washed, the same form of gift, the same *virus* of disposition, remains, but exercises a different influence.

This explanation will be more lucid if we look to the passage in Ephesians. There St. Paul seems to recognise the fact that the taking away of sin is simply the resetting of the disposition which caused sin. In ver. 28 he says: 'Let him that stole give'—*i.e.* let him that laboured to get by stealth for his own profit, labour by good works to obtain for others; a change of effort was required with the same *energy*; the power of work is to be redirected; a clever thief has it in him to become a great benefactor; the cleverness for the one end can be changed by the grace and regenerative

power of God into cleverness for an exactly opposite end. Again, in ver. 29, he who has been accustomed to talk profanely and irreverently, when regenerated will not lose his power of speech, that power is only cleansed and he becomes a speaker to edification. *The sin is made white.* In the case of the thief the temptation to sin lay in a natural cleverness to acquire property; when selfishness got the mastery, that cleverness became sin; when selfishness was expelled, that is, when the sin was washed, that cleverness became a virtue—a virtue of *charity*, because we cannot give until we have received and obtained.

In ver. 29 the temptation lurked in the gift of speech, *without* reverence that became sin, *with* reverence it became a good and useful gift; the sin was washed and became white.

So, further, in the case of temper, in ver. 26: 'Let not the sun go down upon your wrath'—let not wrath, the apostle would say, be in the dark—be in fellowship with darkness; but let the sun shine upon wrath so as to show what darkness is—what one should be wrathful with. 'Be angry and *sin* not,' that is the enlightened wrath, the wrath *whitened* by grace. There is a temper which is sin, because it is acted in darkness; there is a temper which is righteousness, because it is of the light; that enlightened, whitened temper is called enthusiasm, which is just *ἔθελος*, godliness.

To be born anew, then (Eph. iv. 24), to be born from above, is to have what is wrongly placed within us placed right; temper turned to righteous wrath; the proclivity to steal and cheat turned into the disposition to work for and gain for our neighbour what he lacks.

The grace of God, therefore, is not destruction of individuality and of original endowments of character, it destroys nothing of original character, it only delivers that from a pernicious tendency. John the Apostle was by nature fervid; he was a zealot; his zeal, however, was at first misdirected, it was of the scarlet-and-crimson colour, leading him into the sin of intolerance. Interrupted and overpowered by the grace of God

that misguided fervour became the fervour, the white-wool-like fervour of love, and he became the apostle of love.

Peter was constitutionally (we might say) jealous, if John was constitutionally zealous. Peter showed this in his jealousy for His Master's honour, as well as in being once on a memorable occasion jealous of His Master's company—"let us build here three tabernacles." But ere long he became changed, his jealousy began to take

another form. He became jealous of His Master, not for himself, but for the world; and on that rock, Peter, Christ founded His Church.

The scarlet and crimson taints are taken from dispositions which in each character were capable of advancing God's glory; and so whitened and purified, these same dispositions which were once 'sin' become righteousness. The *sins* which were as scarlet become white as snow, and those like crimson become as wool.

At the Literary Table.

THE BOOKS OF THE MONTH.

Two important books, and a new edition of another, have arrived just too late for notice. They are *The Ancient Hebrew Tradition as illustrated by the Monuments*, by Professor Hommel (S.P.C.K., Crown 8vo); *The Ancient Faith in Modern Light*, a series of essays (T. & T. Clark, 8vo); and the third edition of Dr. Salmond's *Christian Doctrine of Immortality*. These books will be dealt with next month. Now we have room just to say that Professor Hommel's new book is directly written as 'a protest against the modern school of Old Testament Criticism'; and that the essayists in *The Ancient Faith* are Dr. Vincent Tymms ('Christian Theism'), Mr. Edward Medley ('The Permanent Significance of the Bible'), Dr. Cave ('The Bible View of Sin'), Dr. S. G. Green ('Deity and Humanity of Christ'), Principal Vaughan Pryce ('The Redemptive Work of the Lord Jesus Christ'), Dr. Samuel Newth ('New Testament Witness concerning Christian Churches'), Dr. Joseph Parker ('The New Citizenship'), Mr. William Brock ('Christianity and the Child'), Dr. Guinness Rogers ('The Pulpit and the Press'), and the late Dr. H. R. Reynolds ('The Witness to the Spirit').

THE CHRISTIAN PICTORIAL. VOL. VIII. (*Alexander & Shephard*. 4to, pp. 324. 4s. 6d.)

Handsomely bound, lavishly illustrated, sympathetically written, and up to date in every respect—that is the new volume of *The Christian Pictorial*.

FADS OF AN OLD PHYSICIAN. BY GEORGE S. KEITH, M.D., LL.D., F.R.C.P.E. (*A. & C. Black*. Crown 8vo, pp. x, 173. 2s. 6d.)

If you or I were to write *Fads of an Old Theologian*, no one would look at our book. But to the great majority of our countrymen, and even of our countrywomen, the body is of more pressing concern than the soul, and even the *Fads* of a physician will run to its tens of thousands. Well, this physician's *Fads* will do no harm. He pleads for a simpler diet, and less of it. He is perilously near the theologian in that, no doubt; perilously near the evangelist, whose *Fad* is *let him deny himself* and take up his cross daily and follow. But he is a physician, and he will be read, and he will do some service to the soul as well as to the body.

THE ETHICS OF JOHN STUART MILL. BY CHARLES DOUGLAS, M.A., D.Sc. (*Blackwood*. Post 8vo, pp. cxxvi, 233. 6s. net.)

Into this volume Dr. Douglas has gathered all that John Stuart Mill ever wrote on Ethics. There is, of course, the *Utilitarianism*; there are also the chapters on the Moral Sciences from the *Logic*; and the whole is illustrated or checked by constant quotation from the other works. For Dr. Douglas has a familiar knowledge of the writings of John Stuart Mill. He can lay his hand on the right quotation at the right moment. The result is as complete an exhibition of John Stuart Mill's thoughts on Ethics as it is possible now to possess.

But Dr. Douglas does more than gather. He

writes three introductory essays on 'Ethics and Induction,' 'Ethics and Psychology,' 'Ethics and Morality'; and he writes an analysis both of the chapters on the Logic of the Moral Sciences and of the *Utilitarianism*. The volume is intended to form an introduction to the study of Moral Science. It will serve that purpose right well. Its candour and its clearness will commend it.

A SURVEY OF FOREIGN MISSIONS. BY THE REV. P. BARCLAY, M.A. (*Blackwood*. Fcap. 8vo, pp. xxii, 272, with Maps.)

Mr. Barclay has written many useful little books, but nothing so useful and opportune as this. The style is simple, the field is the world, and the facts are reliable.

CHRISTIAN LIFE IN GERMANY. BY EDWARD F. WILLIAMS, D.D. (*T. & T. Clark*. Crown 8vo, pp. 320, 4s.)

Whether or not we are of the number of those English-speaking youths who go to study in the universities and technical schools in Germany, for whom Dr. Williams directly writes, we are likely to find this at once a profitable and an interesting volume. Dr. Williams is thoroughly familiar with the inner life of Germany. He knows it better than a German. For he has all the German's information and the seeing eye of an alien. Then he can write very pleasantly and leave a distinct impression. Nowhere that we know of can so full an account of the Christian agencies and energies of Germany be found.

THE STORY OF THE HEAVENS. BY SIR ROBERT STAWELL BALL, LL.D., D.Sc. (*Cassell*. 8vo, pp. xx, 556. 10s. 6d.)

A cheaper edition of Sir Robert Ball's classical *Story*, with all the letterpress and illustrations, is a gift for which we are profoundly thankful. It is now within the reach of the prize-giver; and a better prize could not be given.

THE PREACHER'S COMPLETE HOMILETICAL COMMENTARY. BY VARIOUS AUTHORS. (*Funk & Wagnalls*. 4 vols. 8vo, pp. 628, 593, 648, 603. 12s. each.)

The four volumes containing the Gospels were published quite recently. These four contain the *Acts*, by Dr. Whitelaw; the *Romans*, by the Rev. W. Burrows, M.A.; the *Corinthians*, by the Rev. Henry J. Foster; and *Galatians to Thessalonians*, by the Rev. George Barlow. The

method that is followed is this. Every chapter or similar large section is taken apart; it is first divided into subjects; next, under the title of 'Critical Remarks,' every verse is handled in relation to its history, geography, and the like; then follow the 'Homiletical Analysis' and 'Hints and Suggestions' on each successive subject. Cheap these volumes are, considering the printed matter they contain; commonplace they certainly are not. Every man has given himself honestly to his work, and proved himself fairly fit to do it.

PHILIPPIAN STUDIES. BY H. C. G. MOULE, D.D. (*Hodder & Stoughton*. Post 8vo, pp. xi, 265. 5s.)

It is an exposition of St. Paul's Epistle to the Philippians. It is an exposition after the manner of Dr. Moule. And Dr. Moule's manner of expounding St. Paul's Epistles is to combine the most sensitive scholarship with the most impressive spirituality. The combination is essential to complete success, but it is very rare.

PRIMEVAL REVELATION. BY J. CYNDDEYLAN JONES, D.D. (*Hodder & Stoughton*. Post 8vo, pp. xiii, 366. 6s.)

Having been chosen to deliver the Davies Lecture for 1896, Dr. Jones says his mind 'gravitated to *Mosaic Theology*, as being both timely and fruitful.' Whereupon his materials accumulated, and in place of a single lecture, he has written, or is ready to write, three substantial volumes—'Primeval Revelation,' 'Patriarchal Revelation,' 'Sinaitic Revelation'; and of these three the present volume is the first. It contains a series of expository studies on the first eight chapters of Genesis.

The studies are built upon 'the traditional hypothesis.' And Dr. Jones reckons it his duty to tell us why he does not believe in any other. He examined the critical hypothesis as presented in the standard works, and after having 'once and again wavered in my decision,' his mind dipped finally on the traditional side.

Nevertheless, 'the traditional side' is a very different matter in the hands of Dr. Jones from that to which we have been accustomed. Though Moses wrote the Pentateuch during the wilderness wanderings, he lent it in fragments at his death. In aftertimes these fragments were cemented together into one continuous whole, and in the hands of successive editors underwent here and there minor changes, 'certain modifications in the legislation, in the face of new circumstances,

being unavoidable. That it did not attain its final form till the days of Ezra is probably true.'

On these liberally traditional lines, then, the earliest narratives of Genesis are expounded. The exposition is distinctly fresh and helpful. After all, it is of less account to the expositor which hypothesis he starts with, if he is an expositor. Does he touch the human heart? Does he hear the sound of a going in the tops of the mulberry trees? They are bone of our bone and flesh of our flesh, those ancient antediluvians. And they actually knew the God and Father of our Lord and Saviour Jesus Christ.

THE BIBLE: ITS MEANING AND SUPREMACY.
By F. W. FARRAR, D.D., F.R.S. (*Longmans*. 8vo, pp. xv, 335. 15s.)

When Dr. Farrar was sent to a deanery he was not sent to sleep. This is not the first great volume he has already written there, though it is the greatest. And we know there are others coming.

The Bible—it is the controversy of the day. It was the controversy of our fathers' day also. But our question is what are we to do with the Bible, theirs was what the Bible is to do with us. Our fathers stood before the Bible—the great arraignment; we have placed the Bible in the dock, and called to it sharply to clear itself.

Dean Farrar is of the present age. He is perhaps a little before it: he is certainly not behind. He asks the Bible to stretch forth the hand and answer for itself. He offers it a patient hearing, but no unfair advantage.

And yet the Bible comes out scathless. By the consent of persons of most diverse inclination, whose words Dean Farrar gathers here, the Bible is still the Book of Books. It is more than that, it is Divine. A library no doubt, the work of many minds, yet a Divine library, the work of only One. Dean Farrar disdains idolatry. There is no creature of God he will worship, not even the Bible. But though he will not worship it, he finds it a creature of God.

And so will we if we keep in mind these two things, that the Bible was made for man, not man for the Bible, and that man was made with a mind. If the Bible had no perplexities, man's mind would be useless in presence of this creation of God, by all consent so wonderful. And it is just as unlike God to settle all our difficulties by what is called an infallible Bible as by what is called an infallible

pope. We do not need our difficulties settled in that way. We need room for the play of every faculty which God has given us.

So Dean Farrar's attitude, waiving details, will certainly be found to be right. He covers the whole ground in a rapid, readable, literary way. And though the instructed scribe may find but little that he has not gathered already, he who has the greatest need of faith and knowledge may be urgently encouraged to seek it in this pleasant volume.

MANUAL OF HEBREW SYNTAX. BY THE REV. J. D. WIJNKOOP. (*Luzac*. Fcap. 8vo, pp. xxii, 171. 5s. net.)

This *Manual of Hebrew Syntax* is translated from the Dutch by Dr. C. Van den Beisen, and commended by Cardinal Vaughan. Its primary destination in the English tongue is to promote the study of Hebrew among the Roman Catholic clergy in England. 'For,' says Cardinal Vaughan, 'one of the pressing needs of the Church in England is a Catholic school abreast of the times, and of the latest researches in all that concerns biblical science.' But the volume will serve wider ends than that. It is, indeed, a clear and sensible introduction to the subject, from which one should pass to the fuller and more scientific volume lately published by Professor A. B. Davidson.

ST. CYPRIAN: HIS LIFE, HIS TIMES, HIS WORK.
By EDWARD WHITE BENSON, D.D., D.C.L. (*Macmillan*. 8vo, pp. xxxvii, 636. 21s. net.)

For two things the future historian of the Church will name the late Archbishop of Canterbury—his Lambeth Judgment and his work on St. Cyprian. The two things are closely connected. He who gave the Lambeth Judgment had devoted all the literary leisure of five-and-twenty years to St. Cyprian. He who had to give the Lambeth Judgment was the man to choose St. Cyprian for the literary study of his life. Would it not have been possible for those who so anxiously waited the Lambeth Judgment to forecast its contents, if they had known that St. Cyprian was Archbishop Benson's life-study and adoration? But we have to do with St. Cyprian here.

And yet it is not St. Cyprian we have to do with, but Archbishop Benson's book about him. Our judgment of St. Cyprian will depend upon our attitude to the great controversy which has

tossed the Church of England these fifty years. But that attitude has no right to influence our judgment of Archbishop Benson's book. It is true that our author makes no secret of his love for St. Cyprian. But love has never been held to discredit a biographer. We have apostolic authority that it is even the best atmosphere in which to speak the truth. Archbishop Benson's *St. Cyprian* is a contribution to the science of history, and by the canons of that science it must be estimated.

Now it had best be said at once that the book is hard to read. Besides that Dr. Benson's style is trying, the marks of the years are upon it. But it is worth reading. It is worth all the reading and all the pondering it demands. 'Year after year at Lincoln, at Truro, at Canterbury, these patient pages have grown; sometimes weeks would be consumed in the elucidation of some minute technical point; he even undertook, a few years ago, a journey to North Africa to study his topography.' These words of Dr. Benson's son deserve the italics they are printed in. That is how history that remains has been written always. And the reader who will not be afraid to read will find the marks of those toilsome weeks on every page. The text may be somewhat hard: the notes are clear as crystal; and every note is a judgment patiently formed upon the farthest stretch of painstaking investigation. Whether the judgment commends itself to the reader or does not,—and that, we must say again, depends not a little on the reader,—it is the judgment of a scientific historian. So that henceforth and for ever, Dr. Benson's work on St. Cyprian will have to be reckoned with, and its judgments accepted or refuted by all the succeeding race of historians and biographers.

RELIGIOUS TEACHING IN SECONDARY SCHOOLS. BY THE REV. GEORGE C. BELL, M.A. (*Macmillan*. Crown, 8vo, pp. xiv, 181. 3s. 6d.)

Setting controversy and 'questions' aside, Mr. Bell shows what can be taught in secondary schools and how to teach it. He has not been frightened into recommending a residuum. His first and strongest recommendations are the History (*a*) of the Old Testament, (*b*) of the Inter-Testamental Period, (*c*) of the New Testament, (*d*) of the Early Church. But he follows with the Inspiration of the Old Testament;

the Composite Character of its Books; and a complete, if condensed, course of Christian Evidences. They may be only suggestions, but they are made most valuable by Mr. Bell's experience, and by a constant recommendation of the best books to read on each subject.

THE CHRISTIAN ECCLESIA. BY FENTON JOHN ANTHONY HORT, D.D. (*Macmillan*. Crown, 8vo, pp. xii, 306. 6s.)

Nothing has been published on the Church so dispassionate, so purely scientific since Lightfoot's famous essay. This will stand first of Dr. Hort's writings, we think; it will be only second of the literature of its subject. It is not a large book, and it covers the whole of the New Testament, but then there is no waste land. Book after book is traversed, all the great passages are searchingly examined (and there are great passages we had not always thought so great), collateral subjects, like 'gifts' and 'grace,' find sudden light stream in upon them; and then the whole result is gathered up in a clear chapter of recapitulation. It is this that will give men some understanding of the place which Dr. Hort held in the estimation of his contemporaries.

MASSILIA - CARTHAGO SACRIFICE TABLETS.

BY THE REV. J. M. MACDONALD, M.A. (*Nutt*. Crown, 8vo, pp. 46. 3s. 6d. net.)

At the close of the year 1844 a workman was repairing the wall of a house in Marseilles, when he laid bare a stone with curious writing on it. The writing proved to be Carthaginian, and the stone a sacrifice tablet of the worship of Baal, brought all the way from Carthage. Then in 1858, Mr. Nathan Davis discovered a similar tablet in Carthage itself. And now after all these years, Mr. Macdonald has given in the present volume a facsimile, a transcription, a translation, and an introduction to both tablets, and made a very enticing narrative out of it. For he finds that the rules and regulations for the worship of Baal so closely resemble the rules and regulations for the worship of Jehovah, that he has been driven, though not without a manifest wrench, to 'put aside theories of inspiration, plenary or otherwise, and consider them as sister codes of sister nations, both nations speaking the same language with but slight dialectic differences.' The light thrown on Leviticus is of many colours, and some of it dazzling and disconcerting at the first.

THE EARLY HISTORY OF THE SCOTTISH UNION QUESTION. BY G. W. T. OMOND. (*Oliphant Anderson & Ferrier*. Crown, 8vo, pp. 194. 2s. 6d.)

Some of our readers will jump to mistaken conclusions. It is not the union of the Presbyterian Churches in Scotland; it is the union of Scotland and England. It is true that the Churches had much to do with it, much to do against it, and Mr. Omond is particularly sensitive to their attitude and influence. But it is not a religious, it is a national movement of which he writes the history. He writes with very great charm. The subject may not possess absorbing interest for its own sake, but Mr. Omond's handling of it is so winning that you will soon find yourself riveted. And you will get no release till you have read his delightful volume through.

SPRAYS OF NORTHERN PINE. BY FERGUS MACKENZIE. (*Oliphant Anderson & Ferrier*. Crown, 8vo, pp. 319. 3s. 6d.)

This is Aberdeenshire character and the Aberdeenshire dialect unexaggerated and unadorned. Since *Johnny Gibb* we have had nothing so purely and simply real and Aberdonian. Not once is the author betrayed into painting and posturing. 'Life,' said an Aberdeenshire woman, 'is maistly a fecht, and hoo could we pass the time an' it were na?' The life that is described here is 'maistly a fecht,' and the time passes swiftly enough for the reader.

IN THE TIGER JUNGLE. BY THE REV. JACOB CHAMBERLAIN, M.D., D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 218. 3s. 6d.)

The most entrancing volume of missionary labour we have received for many a day. It has not the many-sidedness of the great missionary biographies, but it has all their interest in half their length and more than all their adventure. The chapter entitled 'Does God hear Prayer?' is as wonderful a record of 'special' answering as ever we remember to have read.

JOHN ARMIGER'S REVENGE. BY P. HAY HUNTER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 250. 3s. 6d.)

Those who have read Mr. Hunter's *Daniel or After the Exile* will grudge him to the ranks of the novelists; those who have read *James Inwick* or *John Armiger's Revenge* will wonder that he lost his time in writing theology.

PARDON AND ASSURANCE. BY THE LATE REV. WILLIAM J. PATTON. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. xli, 278. 3s. 6d.)

A volume of sermons, not only evangelical but evangelistic. (The distinction is untrue and otherwise objectionable, but it is intelligible, and must stand). Now evangelistic sermons are either of the highest value or of none at all. Other sermons may be artistic and edifying, but evangelistic sermons are just evangelistic, and if they are *not* that they are nothing. You know the Rev. W. Hay Aitken's sermons. They are evangelistic. You do not know Mr. Patton's yet. They are evangelistic too.

THE LAND OF THE PHARAOHS. BY THE REV. SAMUEL MANNING, LL.D. (*R.T.S.* Large 8vo, pp. 191. 8s.)

It is ten years since Dr. Manning wrote *The Land of the Pharaohs*. It had a flattering reception. Now Mr. Lovett has partly rewritten and wholly revised it, Professor Flinders Petrie has added a chapter on the latest archæological discoveries, and the book is sent forth, a new edition, to hold its own among the very best of the season's gift-books.

The Religious Tract Society has sent out a new list of books, and the first four have to do with the 'Diamond Jubilee.' They are (1) *THESE SIXTY YEARS*, by F. M. Holmes, W. J. Gordon, and D. J. Legg (crown 8vo, pp. 224, 2s. 6d.); (2) *OUR GRACIOUS QUEEN*, by Mrs. Walton (4to, pp. 80, 1s.); (3) *THE LIFE AND REIGN OF QUEEN VICTORIA*, by Emma Leslie (crown 8vo, 1d.); and (4) *VICTORIA, R.I.*, by James Macaulay, M.A. (4to, 1d.). Then there is a new 'Primer': *OLD TESTAMENT CRITICISM AND THE RIGHTS OF THE UNLEARNED*, by the Rev. John Kennedy, M.A., D.D. (fcap. 8vo, pp. 96, 1s.). And the list closes with two new stories: *NOT PEACE BUT A SWORD*, by Archdeacon Wynne (2s.); and *COUSIN MONA*, by Rosa Nouchette Carey (2s. 6d.).

THE HOLY SPIRIT OF PROMISE. BY THE REV. J. F. VALLINGS, M.A. (*Skeffington*. Crown 8vo, pp. xi, 214.)

Mr. Vallings will be remembered as the author of a volume in the 'Men of the Bible' series, entitled *Jesus, the Divine Man*. This volume is altogether unlike externally, but it is the successor of that. Mr. Vallings runs through the New Testament, searching for the passages which introduce the Holy Spirit of Promise, and when he finds each passage he writes a little commentary

on it. The result is a biography of the Divine Paraclete.

A HISTORY OF THE HEBREW PEOPLE. BY CHARLES FOSTER KENT, PH.D. (*Smith, Elder, & Co.* Crown 8vo, pp. xvii, 217. 6s.)

This is the second volume of Mr. Kent's short history. It is clear and competent. It is archaeological as well as critical. It places before us in fewest words the setting of the history of the Hebrews which the advanced scholarship of the last half-century has been persistently working out. This volume runs from the Division of the kingdom to the Fall of Jerusalem, 586 B.C.

THE ORIGIN OF GENESIS. BY GEORGE STOSCH. (*Elliot Stock.* Crown 8vo, pp. viii, 211. 5s.)

The Origin of Genesis is a curious title, since Genesis itself is 'Origin,' but the origin of the book is yet more curious. 'Towards the close of the year 1891, while engaged in missionary work in Madras among the Tamil population, I heard Dr. Pentecost of New York complain that German theology had spread such mists around Holy Writ as threatened to dim the brightness of its shining for the Christians of the whole world.' Whereupon Pastor Stosch patriotically resolved to show that German theology is able also to disperse the mists, and wrote this book for English readers. Well, notwithstanding its origin, it is an excellent book. Its tone is excellent, so is its scholarship, so is its evangelical warmth. For the unfortunate title

must not set up an impression that this is a discussion of the authorship of Genesis. Pastor Stosch does not trouble himself or us with critical questions. He takes the narratives as he finds them in their order and entirety, and then he considers their everlasting meaning. He shows that just as they stand they carry the lessons which every man coming into the world must learn.

SMALLER BOOKS AND NEW EDITIONS.

FIFTEEN HUNDRED FACTS AND SIMILES. BY J. F. B. TINLING, B.A. (*Hodder & Stoughton.* New edition, crown 8vo, pp. 471. 5s.)

RECONSIDERATIONS AND REINFORCEMENTS. BY JAMES MORRIS WHITON, D.D. (*J. Clarke & Co.* Pott 8vo, pp. 149. 1s. 6d.)

BIBLE-CLASS PRIMERS. THE MIRACLES OF OUR LORD. BY THE REV. PROFESSOR LAIDLAW, D.D. (*T. & T. Clark.* pp. viii, 93. 6d.)

THE FIRST BOOK OF KINGS. BY THE REV. W. O. BURROWS, M.A. (*Rivington, Percival, & Co.* Crown 8vo, pp. xxx, 109. 1s. 6d.)

JIM HALLMAN: A TALE OF MILITARY LIFE. BY C. G. C. M'INROY. (*Oliphant Anderson & Ferrier.* pp. 96.)

HOW CHRISTIANITY CONQUERED THE ROMAN EMPIRE. BY THE REV. A. F. TAYLER, M.A. (*Manchester: Lockwood.* Pott 8vo, pp. 88.)

AGNI, THE ARYAN GOD. BY K. S. MACDONALD, M.A., D.D. (*Calcutta: Traill & Co.* 8vo, pp. 75.)

THE CHILD IN THE MIDST. BY THE REV. GEORGE HENDERSON, M.A., B.D. (*Stirling: Drummond.* 24mo, pp. 32. 1s. per doz.)

Could Jesus Err?

BY THE REV. THOMAS WHITELAW, D.D., KILMARNOCK.

III.

THE complete failure of the preceding attempt to convict Jesus of error might reasonably have dispensed one from the necessity of intermeddling further with the Professor's strictures, had it not been that these possess in themselves an independent value as well as an important bearing on the doctrine of the Person of our Lord. Assuming that his antecedent indictment has been sustained, the Professor advances, in the second main division of his brochure, to dispel the fears of those who apprehend lest the existence of error on the part of Christ should impair or imperil His efficiency as a

Saviour. Unless this anxiety can be removed, he rightly perceives, it is hopeless to expect that Christians will assent to any proposal which associates intellectual error with Him who named Himself The Truth, who claimed to know the secrets of God, who showed that He could read the thoughts of men, and who more than once discovered an acquaintance with facts in nature and events in providence which were hidden from ordinary minds. Now to remove this anxiety, it is apparent two principal objections require to be met—that which regards the admission of intellectual

error on the part of Christ as not compatible with His claim to be divine, and that which sees in such admission a reduction of His power to save.

1. Dealing with the first of these objections, the *Christological*, Dr. Schwartzkopff admits that, if the prevailing view of Christ's Person be correct,—that He was a pre-existent Divine Being, co-equal, co-substantial, and co-eternal with the Father, who became incarnate by taking upon Himself a true body and a reasonable soul,—the charge of errancy cannot be upheld. In express terms he over and over again concedes that 'errancy is not reconcilable with the old conception of Christ's divinity,' by which he understands the Church doctrine that Christ, as to His divine nature, possessed 'a substantial equality of essence with God.' Those who favour the view that intellectual error is capable of being harmonised with a claim of supreme divinity on the part of or for Christ might note this outspoken confession of the learned Professor. It is well known that at least two attempts have been made to conserve Christ's essential divinity while conceding His human fallibility—one by Nestorius in the fifth century, and another by Menzer and Feuerborn, Giessen theologians, in the seventeenth century. Both of these are subjected to review.

Nestorianism, which postulated two natures in Christ, a human and a divine, each with its corresponding personality, and both bound together by some external tie, so that they constituted two separate and distinct entities which had virtually nothing to do with one another, Dr. Schwartzkopff properly rejects, on the grounds that such a combination as it proposed involved a dual personality and did not constitute a real union, but only a juxtaposition of natures in Christ. When, however, he throws overboard the doctrine of the two natures in every form, on the plea that, stated any way theological experts may devise, it necessarily implies two 'Ich's,' two 'I's,' *i.e.* two personalities, one refuses quite as properly to concur in his procedure. It may be that the Christian Church, in ascribing two wills to Christ and denying two 'I's,' has allowed herself to become entangled in what looks like a metaphysical contradiction, the will as known to us being merely the 'I' in practical operation; but if New Testament Scripture is to guide her in formulating a theory of the Incarnation, she is fully justified in maintaining the one personality of the God Man. Nor is the contention as free from objection as it looks, that

human nature is not thinkable except as personal. So far as known to man himself, that is so. The only specimens of human nature with which experience makes one acquainted are individualised, *i.e.* are definite and consciously separate 'I's.' Yet true it is, and of a verity, that Scripture does not teach as its doctrine of Incarnation that the Divine Son united Himself with *a* man, but with *man*, not with an individual specimen of humanity, but with humanity as it belonged to the race. Whether humanity in this general aspect of it involved 'personality' cannot be inferred from what is known to exist in the case of individual men. The most that might be adventured as a speculation is that if personality did belong to it, that personality could scarcely be the exact counterpart of the individual 'ego,' but might possess a closer affinity to, and so be capable of entering into union with, the infinite personality of God, in whose image man was created. In any case, whether able or not, to formulate a theory of the Incarnation which shall obviate every particle of mystery attaching thereto, the Christian Church is not prepared to surrender the faith of centuries, that in the one Person of Jesus two natures coexisted in mysterious union without intermixture or confusion, and still less to accept in its place any theory which accords to Jesus only what might be called a qualified, or indeed a manufactured, divinity. And just because the doctrine of the errancy of Jesus implies, or seems to imply, this, it will not readily gain adherents among Christian believers.

For *Kenoticism*, which teaches that the pre-existent divine Word by a voluntary act of self-emptying or self-depotentiation laid aside His divine attributes, at least of omnipotence, omnipresence, and omniscience, and reduced Himself within the limitations not of humanity merely, but of individualised humanity, the Wernigerode theologian of to-day manifests as little favour. Whether as propounded by Thomasius, Gess, or Dörner, the theory, in his judgment, labours under serious defects. Set up for the purpose of conserving the proper manhood of Jesus, it inevitably leads, as he correctly points out, 'to the denial either of the true humanity or of the true Godhead, or to the inorganic and unreasonable supposition of a double personality in the historical Jesus.' A God who has laid aside His omnipotence, omnipresence, and omniscience, if such be conceivable or possible, and reduced Himself to the dimensions of a man,

is, as Biedermann observes, a mythological and gnostical god, *i.e.* is no real god at all; while just as little, adds the same theologian, is he a true but rather a seeming man who is not omnipotent, omnipresent, and omniscient only through a voluntary act, *i.e.* because he has willed not so to be. Of course, Dr. Schwartzkopff contends that only one solution of the outstanding enigma of Christ's Person is possible, namely, that which ascribes to Him not godhead (Gottheit) but godlikeness (Göttlichkeit), which regards Him as a God-filled man but not as a God-man. This theory, he explains,—and with the explanation orthodox interpreters agree,—admits the possibility of error on the part of Jesus.

2. Examining the second objection, the *Soteriological*, Professor Schwartzkopff discerns with equal clearness that his thesis, supposing it made good, conflicts directly with the Church doctrine of the Atonement, which teaches that, unless Christ had been God in the strict sense of substantial equality with the Father, He could not have rendered satisfaction for the world's sin. Accordingly he bends his energies to demolish this conception of the work of Christ, endeavouring to show that 'in its innermost essence it is unbiblical and unchristian,' that it is found neither in the Israelitish cultus nor in the Prophets and Psalms nor in Christ's teaching, but originated in the unspiritual and legal theories of the Jewish rabbis or Pharisees, Christ's bitter opponents, from whom

it was taken over by Paul, who passed it on through the centuries till it reached Anselm, who galvanised it into fresh life through his *Cur deus homo?* and foisted it on the schoolmen who transmitted it to the Church of the Reformation. Space will not admit of following these strictures in detail, else were it not difficult to expose their unsatisfactory character. For present purposes it is only needful to emphasise the concession that a recognition of the substitutionary character of Christ's atoning work becomes impossible except on the presupposition of Christ's supreme divinity, and that this, as already pointed out, precludes the possibility on Christ's part of error. Accordingly it stands in perfect harmony with the exigencies of this theory (of Christ's errancy) that its advocates, if they would sweep all obstacles from its path, must first reduce the New Testament conception of Christ's divinity from that of substantial equality with the Father to that of complete ethical resemblance to God; and second, water down the biblical representation of Christ's work from that of expiating a world's sin through His obedience unto death to that of simply furnishing mankind with 'a perfect revelation of the Love of God,' the trustful and thankful acceptance of which—which is the meaning of faith—is the sole condition of salvation; and just because of these admitted exigencies, it is not too rash to predict that the dogma of Christ's (supposed) fallibility will not readily obtain universal or even general credence.

Recent Foreign Theology.

The Prophets in Their Original Form.

Die Propheten in ihrer ursprünglichen Form. Von Dr. Dav. Heinr. Müller. Vol. i. *Prolegomena und Epilegomena.* Vol. ii. *Arabische und Hebräische Texte.* Vienna, 1896. A. Hölder.

UNDER the above title has recently appeared a work which is likely to create not a little stir among students of biblical and universal literature. Readers of the Scriptures, more particularly of the prophetic books, are carried away by an irresistible influence which those powerful writings exercise, despite the lapse of centuries; and they are aston-

ished at the potency of language which charms the heart and fascinates the imagination, the vicissitudes of time and the change of hemisphere notwithstanding. This charm consists no less in the form than the thought, a fact not generally recognised, but upon which Professor Müller lays particular stress. With much skill he endeavours to prove that the Hebrew prophets used strophes like those employed in the choruses of the Greek drama, with strophe and antistrophe answering one another, yet displaying conceptive unity, perfect consonance, or else similarity of sound, while a certain rhythm supplies the place of the strict Greek metre. It was this law of antiphony

in the Hebrew text, the answering of strophe and antistrophe, which, the author says, led him to the discovery of the original, prophetic, and poetic form.

Thus Professor Müller of the Vienna University, who has distinguished himself as a philologist and epigraphist in the various branches of Semitology, furnishes us with the clue to the original form, and now the whole lies before us in a light so clear that we cannot but wonder that a matter so simple was not discovered long ago.

We here add some passages in order to give the reader an idea of the great beauty of this form, substituting an English text for the Professor's German one, however.

AMOS, CHAPTER IV.¹

Strophe I.

1. Go to Bethel and sin, to Gilgal and sin yet more ;
2. And every morning bring your offerings, every third day your tithes :
3. And bring thankofferings of what is leavened, and proclaim your freewill offerings.
4. For this liketh you, children of Israel, is the word of the Lord Jehovah.
5. I also gave you cleanness of teeth in all your cities, and want of bread in all your place :
And yet ye have not returned unto me, is Jehovah's declaration.

Strophe II.

1. But I also withheld from you rain three months before harvest :
2. And I rained on one city, and on another I rained not :
3. One field it rained on, and the field on which it rained not withered.
4. And there wandered two, three cities to one city, to drink water ; and were not satisfied :
And yet ye have not returned to me, is Jehovah's declaration.

Strophe III.

1. I sent against you the pestilence, after the manner of Egypt :
2. Your youths I slew when capturing your horses :

¹ Amos's oracle given here consists of a strophic structure with a diminishing number of lines, 5, 4, 3, 2, which are divided and connected by a refrain.

3. And I made the stink of your camp rise into your nostrils :

And yet ye have not returned unto me, is Jehovah's declaration.

Strophe IV.

1. I smote you with blasting and mildew :
The multitude of your gardens and vineyards,
and your fig trees and olive trees the locust ate :
And yet ye have not returned unto me, is Jehovah's declaration.
2. I have overthrown you like God's overthrow of Sodom and Gomorrah, and you are like a brand saved from the fire :
And yet ye have not returned unto me, is Jehovah's declaration.

EZEKIEL, CHAPTER XIX.²

The Two Lions and the Vine.

A.

1. And take thou up a *lamentation* for the princes of Israel, and say,
2. Who was thy mother ? A lioness : she crouched among lions,
Among lions she nourished her whelps :
3. And she brought up one of her whelps, *a lion* he became :
And he learned to catch prey, men he ate.
4. Then *collected* against him the *nations*, in their *pit* was he taken :
And they brought him with hooks to Egypt.
5. And when she saw her hope gone away, vanished :
Then she took another of her cubs and made him a lion :
6. And he wandered among lions, *a lion* he became :
And he learned to catch prey, men he ate.

² This speech of Ezekiel consists of two parts, the first being introduced and the second terminated by a single line. These corresponding lines enclose the heterogeneous parts of the speech, and make a single unit of them. The first part is composed of four strophes (4, 2, 4, 2, 4), in which the first and third lines of the first and third strophes correspond to one another. These and other antiphonal similarities of sound we indicate by means of italics.

In the second part of the speech (3, 6, 3), the first and third strophes correspond line for line.

7. And he destroyed their palaces, and he laid waste their cities ;
And he desolated the land and its fulness by reason of the *voice* of his roaring.
8. And there set against him round about the nations from the lands :
And spread for him a net, in their *pit* was he taken.
9. And they put him in a cage with hooks, and brought him to the king of Babylon ; and brought him into castles,
That no more should be heard his *voice* on the mountains of Israel.

B.

10. Thy mother is like a vine on the mountain side, by the water *planted*.
She was *fruitful* and full of branches by reason of many waters.
11. And they had *splendid rods* for the sceptres of rulers,
And their stature outgrew the thick branches,
And they were seen for their height, and for the multitude of their branches.
12. Then she was plucked up in fury, cast to the ground,
And the east wind dried up her fruit :
They [the fruit] were cast abroad and dried up.
Her splendid *rod*—fire consumed it.
13. And now she is *planted* in the desert, in dry thirsty land.
14. And *fire* goeth out of the rod of her branches,
it devoureth her fruit :
And she had not a *splendid rod* sceptre to rule.

A *lamentation* it is, and became a *lamentation*.

G. G. BAGSTER.

Vienna.

Meyer's Reply to Wellhausen.¹

THE author of the *Entstehung des Judenthums* has written a pamphlet of 26 pages by way of reply to Wellhausen's review of his book in the *Götting. gelehr. Anzeigen*. The chief points of

¹ *Julius Wellhausen und meine Schrift, Die Entstehung des Judenthums. Eine Erwiderung von Eduard Meyer.* Halle a. S. : Max Niemeyer, 1897.

that review were presented to the readers of THE EXPOSITORY TIMES in the April issue (pp. 320 ff.), and it is but fair that they should now hear the other side. We shall confine ourselves to the points we selected for notice in Wellhausen's paper, although it should be said that the reply covers a wider field.

To begin with, Meyer disclaims having had the slightest intention of making his book a polemic against Wellhausen. In any case only the first chapter, that dealing with the documents in the Book of Ezra, could have had this aim. Hence he wonders at the vehemence and the tone of his reviewer, to whom he naïvely imagined that the tendency, if not the results, of his investigation would be agreeable. Wellhausen, he complains, has overstepped the bounds of fair criticism, and under guise of a review of the *Entstehung*, has introduced personalities unworthy of a scholar of his rank, and attacked unsparingly both the methods and the conclusions of the author in all his previous scientific work. With a mixture of humour and bitterness, Meyer protests that it is impossible to please his critic. To oppose him is to perpetrate the crime of *lesa majestas*, to agree with him is to be guilty of plagiarism.

Meyer fails to see the absurdity which Wellhausen discovers in the notion that the letters of Persian officials to the king should have attained the rank of State papers in an equal degree with royal rescripts. In any case there is no great difficulty in accounting for the Jews obtaining a copy of these. Why, Zerubbabel had only to pay a trifling *baksheesh* to procure one from the satrap's office. And even were the difficulty of accounting for the possession of a copy by the Jews insuperable, this would not touch the question of the *genuineness* of the documents, which Meyer claims to have established beyond controversy. He appeals confidently from Wellhausen the reviewer to Wellhausen the O.T. critic on the following point at least : *The documents are in any case older than the sources of the Chronicler* ; there was no 'tradition' as to the attitude assumed by the Persian officials towards the building of the temple and the walls ; on the contrary, *the record we have of this is derived purely from the documents*. Wellhausen's treatment of Meyer's argument from the existence of Persian words in some of those documents is declared by the latter writer to involve serious misrepresentations, while he can only ex-

press his wonder at the objection derived from the absence in the royal decree of the preface, 'The king of kings . . . speaks thus to his servant.' Ezra iv. 17 leaves ample room in the words 'Peace, and so forth' for this formula. Meyer takes special exception to Wellhausen's representation of his position regarding the firman in Ezra vii. Instead of holding, as stated by his reviewer, that the form in which we possess it is the outcome of a pretty thorough Jewish redaction, Meyer argued that the document is in its original authentic form. The Jewish elements in it were there from the first, because the firman was submitted by Ezra and the Babylonian community to the government, and accepted by them without essential modification. This slip he hints may be due to hasty reading on the part of the reviewer. Finally, Meyer, in spite of the ridicule of Wellhausen, holds to his 'peculiar' notions regarding the Samaritans, the Bēnē-Caleb, and the attitude of Nehemiah to Ezra.

Dalman on Divine Justice.¹

IN this little work Professor Dalman of Leipzig discusses the very important question of the Old Testament conception of justice or righteousness. The judicial functions of men and the attributes expected of human judges furnish us with the key to interpret the Old Testament statements about the justice of God. In the Pentateuch, alike in the earliest code (e.g. Ex. 23⁶⁻⁹), in Deuteronomy (16¹⁸⁻²⁰), and in the Priest's Code (e.g. Lev. 19¹⁵) it is the idea of *retribution* that is predominant in the צִדְקָה of the judge. A somewhat different idea meets us in the Prophets and the Psalms, where the 'righteousness,' so often expected in vain from actual kings and so confidently attributed to the ideal Messianic King, consisted above all in *helping the oppressed against his oppressor* (cf. Isa. 11^{3ff.}, 16⁵, 32^{1f.}; Jer. 23^{5f.}; Ps. 45⁸, 72^{1ff.}). The same order of ideas meets us in Job 29¹⁴, Prov. 29⁷, 31⁹, etc., in all of which passages the emphasis is laid, not upon the *innocence* (although this is presupposed) of those to whom 'right' is done, but upon their *poverty* and *need*. It was but a short and easily-taken step to extend the idea of

justice to cases where there were not *two* parties involved at all, but simply sufferings present demanding relief. It is well known that in later times, partly through the influence of the Aramaic, the words צִדְקָה and צִדְקָה assumed a connotation altogether divorced from a judicial one, and that when applied to a judge they designated *mildness* and not severity. Hence עֲשֵׂה צִדְקָה could be used in the old sense of עֲשֵׂה חֶסֶד; and the Greek equivalent of the former Hebrew expression, ποιεῖν δικαιοσύνην, came to be identified with the *giving of alms*!

Dalman concludes that, in like manner, the Old Testament speaks of a twofold righteousness of God, the one retributive, the other saving, and he cannot assent to the view of Ritschl that in the older books retribution on the part of God is never connected with the Divine justice. For this and other discussions bearing on modern theological systems we must refer the reader to the brochure itself. The whole investigation is marked by the thoroughness characteristic of all the work of Professor Dalman.

J. A. SELBIE.

Maryculter.

The Supposed Presbyter John of Asia Minor.

SINCE Professor Gwatkin agrees with Harnack in distinguishing an Elder of the name of John from the Apostle John (THE EXPOSITORY TIMES, May 1897, p. 340), it may be well to hear the other side. In the *Theol. Lit. Blatt* for September 25, 1896, Professor HAUSSLEITER of Greifswald writes as follows:—

The presbyter John, the supposed *alter ego* of the apostle, still figures in works dealing with introduction to the New Testament. Thus we read in Jülicher (*Einl. in d. N. T.*, 1894, S. 252): 'We know of a John in Ephesus, surnamed the presbyter, who was a disciple of the Lord, an eyewitness, who lived in Asia Minor, and reached an unusually great age, so that Papias and Polycarp could converse with him; since the title and the fate of this John are remarkably like those of the apostle as Church tradition describes him, the suspicion is natural, that the son of Zebedee by mere confusion has been put in the place of a namesake, quite *bonâ fide*.' It will be useful to subject this namesake to close scrutiny.

¹ *Die richterliche Gerechtigkeit im Alten Testament.* Von Professor G. Dalman. Berlin: G. Nauck, M. o, 60.

We know that the play with two Johns goes back to Eusebius, who, in his dislike of John's Apocalypse, was glad to be able to assign it to a man of straw in opposition to the Church tradition. He read out of a well-known passage of Papias that he twice cites the name John; he names the first in connexion with Peter, James, and Matthew, and the other apostles, thereby plainly pointing to the evangelist, but the other John he sets apart beside the apostles, putting Aristion before him, and plainly calling him the presbyter. With this Eusebius combines another account, according to which there were two graves in Ephesus, each of which was called John's grave (*Hist. Eccl.* iii. 39, 5 and 6). The second reason has no weight apart from the first; if the first fails, the story falls to the ground.

The words of Papias in exact form run (iii. 39, 4): 'If ever anyone came who had been a follower of the presbyters, I inquired about the sayings of the presbyters; what Andrew or Peter said (*εἶπεν*), or Philip, or Thomas, or James, or John, or Matthew, or any other of the disciples of the Lord, and what Aristion and the presbyter John, the disciples of the Lord, say (*λέγουσιν*).'

We see at once that the difference between the two sentences is not at all what Eusebius reads out of them. Papias is speaking of the earnest inquiries he made, on his part, to add to his knowledge of the authentic words of Jesus. He divides his witnesses into two parts; he has gathered information from those who had heard words of the Lord from the lips of disciples now departed (hence the aorist *εἶπεν*); and secondly, from those who could appeal to disciples of Jesus still living. At the time he made the inquiries, Aristion and the presbyter John were still living (hence the present *λέγουσιν*). This is the difference of the two clauses, but no antithesis between apostles and non-apostles is meant, as Eusebius invents. First, no such antithesis lies in the use of the word 'disciples'; for not only are Aristion and John called 'disciples of the Lord,' but also the apostles themselves, the special mention of whom closes with 'or any other,' etc. Secondly, the word 'elder' appears here just as a honorific of the apostles. Instead of naming his witnesses as those who had conversed with the apostles, he says they had conversed with the 'presbyters.' The words, indeed, run: 'If anyone came to me, who had conversed with the presbyters, I inquired

carefully about the sayings of the presbyters.' The presbyters are the apostles. So Rufinus translated, *aliquis ex his, qui secuti sunt apostolos*. A little later Eusebius himself uses this stricter sense of the word: 'Papias confesses that he received the sayings of the apostles from those who followed them.' Here he simply puts the word 'apostles' for the word 'presbyters' used before; one who followed the presbyters is the same as one who followed the apostles. If one keeps this in mind, the antithesis in the two clauses lies not between apostles and non-apostles, but in the two names of the second clause. Aristion and John are both disciples of the Lord; but only John receives the honorific presbyter formerly accorded to the apostles, an Andrew, Peter, etc. The presbyter John is the apostle John. The sentence affirms this, if we interpret it from itself. This John was still a contemporary of Papias when the latter made his inquiries. But in this case the name John in the first clause must be a gloss, for it is impossible that one and the same man should be quoted both as dead and still living.

Now, nothing is easier than to show that the words 'or John' bear every mark of interpolation. Papias sets out a rhetorical enumeration consisting of three pairs of members, and completed by the concluding 'or any other.' That the rhetorical enumeration, not exhausting the number of names, is meant to run in pairs is shown by the position of 'said' (*εἶπεν*). The three pairs are symmetrical. The first runs: *τί Ἀνδρέας ἢ τί Πέτρος*; the second, connected by *ἢ τί Φίλιππος ἢ τί Θωμᾶς*; the third, by way of change, simply running, *ἢ Ἰάκωβος ἢ Μᾶτθαῖος*. What of the interloper *ἢ τί Ἰωάννης*? The third pair is obviously disturbed. A careless reader wrote it on the margin; with more sense of style he would have omitted the *τί*. He thus betrays himself the more plainly. But why did he add the word destined to corrupt the text for centuries? We may perhaps trace the reason.

The enumeration of Papias follows the list in Matt. x. 2, 3. The pair of brothers, Peter and Andrew, stands at the head; of the other names common to both texts, Matthew gives the order: Philip, Thomas, Matthew, James; Papias the order: Philip, Thomas, James, Matthew. Of course, James, son of Alphæus, is meant; how could the son of Zebedee, already slain by Herod Agrippa I., appear among the witnesses, whose sayings Agrippa could inquire about from their

scholars? But this consideration did not strike the interpolator. Where the one pair of brothers is found, the other cannot be wanting. James, of course, is taken to be the son of Zebedee, and is supplemented by his brother John. The result is that now the two evangelists among the apostles, John and Matthew, stand together. In Egypt, in the time between Origen and Eusebius, the Gospel manuscripts began with the Gospel of John, which was followed by Matthew; so John and Matthew now stood as oral witnesses side by side. In this way the sly gloss may have come about. We shall come afterwards again to Egypt, the land of Bishop Dionysius of Alexandria.

Respecting the authors of the gloss so welcome to Eusebius, no conjecture is possible; as to the time of the corruption of the text, one may be made. In the early conflicts about the Johannine writings, fierce as they were, the name of the presbyter John, as a man different from the apostle, does not figure. When the reaction against Montanism produced the heresy 'which rejects the writings of John,' the Alogi, as Epiphanius called them, who held this opinion, did not suppose that the writings were of later origin or were the work of another John than the apostle. 'The question then stood thus: either the famous John, the apostle and friend of Jesus, actually wrote these books, or an impostor borrowed his name, and under this honourable and unambiguous name deceived the simple Christians. The latter was the decision of the Alogi, who declared Cerinthus, the contemporary of John, to be the deceiver' (Theod. Zahn). The opposition of the Alogi, which soon ran to seed, was resumed in regard to the Apocalypse by the Roman Caius in the days of Zephyrinus (c. 210). He contested the Johannine Apocalypse as a work of Cerinthus, displaying a carnal spirit; he says nothing about Papias mentioning a presbyter John in this connexion. The same is true of the learned bishop, Dionysius of Alexandria (c. 260). He would certainly have referred to it if Papias had already spoken of a second John. He did not go so far as to refer the Apocalypse to heretical origin. He sought diligently for an ecclesiastical but not apostolical author. Chiefly on linguistic grounds, because of the great difference between the language of the Gospel and the solecisms and barbarous phrases of the Apocalypse, he demanded another John as author. Who could this be? 'In my opinion,' he writes

(Euseb., *Hist. Eccl.* vii. 25. 14), 'many had the same name as the apostle John, . . . just as there are many Pauls and Peters among the children of believers. There is even another John with the surname Mark in the Acts, whom Barnabas and Paul took with them as companion. Whether he wrote the Apocalypse, I cannot say, . . . I rather take another John, in Asia, as the author.' Whom? The presbyter John, of whom Papias writes, and whom he distinguishes from the apostle? Dionysius has not a syllable about this *alter ego*; he is so destitute of all tradition that he catches at a straw, which breaks in his hands, according to his own remark above. 'It is said, that in Ephesus there were two graves, each of which bore the name of John's grave.' Good Dionysius, there were many Johns in Ephesus, and many graves with this name. Why such idle talk?

J. S. BANKS.

Headingley College, Leeds.

Among the Periodicals.

A New Philosophy of Religion.

MANY of our readers are doubtless aware that for the last ten years a new school of theology has been making its presence felt in France. For want of a better title, its adherents appear to call themselves 'L'École de Paris.' One of its chiefs, we might say its head, is Professor A. SABATIER, whose position is sufficiently familiar to all who see such periodicals as the *Revue de Théologie* or the *Revue Chrétienne*. In the January number of the former there is a paper by M. Sabatier on 'anthropomorphisme' in theology, and a paper in answer to it by M. Bois. Both of these are well worth studying by all who desire to make acquaintance with the tenets of 'symbolo-fidélisme,' as the new theology is frequently termed. The most important event, however, has been the recent publication of Sabatier's *Esquisse d'une philosophie de la Religion d'après la psychologie et l'histoire* (Paris: Fischbacher. 7 fr. 50 c.). We shall attempt to give a brief sketch of the fundamental principles of the book and to describe the reception with which it has met. M. MÉNÉGOZ, a colleague of Sabatier, writes in the *Revue Chrétienne* (February 1897) in the most enthusiastic strain concerning the *Esquisse*, which he considers to be the most

important doctrinal work that has appeared in France since the publication of Calvin's *Institutes*. The old rationalism and the old orthodoxy are, according to Ménégoz, both in a moribund condition, but '*symbolo-fidélisme*' bids fair to gain as commanding a position in France as has been gained in Germany by Ritschlianism, with which it has considerable affinities.

Sabatier finds the essence of religion in intimate communion with God, and its purest expression in prayer. The immanence of God not only in man, but in the whole universe, lies at the basis of his entire system. It is in God that the antinomies which harass men's minds find their reconciliation. An act of faith on our part is necessary to accomplish this reconciliation within the sphere of our own consciousness. For instance, the universe, with its fatal chain of causes and effects, threatens to crush us, but we refuse to be crushed, we save ourselves by an act of faith; we believe that alike the laws of nature and the laws of our spiritual life proceed from God, and find in Him their complete harmony. 'This act of faith is the outcome, not of reasoning, but of a practical need. Thus originates the religious sentiment which finds its culminating point in complete surrender to our Heavenly Father. The union of man with God was perfectly realised in Christ, and it is realised in every believer in proportion as the spirit of Christ animates him and penetrates his being. The new life can, however, express itself only in the language of *symbol* (hence the appellation '*symbolo-fidélisme*'). We know God not as He is in Himself, but only in His relations with us. In its essence religion is eternal, but in its expression it assumes different forms, according to time and place. These symbols have a pedagogic value, and conserve the truth as the husk does the kernel. In regard to all our creeds and confessions it is the business of every age to detach the variable and temporary from the essential and eternal. We have to avoid, on the one hand, ultra-orthodoxy, which insists on maintaining as sacred and inviolable some superannuated formula, and, on the other hand, rationalism, which would reject not only the perishable covering, but the religious contents.

Sabatier's book forms the subject of a very careful and discriminating review in the *Theol. Literaturzeitung* (3rd April 1897), by Dr. LOBSTEIN of Strassburg. The strength of the *Esquisse* he

finds in the fact that it is the confession of an inquirer, who tells his fellows how he himself found his way to light and peace. Amongst the few objections Lobstein raises, is one that will probably occur to a good many, namely, that Sabatier's mode of expression would almost lead to the inference that the religious craving *creates its object*. His main objection, however, is to the term '*symbolo-fidélisme*,' against which he protests warmly as ugly, barbarous, and liable to create misunderstanding.

We have said enough to show that for French theology at least, Sabatier's is an epoch-making book, and we can hardly conceive of any reader failing to learn much from it. While it may be that not a few of the leading ideas of the author have been floating in the air for some time, it is his merit to have collected these, and to have expounded clearly and brilliantly what many feel; but what few are able to express. It is nothing more than we should have expected, to find Sabatier thoroughly acquainted with the results of the historical criticism of the Old Testament, and not in the least afraid that these will prove to the detriment of true religion. His remarks on this subject, and his whole treatment of miracles and inspiration deserve the most careful study. The third part of the book, which treats of dogma, is the one that will provoke most dissent in some quarters, but we sympathise largely with the remarks of Ménégoz on this point, and are firmly persuaded that if the essence of the old faith is to be preserved, it must be through some such method as Sabatier proposes.

The Destruction of Sodom.

In the *Zeitschr. f. alttest. Wissensch.* (1897, No. 1, pp. 81-92) Dr. KRAETZSCHMAR of Marburg has an article entitled *Der Mythos von Sodoms Ende*. He sets out with the generally conceded assumption that the narrative contained in Gen. 18¹-19²⁸ is not in its present form homogeneous. A difficulty has always been felt in the repeated abrupt transitions from the singular to the plural number, and *vice versa*, which introduce considerable obscurity into the story. The traditional explanation, although adopted even by such modern critics as Dillmann and König, is quite inadequate. This is to the effect that Jahweh was present in the person of one of the three travellers, and that sometimes He alone and sometimes the whole

company are addressed. Such a clumsy method might have been adopted by a poor narrator, but cannot possibly be attributed to one who is so evidently a master in word-painting. As little can Kraetzschmar accept of the theory of Fripp, who attempts to reconstruct for the whole passage an original narrative in the singular number. He rejects also all theories which accept of *three* men as present originally throughout the whole story. His own opinion is that two strands, a singular and a plural, have been combined, and that in an imperfect form. He analyses the passage as follows (Pl. = Plural, Sg. = Singular):—

{ Sg. = 18^{1a}. 3. 9-15. 17-19. 20^f. 22b. -33a; 19¹⁷. * 19-22. 23-26. * 27.
 { Pl. = 18^{1b}. 2. 4-8. 16. 22a. 33b; 19¹⁻¹³. 18. 14-16. 28.

The main difference between the two strata in the narrative is that in the one (Sg.) Jahweh in person comes on the scene, whereas in the other (Pl.) three angels in the guise of travellers are sent by Jahweh, who Himself remains above in heaven. In the first the purpose of the visit to earth is to ascertain the condition of things in Sodom and to act accordingly, in the second it is decided from the first that the three angels are to destroy the city and to rescue Lot. There are minor points of difference on which we need not enter. In Sg. the local, in Pl. the religious, interest predominates. As a whole, Sg. has a higher antiquity than Pl. *As a whole*, for Sg. itself is not homogeneous. The Jahweh of 18^{20^f} who needs to descend from heaven to learn what is passing on earth is not the Jahweh of v. 14 who can say, 'Is anything too hard for the LORD,' and who is called in v. 25 'the Judge of all the earth.'

It is generally conceded that 18¹⁷⁻¹⁹ and the dialogue vv. 22b.-33a. (with which must go 19²⁷) are later interpolations (so Wellhausen, Kuenen, Seyring), and Kraetzschmar is inclined to place the promise to Abraham (18^{10^{ff}}) in the same category. The original Sg. narrative would then include 18^{20^f}, 19¹⁷. * 19-23. 26. 24^f, which may be assigned to J¹. Jahweh hears in heaven of the wickedness of Sodom, comes down, convinces Himself (how is not certain, as the relevant portion of the narrative has been replaced by Pl.), brings Lot in safety to Zoar, and then destroys the city with fire and brimstone. Lot's wife, for disobedience to the Divine command, is changed into a pillar of salt.

Having finished his literary analysis, Kraetzschmar next raises the question whether the above is, after all, the primitive story, or whether we have

not here a Jahweh myth, belonging to the same category as the narratives relating to Creation, Paradise, the Deluge, the Tower of Babel, the Conflict with the Dragon, all of which are derived from non-Hebrew sources. He has no hesitation in deciding (see his article for the reasons) in favour of this supposition. The material of the story was originally Canaanitish, the original hero was one of the אֱלֹהִים of the Canaanites, whose place was finally taken by Jahweh. Neither Abraham nor Lot had a place in the primitive legend. The historical basis of the narrative Kraetzschmar would find in some prehistoric volcanic eruption in the neighbourhood of the Dead Sea.

When the legend was adopted by the Hebrews, the first change it underwent was the introduction of Lot. Then came the expansion (18^{1a}. 3. 9-15) dealing with the promise to Abraham and Sarah. This may be designated J² (Sg.). The Plural form of the narrative [J² (Pl.)] is dominated chiefly by a desire to avoid the anthropomorphisms of Sg. and to conserve the transcendence of Jahweh. It was Pl. that was chosen by the Jahwistic redactor of the Hexateuch as his norm in moulding the narrative into its present shape. The harmonistic devices and slight additions whereby Kraetzschmar believes him to have welded the two narratives together are fully described in the article.

The main results Kraetzschmar claims for his investigation are:—(1) That he has proved that, even for the patriarchal history, J (and the same is true of E) is a highly complicated source. Hence there can be no greater mistake than to think of J and E as persons. Their work is that of a succession of generations. (2) It is not without significance for the history of the development of religion to find that one of the most violent anthropomorphisms of the Old Testament, the entertaining of Jahweh by Abraham, is due not to an ancient Hebrew narrator, nor even to the adaptation of foreign material, but simply to the combination of two disparate sources.

Religion and Ethics.

In the March number of the *Revue Chrétienne* Professor BOVON writes on *L'influence de la Religion sur la Morale*. He starts with pointing out that at the culminating point morality and religion coalesce, but that this ideal point is very rarely reached. On the one hand, the religious sentiment may be cultivated in such a one-sided way

as to issue in *pantheism*; on the other hand, the moral consciousness, if the reins are given to it alone, easily leads to *deism*. It requires the union of these two elements to provide a solid basis for *theism*. When we turn to examine pagan systems of religion and morality, our author calls our attention to three stages. (1) In *fetishism* man attributes life to everything he sees, and deifies a block of wood or stone. There is no system in his religion, and his conduct is correspondingly guided, not by principle, but by the impulse of the moment. (2) What we may call the religions of *nature* deify physical forces and adore the symbols of their power, being specially struck by the alternations of life and death, as exhibited, for instance, in the phenomena of the spring-time and the winter. The fecundity of nature inspires the sensual worship so common among some of the neighbours of Israel. On the other hand, the religious sentiment inspired by the view of death issued in the bodily mutilations practised in these same countries. (3) Paganism reached its culminating point in what Bovon calls *human* religions, because they deify man with his varied aspirations, with his vices and his virtues. The best illustration of the success and the failure of this system is to be found among the Greeks. Hellenism finds in ourselves and in our infirmities the type of conduct, and is, in the end, as helpless as the man who should think to raise himself above his natural height by mounting upon his own shoulders. In view of the failure of the noblest and the best of pagan systems, we turn to see what Christianity offers. We find that its God is a holy Being, who, however, does not maintain an isolated position over against rebellious man, but becomes Man, and in human form realises the Divine life in the bosom of humanity. Moreover, that humbling

and self-abdication, which the moral law demands but which human egoism forbids, is realised for us by and in Christ. His act we, through faith, make our own. Christ, the God-Man, giving Himself for us, that sums up the Gospel; Christ, the God-Man, living in us, that is the substance of Christian ethics, which demands the consecration without reserve of the whole man to God. In no other way is the union of man with God possible. Bovon proceeds to show how the Roman Catholic Church lowers this demand so as to bring it within the compass of man's own strength, and he closes his article with a careful examination of the position of the Lutheran and the Calvinistic Churches. He quotes with approval Martensen's comparison of these two rival confessions to the two sisters of Bethany, both of whom were loved by Jesus, and of whom Martha was not less devoted to the Master than was Mary. Lutheran piety is certainly rather of the contemplative and mystical order, while that of the Reformed Churches is more energetic and virile. Lutheranism, as in its dogma of the ubiquity of the body of Christ, may seem to incline to pantheism; Calvinism, with its doctrine of election, has been charged, but most unjustly, with indifference to morality. Lutheranism manifests its piety chiefly in the sphere of worship, while the devotion of the Reformed Churches has been exhibited in such works as foreign missions, emancipation of slaves, Bible societies, etc. Undoubtedly Calvinism has, from this point of view, worked more energetically for the advance of the kingdom of God in the world than its rival has done. But at the same time the gifts of Christ to His Church are various, and none of these is to be rejected as useless, if it is consecrated to the Lord. J. A. SELBIE.

Maryculter.

Sermonettes for Children on the Golden Texts.

I.

'Keep thy tongue from evil,
And thy lips from speaking guile.'

Ps. xxxiv. 13.

The tongue is one of the noblest gifts we have. The gift of speech lifts us above the lower animals, only a very few of which can even screech an

imitation of a few words. But the greatest gifts are those most easily abused. And it is surprising how often the Bible finds it necessary to warn us against the abuse of speech. Besides the lesson in St. James, there are other passages, like Ps. xv. 3, xxxix. 1, cxli. 3; Prov. iv. 24, xiii. 3, xxi. 23, all of which teach us to watch the tongue just as the Golden Text does.

There are different ways of sinning with the tongue. Our words may be—

1. *Exaggerated*.—It is easy to make light of the common expressions, 'terrible,' 'awful,' and the like; but they are on the road to sin, and betray a tendency to make more of things than they deserve, which is at bottom self-conceit.

2. *Insincere*.—Saying pleasant things without meaning them—the wrong and sinful side of politeness.

3. *Malicious*.—Speaking falsely about a person so as to hurt them. This is the sin specially condemned in the Golden Text as *guile*.

4. *Profane*.—The use of vulgar and blasphemous words, which young people adopt as a sign of manly independence. And that often goes further, and becomes filthy and immoral.

Now the tongue may be kept: (1) By keeping the heart right. Out of the abundance of the heart the mouth speaketh. (2) By persistent effort to break a bad habit. (3) By the choice of good friends. (4) By prayer.

II.

'From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus.'—2 Tim. iii. 15.

The words were written to Timothy. St. Paul had found Timothy in one of his missionary journeys, in a far-away sequestered city. After a little, Timothy became St. Paul's dear friend and fellow-missionary. And when any very delicate work had to be done, he used to send Timothy to do it. Are we surprised that he trusted Timothy so thoroughly?

1. Timothy had been well brought up. St. Paul mentions his mother and his grandmother by name. For they had trained Timothy to know the Bible, and to love the God of the Bible.

2. He had been a ready scholar. From a babe he had been taught the wonderful story of God, and from a babe he had learned to love it. He had preferred the Bible to other writings, finding it more interesting, more useful, more true than other books.

3. He had found God in the Bible. This is the use of the Bible, to give us a knowledge of God. When we know God as the Bible makes Him known, we love Him and hate sin.

4. He had found salvation by means of the Bible. The Old Testament even, which is the

Bible Timothy had, is full of Christ. It does not name Jesus, but it prepared Timothy's heart so that as soon as St. Paul told him about Jesus, he believed and was saved.

III.

'It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.'—Rom. xiv. 21.

It was a very difficult question that St. Paul had to settle. There was a custom in those days of setting out food before the idols. Of course they did not eat it. Then it was given to the poor. Now, some of the Christians were very poor. Once they had eaten this food gladly. But now they were not sure if they should do so. Well, St. Paul said that if they were sure the idol was nothing, they could eat it, as far as they themselves were concerned. But if others who were not sure followed their example, it would do harm. So even if they got no harm themselves, they must not eat this food if it did others harm.

Then in our Golden Text St. Paul applies this case to eating and drinking and everything. No man liveth to himself. Every boy and girl has an influence over others. We must do nothing that would hurt the conscience of our friends, nothing that would lead them astray.

It applies chiefly to drinking at present. And the application is perfectly clear. Our drinking wine may lead others to drink; then, even if it did us no harm, if it did them harm, we must not drink. Those who say, 'But I know when to stop,' are Cains; they are saying, 'Am I my brother's keeper?'

IV.

'And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.'—Matt. xxiv. 14.

The Golden Text is taken from one of Christ's last conversations with His disciples. He tells them what shall be the way with the gospel in future days. The gospel must be preached to everybody. Some will accept and some will reject. When all the nations have heard it, then the end will come.

1. The gospel of the kingdom. Christ spoke often of the kingdom of God. He meant the whole company of his followers in all ages of the world, and the state of blessedness they would enter. They would hear good news, or a gospel,

and that gospel would be of a Saviour from sin. Those who accepted the Saviour would enter the kingdom, so the gospel is called the gospel of the kingdom.

2. The gospel is to be preached to the whole world. This is the same as His command, 'Go ye into all the world and preach the gospel to every creature.' Every one of His followers receives that command. Are we preaching the gospel in our special corner?

3. It is to be preached for a testimony. That is to say, not everybody will accept, but everybody must get the chance of accepting. Then those who reject will have nothing to say. They count themselves unworthy of eternal life.

4. Then comes the end. When all the world has heard the gospel, and either accepted or rejected it—the end must come of this dispensation or age. For this age is the age of the gospel, the age of preaching and hearing.

Contributions and Comments.

Easter Morning.

HE is not here,
Within the rocky prison of His tomb,
Mark ye His grave-clothes, white against the
gloom?

Oh holy women, hope, and be of cheer;
He is risen, He is not here!

He is not here,
Whom late ye laid in His lamented grave:
Though o'er His head the spring's white daisies
wave;

Though here ye cannot come without a tear;
He is elsewhere, not here!

Nay, 'tis not here,
Your home, your rest, your anchorage from sea;
Not here the haven where the soul would be;
Denizens are ye of another sphere:
Your affections there, not here!

Yet THOU art here,
Living Redeemer, with us all the days!
Ours be the life of service and of praise,
The 'perfect freedom,' of Thy holy fear,
Whose spirit is with us here.

ARTHUR BROWNE.

St. John's Cathedral, Newfoundland.

The Origin and Meaning of 'Belial.'

PROFESSOR VON BAUDISSIN's recast of his article
'Belial,' in the third edition of Herzog's

Prot. Realencyclopädie, to which Mr. Selbie has referred in THE EXPOSITORY TIMES for April, has led me to reconsider the study on the development of the meanings of Belial which I gave in *The Expositor*, 1895 (1), pp. 435-439. The caution of the respected Marburg professor has doubtless not been excessive, from his point of view. But it is not easy to give way to the objection that the proposed view is 'not probable.' Why, the most improbable things are turning out every day to be true! All that one wants is the combination of archæological research with circumspect and methodical criticism. 'Streams of the under-world' (as a rendering of *נחלי בליעל*) is no doubt a unique phrase in the O.T. But let us look round at the context. Ps. xviii. 5-16, as a whole, is a unique passage. It is intensely mythological in its expressions. For the 'waters of death,' see the legend of Gilgames (Maspero, *Dawn of Civilization*, p. 585). To compare Ps. xlii. 8 is, I think, a mistake. It is not a flood from the sky (as, metaphorically, in that passage), but one from beneath, which overwhelms the supposed speaker in Ps. xviii. To what I have said in *The Expositor* I would now add, that very possibly *בליעל* (for which Professor G. F. Moore, on Judges xix. 22, thinks that there is no analogy in the language) may be an early Canaanite modification of the (non-Semitic) Babylonian *Bililu*, planned so as to suggest a derivation from *בלי יעלה*, 'one returns not' (cf. the Sumerian and Assyrian titles of the under-world meaning 'the land without return,' Jensen, *Kosmologie*, pp. 218, 222). *Bililu* was goddess of the under-world (and of vegetation), and sister of Du'uzu or Tammuz, whose worship in Palestine was probably pre-Israelitish (see

Descent of Istar, line 51; Jeremias, *Bab.-ass. Vorstellungen*, p. 23; cf. Jensen, *Kosmologie*, p. 272). The Hebrews took the name Bililu (altered into בלעל) as a synonym for the abyss of Sheol. Before it reached them it may already have suffered some change; the middle form, however, is lost. 'Streams of Belial' therefore means 'Streams of the under-world.' If so, the derived ethical meaning should be positive, not negative, — 'perniciousness,' not 'worthlessness.' In the Septuagint, *ἄνδρες λοιμοί* is a better rendering of בלעל אֲנָשִׁי than *ἄνδρες παράνομοι*. In later usage בלעל could have the article (1 Sam. xxv. 25; 2 Sam. xvi. 7; 1 Kings xxi. 13). But originally the Hebrew phrase probably meant 'men of Belial,' i.e. servants of Bilil (or however else the name was pronounced in Canaan), and the word Belial continued to have an implication of something awful (cf. Job xxxiv. 18; Nah. ii. 1). Some such theory (for I do not claim that *this* theory is more than very possible) seems absolutely necessary to account for the facts. The analogies offered by König for a compound noun בלעל are hardly sufficient; the etymology mentioned above being merely a popular one (cf. Ps. xli. 8).

T. K. CHEYNE.

Oxford.

On the Interpretation of John viii. 25.

ANY interpretation of this passage, which is to prove acceptable, must conform to four canons: (a) It must give a possible meaning to *τὴν ἀρχὴν*. (b) It must explain the position of *τὴν ἀρχὴν*. (c) It must give the proper sense to *λαλῶ*. (d) It must be entirely suitable to the context.

To deal first with (a) and (b). We must abandon the view that *τὴν ἀρχὴν* bears such a sense as 'absolutely' or 'at all,' giving rise to the two interpretations, 'Absolutely that which I say to you,' and 'How is it that I speak to you at all?'

This sense is only possible in negative sentences. Lennep adduced examples to the contrary, but these were disposed of by Lücke and Brückner (see Winer-Moulton, p. 581-2). Scholars have attempted to get over the difficulty by making the sentence interrogative. If we do so, it is impossible to discover why *τὴν ἀρχὴν* is thrown forward in such a remarkable way. How can *τὴν ἀρχὴν* precede *ὅτι*, if the meaning is to be, 'How is it I speak to you at all?'

We are therefore driven to the conclusion that this sense of *τὴν ἀρχὴν* cannot be admitted. It must bear its ordinary substantival sense of 'the beginning,' or an adjectival meaning 'in the beginning.'

If we take the substantival sense, we are presented with two translations: 'I am the Beginning, that which I am even saying to you,' where *τὴν ἀρχὴν*, if it is to be grammar at all, must be taken to be attracted into the accusative by the *ὅτι*, which is in apposition to it. This seems quite impossible. The view further gives a wrong sense to *λαλῶ*, and does not fit the context.

The other translation, 'I am the beginning, because I even humble myself to speak to you,' cannot use the above argument to support the case of *τὴν ἀρχὴν*, and it is hard to discover any other merits in it.

We are left then with the adverbial sense of *τὴν ἀρχὴν*, 'in the beginning.' When this sense is taken, it is usual to supply *εἰμί*, or to take *τὴν ἀρχὴν* with the following sentence: 'I am from the beginning even that which I declare unto you,' or 'even that which I declare unto you from the beginning.' Neither of these views seems to give the right sense to *λαλῶ*, and, moreover, they seem to labour under an unnoticed disadvantage. *τὴν ἀρχὴν* naturally means 'at the outset,' not 'from the beginning' at all. With these views we should naturally expect *ἐξ ἀρχῆς* or *ἀπ' ἀρχῆς*. *ἀρχὴν* in Herodotus (i. 9, etc.), and *τὴν ἀρχὴν* elsewhere, are commonly used in the sense of 'at the outset.' We need only quote Andoc. 26. 5: *ἐξῆν γὰρ αὐτὸς καὶ τὴν ἀρχὴν ἔδωκεν Ὀρχομενίου αὐτονομίους εἰρήνην ἄγειν*; and Plat. *Symph.* 190 B: *τὸ μὲν ἄρ' ἔστιν ἡ τοῦ ἡλίου τὴν ἀρχὴν ἔκγονον, τὸ δὲ θῆλυ τῆς γῆς*. We have no hesitation in saying that it must be so used here.

To turn to canon (C), *λαλῶ* cannot be used as a synonym for *λέγω*. It is a word expressive of the manner, rather than the matter of speech, of its continuity rather than of its subject. It cannot be translated 'I declare,' nor even 'I continually declare,' but simply 'I converse,' 'I express my opinions.'

In criticising the renderings with regard to their suitability to the context, we must always bear in mind that the sentence is an answer to the question, *σὺ τίς εἶ*, and is followed and continued by the remark, *πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν*. To our mind the two first-named trans-

lations, 'Absolutely that which I say to you,' and 'How is it that I speak to you at all,' do not occur naturally in their context. The former answers the question, but does not suit the following remark; the latter does not answer the question, and does not agree with the following words either. It is noticeable that supporters of one of these views, Godet for instance, defend themselves by alleging that New Testament writers cannot be expected to write correct Greek. If we are to accept this rule of criticism, valuable work on the interpretation of the New Testament is rendered impossible.

The rendering, which makes Christ refer to Himself as 'the Beginning,' introduces an idea which is as strange as it is out of place in the context. *ὅτι καὶ λαλῶ ὑμῖν* is then not true. The rendering answers, indeed, the question of the Jews, though in a way which must have been perfectly incomprehensible, but it does not account for *πολλὰ ἔχω, κ.τ.λ.*

The two renderings, 'I am from the beginning even that which I declare unto you,' and 'even that which I declare unto you from the beginning,' both answer the question, and the former accounts for the position of *τὴν ἀρχὴν*; the latter goes well with the following words also but puts *τὴν ἀρχὴν* in an impossible place. Both, as we said, give *τὴν ἀρχὴν* a slightly wrong signification.

Before concluding our review, we may note Meyer's two views: his earlier, 'The chief point do ye ask? Do ye ask what I am even saying unto you?' and his later, 'Do ye ask what I from the beginning am also speaking unto you?'

We see that every one of the views hitherto proposed labours under some disadvantage or other, generally more than one. The variety of opinions leads us to suppose that the key to the interpretation must be found outside the sentence itself. It seems to us that the root of the error lies in a mistake as to the meaning of *ὅτι εἰμι*. It is universally supposed to mean 'that I am,' a vague phrase expressive of Christ's divinity. Hengstenberg compares a very similar use of the words in Deut. xxxii. 39, 'See now that I, even I, am He, and there is no God with Me' (LXX, *ἴδετε ὅτι ἐγὼ εἰμι*).

We venture to suggest that here in the phrase '*ὅτι ἐγὼ εἰμι*' *ὅτι* is a relative and not a conjunction. We are compelled to think so, owing to the necessity that the *ὅτι* in *ὅτι ἐγὼ εἰμι* should

be exactly parallel to *ὅτι καὶ λαλῶ ὑμῖν*, if the passage is to be logical and continuous.

We then translate *τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν*, 'first of all your question should be what it is that I *speak* to you.' The supplying of 'ask,' or 'your question should be,' before *ὅτι* is extremely easy. The Jews ask the question in the direct form, *σὺ τίς εἶ*; Christ replies with the indirect form, *τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν*. The indirect *ὅτι* demands the supplying of a verb of questioning before it. We need scarcely quote passages like Ar. Ran. 198, X. οὗτος, τί ποιεῖς; Δ. ὅτι ποίω, to support this statement. The *καὶ* before *λαλῶ* simply serves to draw attention to and lay emphasis on the word. It is exactly expressed by putting the word 'speak' in italics. It shows us that *λαλῶ* is the word which is contrasted with *εἰμι*.

Let us now examine our translation by the four canons, which we have enumerated. (a) It gives the proper meaning to *τὴν ἀρχὴν*, 'at the outset,' 'first of all.' (b) It accounts for the position of *τὴν ἀρχὴν*, by showing that it is to be taken with the implied verb of questioning, and not with the following sentence. (c) It gives the right sense to *λαλῶ*, that of general converse as opposed to definite declaration. (d) It is perfectly suitable to the context. It springs directly from the question of the Jews, and gives direct reason for the following sentence. The argument may be paraphrased as follows:—Christ asserts to the Jews, 'If ye do not believe what I really am, ye shall die in your sins.' The Jews naturally reply, 'Who art thou then?' Christ answers, 'First of all you must ask, your present business is to study, what I *say* to you in My discourses. I have much to say in My discourses, and many judgments to make concerning you; but He that sent Me is true, and I speak before the world what I heard from Him, and therefore what I speak is true. These tidings which I give are your present concern; but when ye have lifted up the Son of Man (on the cross), then ye shall know what I really am, not merely judge of Me from My discourses.'

We may quote, in conclusion, the words of Chrysostom on this passage: *ὁ δὲ λέγει, τοιοῦτόν ἐστι τοῦ ὅλως ἀκούειν τῶν λόγων τῶν παρ' ἐμοῦ ἀνάξιοι ἐστε, μήτιγε καὶ μαθεῖν ὅστις ἐγὼ εἰμι*; and those of Luther: 'I am your Preacher: if you first believe that, you will doubtless learn who I

am, and otherwise not.' Both these comments seem to apply better to the rendering which we have ventured to suggest than to any other.

G. S. ROBERTSON.

New College, Oxford.

The Translation of Maspero.

A FRIEND having sent me a copy of the last number of your valuable magazine, containing Professor Sayce's note on the English translation of Maspero's *Struggle of the Nations*, I take the liberty of addressing you a few remarks upon it, in case you deign to open your columns to anonymous communications.

Professor Sayce has apparently not seen my letters in *The Athenæum* (January 2, 16, 30), and has, in consequence, considerably misapprehended my position. He comes forward, ostensibly, to defend the alterations made in the translation; and yet, at the same time he makes an admission which shows that he stands in fact upon my own side. He writes: 'I should thoroughly have approved of all that has been done, *excepting, perhaps, the omission in the preface to state that they had been made.*' Exactly so: had the preface informed the English reader of the alterations that had been introduced, I should have been satisfied likewise. What I complained of, and what I considered (and consider still),—in common, I believe, with all independent judges,—to be inconsistent with literary good faith, is that in a volume professing to be the translation of a work published in another language, the author's conclusions on an important subject should have been *systematically altered*, and he should have been represented as teaching not what he wrote himself, but what his translators deemed it appropriate for him to say, *without the public being informed of the fact.* The English public are purchasing a work which (in virtue of the title page) they are justified in assuming contains the conclusions reached by a distinguished archæologist, Professor Maspero, whereas in reality, on the subject in question, the author's conclusions have been suppressed, and the conclusions of other persons have been, *without the reader's knowledge*, substituted for them. This procedure is, I submit, indefensible; and I am glad to understand that Professor Sayce does not defend it.

As regards the allegation that the altered passages

'have nothing to do with science,' I do not understand how a scholar who 'possesses the true scientific spirit' could have admitted such passages into his work. The motives which have prompted the alteration will, I think, be sufficiently manifest to any one who will be at the pains of examining the passages in question for himself.

Had Professor Sayce seen my original letters, he would not, I am sure, have attributed to me the 'new doctrine,' to which he not unnaturally demurs, 'that it is unlawful to publish the translation of a book in which the original text has been in any way altered.' I expressly said that no one could object to the introduction into a translation of improvements made necessary by the progress of discovery, or to the correction of oversights, or accidental misstatements; but the introduction of a different presentation of an entire history stands clearly upon a totally different footing. (I made no reference, I may observe in passing, to such a subordinate detail as the removal of the name of a particular author; my criticisms related to the suppression, wherever they conflicted with traditional views, of Professor Maspero's *own* judgments and conclusions.) A change as fundamental as this could only be justified either (1) by the express mention in the preface of its having been made, or (2) by the fact of Professor Maspero's having himself, since he prepared his work for publication in French, arrived *bonâ fide* at different conclusions on the subject, so that the French edition no longer correctly represented them. Unfortunately, however, the English translation was, we are told, published simultaneously with the French original; and could any such change in the author's views have been certified, it would not, we may feel sure, have been passed by in silence in the English preface.

VERAX.

The Division of the Ten Commandments in the Greek and Hebrew Bibles.

THE interesting communication¹ of Mr. Redpath on the paragraph-divisions of Ex. 20-23 in the Codex Zittaviensis (compare on this MS. the new Herzog, vol. iii. p. 5, l. 13, p. 15, l. 33) may

¹ THE EXPOSITORY TIMES, May, p. 383.

justify my referring to a little paper of my own on the 'Division of the Decalogue in the oldest Bible MSS. of the Church.' This appeared more than ten years ago in a German periodical which had no large circulation (*Theologische Studien aus Württemberg*, vii. (1886), pp. 319-322). At that time no edition of the Greek Bible, as far as I know, had given any indication of how the Commandments were divided in the Greek MSS. of the Old Testament. Modern students are in a better situation, for in Swete's Septuagint they find it stated what figures are written opposite each Commandment in the margin both of the Vaticanus and the Alexandrinus. In the latter the figures begin at present with I at ver. 8. The preceding figures represented by A and B are no longer to be seen, because the bookbinder fastened a paper on the margin; but, according to the sections of the text, B must have been attached to ver. 7 and A to ver. 2, for there is no new section in ver. 3 or 4, while in ver. 17 each member of the verse has a line of its own. By the way, this latter arrangement explains why in Codex Zittaviensis this verse is divided into eight paragraphs ($\bar{\iota}\alpha$ to $\bar{\iota}\eta$). The greatest interest attaches to the division of Codex Alexandrinus, for it agrees with that of Clement of Alexandria (*Strom.* vi. 682). This writer takes ver. 7 as the *Second* and ver. 8 as the *Third* Commandment, and, without mentioning a *Fourth*, introduces at once ver. 17 (honouring of parents) as the *Fifth* Commandment.

The Codex Ambrosianus has no figures, but diacritical signs (oblique strokes). It exhibits in Deuteronomy the same division as the Vaticanus has in Exodus, following, however, the *order* of the Alexandrinus (murder, theft, adultery). In Exodus this Codex—to judge from these signs—combines verses 2 and 3, 4-7, and so on.

The Syriac Hexapla has in the text the letter A at the beginning of ver. 3, but the marginal note 'First Commandment' is written a line higher, opposite 'house of bondage.' The order in ver. 13 is murder, adultery, theft.

It is a pity that in the Codex Sinaiticus and the Sarravianus, Ex. 20 and Deut. 5 are wanting, as also in most MSS. of the Old Latin (Ottonianus, Wirceburgensis, Lugdunensis). The Monacensis, as published by Ziegler, contains but Ex. 20¹⁻⁵. In its new sections begin with *Ego* (ver. 2) and *Non facies* (ver. 4).

As to the counting of the *Hebrew* verses, students will perhaps be thankful for a reference to the paper of Dr. J. Cossmann, 'Die Verszahl der fünf Bücher Moscheh,' in Frankel's *Zeitschrift für die religiösen Interesse des Judenthums*, iii. (1846) 312-317. He shows there how the different Massoretic reckonings of the number of verses in the Pentateuch, especially as concerns Exodus and Deuteronomy, are to be accounted for by the different divisions of the Decalogue. Exodus is said to have 1209 verses, the middle one being 22²⁷, and Deuteronomy 955 verses, the middle one being 17¹⁰. But when we count the verses of the *parashahs*, we get for Exodus, $124 + 121 + 105 + 116 + 72 + 118 + 96 + 101 + 139 + 122 + 92 = 1206$ (3 less than the Massoretic calculation); and for Deuteronomy, $105 + 118 + 111 + 126 + 97 + 110 + 122 + 40 + 30 + 52 + 41 = 952$ (again 3 too few,—the total of the Pentateuch is 5847, not 5845). The difference is due to the different divisions of the Decalogue. According to the accents, it may be divided into 9, 10, 12, or 13 verses, according as עֲבָרִים in ver. 2 has *silluq*, or *rebia*, or *athnach*. In the first case it is the *close* of a verse, in the second the *beginning* of a verse, which closes with מִצְוַת יְשׁוּעָה (ver. 7), in the third the *middle* of a verse closing with עַל־פְּנֵי. The figures of the single *parashahs* count for the Commandments in Exodus ten and in Deuteronomy nine verses, but the total numbers require to be in Exodus thirteen and in Deuteronomy twelve, for thus only do we get 22¹⁷ as the middle of Exodus (604 verses on each side), and 17¹⁰ as the middle of Deut. (477 on each side).

Of interest, finally, is the difference in regard to the Targum, which in Exodus comes after אֲנֹכִי and מִצְוַת, but in Deuteronomy only after מִצְוַת.

All this shows that the so-called Talmudic division of the Decalogue is much older in the Greek Church than was hitherto believed. Gefken, in his *Dekalog*, found it first in Syncellus (c. 790) and Cedrenus (1130); but now we see that it is to be met with as early as the Vaticanus and the Ambrosianus. This palæographical fact may serve to indicate of what importance may be those little additions to the text which it was the fashion with former editors completely to overlook.

EB. NESTLE.

Ulm.

nēbhēlah (נֶבְהֵלָה).

WITH all deference to President Bartlett, *nēbhēlah* does not necessarily mean only that which 'has died a natural death.' The disobedient prophet did not die a natural death, yet we read of his *nēbhēlah* (1 Kings, xiii. 24). Jezebel did not die a natural death, yet we read of her *nēbhēlah* (2 Kings, ix. 37). I should render Deut. xiv. 21: 'Ye shall not eat of anything [found] dead'; thus leaving it undetermined how the animal had died. It might have fallen over a precipice; it might have been shot with an arrow; as well as died naturally, like the 'braxy' sheep, whose mutton the Highlander thinks a delicacy; in each instance its flesh, as not properly bled, was forbidden to the Israelites.

But here is a striking fact. Deut. xiv. 21 makes it unlawful for any Israelite to use the flesh of a *nēbhēlah*, while its use is allowed without restriction to the stranger; Lev. xxii. 8 prohibits it to the priests alone; and Lev. xvii. 15 permits it to the people in general, as well as to strangers, enjoining only, but equally, in the case of both, that anyone who has partaken of the flesh of a *nēbhēlah* 'shall wash his clothes, and bathe himself in water, and be unclean until the even.'

How do those who believe that both Deuteronomy and Leviticus are books of Moses account for this discrepancy? Does it not give some support to those who regard Leviticus as belonging to the later priestly legislation—to the post-exilic Code? (see Kuenen's *Religion of Israel* (F. T. T. L.), vol. ii. p. 95).

R. M. SPENCE.

Manse of Arbuthnott.

Two Notes on the Text of the Gospels from Old Sources.

I.

THE BIRTH IN THE CAVE.—MATT. 2^o.

IN Matt. 2^o in Tischendorf's text we read: καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἔλθων ἐστάθῃ ἐπάνω οὗ ἦν τὸ παιδίον.

A just suspicion attaches to this form of text, for the Bezan text D, supported by the old Latin Codices b c g¹ k q, read ἐπάνω τοῦ παιδίου, which makes it probable that there has been here some remodelling of the text.

Now, in Cæsarius¹ (brother of Gregory of Nyssa, *Dial.* ii. quæst. 107 (in Migne's *Patrologia Gr.* vol. xxxviii. col. 973), we read as follows of the Star in the East: πάλιν δὲ ἀναφανείς, ἔλθων ἔστη ἐπὶ τοῦ ἀντροῦ, οὗ ἦν τὸ παιδίον, φησὶν ὁ ὑψηλὸς Ματθαῖος. Cæsarius, therefore, about A.D. 350, had a Codex of Matthew which had this reading: ἔστη ἐπὶ τοῦ ἀντροῦ οὗ. In many uncial and other Codices of Matthew, ἔστη is read instead of ἐστάθῃ, but no Codices add τοῦ ἀντροῦ.

In the corresponding passage of the *Protevangelium Jacobi* (xxi. 3) practically all the Codices add τοῦ σπηλαίου before οὗ ἦν τὸ παιδίον, and they all read ἔστη. And instead of ἐπάνω, some of them read ἐπὶ τὴν κεφαλὴν. We cannot doubt that the compiler of the *Protevangel* found τοῦ σπηλαίου added in his documentary sources. But only one other canonical text of Matthew—so far as I know—makes this addition, and it is the old Armenian as given in the oldest existing Moscow MS. of the year of the Armenians, 336 = A.D. 888. In Latin its text = antecessit eos usque veniens stetit super τὸ antrum ubi erat τὸ infans. Whether the Armenian translator read in his text ἔστη or ἐστάθῃ, ἐπάνω or ἐπὶ, σπηλαίου or ἀντροῦ, we cannot be sure. But he certainly had the addition, and probably had the same text as Cæsarius.

Yet the variations of canonical texts do not stop here, for the Codex Lewisianus here = stetit ad locum qui ibi ubi, and the old Georgian (which here as often reproduces the peculiarities of the Codex Lewisianus) = stetit ad locum illum ubi. Here the Curetonian and Peshitto texts have been remodelled to suit the usual Greek text, but the Codex Lewisianus and the Georgian at least suggest a Greek original ἔστη ἐπὶ τοῦ τόπου οὗ, as if the word ἀντροῦ or σπηλαίου had been removed, and τόπου, or some similar word, been substituted.

I believe that the genetic development of the text of Matthew in this passage has been as follows:—

The original reading was what we find in D and the old Latin, viz. ἐστάθῃ ἐπάνω (or even ἐπὶ τὴν κεφαλὴν) τοῦ παιδίου. The idea of a star resting on the head of a child destined by heaven to accomplish great things, was in accordance

¹ It has been doubted whether Cæsarius was really the author of these dialogues. But, in any case, they belong to the fourth century.

with the religious ideas of the time. So we read in Vergil of the young Iulus, who was to be the forefather of the Julian or imperial family of the Cæsars (Aen. 2, 681)—

Namque manus inter mæstorumque ora parentum
Ecce levis summo de uertice uisus Iuli
Fundere lumen apex, tactuque innoxia mollis
Lambere flamma comas et circum tempora pasci.

And this miracle was at once followed by a shooting star gliding to Mount Ida—

de cælo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idæa claram se condere silua
Signantem que uias.

And Æneas, the father of the chosen child of heaven, recognised the omen; for Vergil—almost in the language of Matthew about the Magi—continues—

Hic uero uictus genitor se tollit ad auras
Adfatur que deos et sanctum sidus adorat.
Iam, iam, nulla mora est; sequor, et, qua ducitis,
adsum.

Such, then, was the primitive text of Matthew. The next step in its development was to boldly accommodate it to the legend of the birth in the cave, and so it was changed into the form in which we have it in the *Protevangel*, in Cæsarius, and in the old Armenian. The secondary nature of this change is visible in the alternation between the word *ἄντρον*, which Cæsarius read, and *σπηλαίου*, which the compiler of the *Protevangel* read in his text. Which word the Armenian found in his Greek is, as we have said, doubtful.

The next and last step in the development was to adjust the text so enlarged to the primitive text, which had no mention of a cave. As Anastasius Sinaita says (*Via dux*, xxii. p. 14; Migne, 89, col. 285), τῶν εὐαγγελιστῶν μηδαμοῦ λεγόντων, πόθεν ἔγνωτε, ὅτι ἐν σπηλαίῳ ἐτέχθη ὁ χριστός; οὐκ εἴρηται γὰρ τοῦτο ἐν τοῖς εὐαγγελίοις. The adjustment was effected in two ways, either by substituting τόπον or some word = 'loco.' The memory of this way remains in the Codex Lewisianus and old Georgian; and it may be that this expedient was only resorted to within the limits of the old Syriac, and never stood in any Greek text at all. The other way was simply to erase τοῦ σπηλαίου or τοῦ ἄντρον from the Greek texts. This erasure produced the common text found in most of our Greek MSS.

It is noteworthy that the mass of our existing

Greek texts are based on the texts which Cæsarius, the Armenian, and the *Protevangel* preserve. There was a general feeling in the Church that the 'cave' was not part of the original tradition, yet they did not simply go back to the primitive text preserved in D, — a sign of the absolute isolation which already in the fourth century had befallen this form of text.

II.

CALL THOU ME NOT GOOD.—MARK 10¹⁸.

In Mark 10¹⁸ and Luke 18¹⁹ we read: Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός, 'Why callest thou Me good? There is none good save One, namely, God.'

In the *Journal of Philology*, vol. xxiv. No. 48, I pointed out that in the short treatise, *De Incarnatione et Contra Arianos*, printed in Migne, *Patr. Græca*, vol. xxvi. p. 983 foll., and ascribed by some editors to St. Athanasius, by others to Apollinarius, this text is cited four times in the following form:—μὴ με λέγε ἀγαθόν; κ.τ.λ., 'Call thou Me not good; there is none good,' etc.

That such a reading was in early vogue is certain from the first of the dialogues about the Trinity printed in Migne among the spurious works of Athanasius, vol. xxviii. col. 1133. This dialogue is between an orthodox and an Anomean or Arian, and it was written (possibly by Theodoret) soon after A.D. 400, if, indeed, it is not still earlier.¹ In chap. xi. of this dialogue we have the following:—

'*The Anomean said*: "Christ Himself said, Call thou Me not good. There is none good save only One, God."

'*The Orthodox said*: "He said not, Call thou Me not good, but, Why callest thou Me good?"

'*Anomean*: "And what difference is there between, Call thou Me not good, and, Why callest thou Me good?"

'*Orthodox*: "A great deal of difference."

'*Anomean*: "Of what kind?"

'*Orthodox*: "The phrase, Call thou Me not good, is a denial of goodness. But the words, Why callest Me good? are equivalent to, What reason hast thou for calling Me good, unless thou admittest Me to be God. . . . It was because He was approached as if He was mere man, and simply

¹ Draseke assigns these dialogues to Apollinarius of Laodicea, and argues that they were written soon after A.D. 360.

addressed as Master, that He said, Why dost thou call Me good, if thou believest not that I am God? For there is none good save One only, God."

'Anomæan: "And we say that He is good, yet not good as the Father is good."

There is no reason to suppose that the Arians substituted μή με λέγε for τί με λέγεις in order to shut out this quibbling interpretation, which had been put on the latter by the orthodox as early as the age of Origen. For, as we have seen, μή με λέγε occurs four times in the tract, *De Incarnatione*, which is an extremely orthodox writing directed against the Arians. We must therefore recognise in it an early reading, which has, like many another, vanished from our MSS. Indeed, after the Church had once adopted as part of the Logos Schematism the dogma of the sinlessness of Christ, such a reading had no chance to survive. The same dogmatic scruple led the writer, or some redactor, of Matt. 19¹⁷ to substitute τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ. If the original reading in Mark and Luke was μή με λέγε,—and it is very probable,—then we must suppose either that it was the influence of Matthew which led to the substitution in the text of the other two evangelists of τί με λέγεις, or else that the modified text in them underlies the τί με of Matthew. In any case, the changes go back to an early age, probably even to the first century. F. C. CONYBEARE.

Oxford.

Who was Potiphar?

IN Gen. 39¹ he is 'an officer of Pharaoh's, the captain of the guard.'

When Joseph is sent to prison, he finds favour with the 'keeper,' or rather governor, of the prison as he had found favour with Potiphar. These are different men. But this second man is also the 'captain of the guard' in Gen. 40⁸, for he knows the inmates, and has the responsibility of their custody, and when two new prisoners are brought in, the chief butler and chief baker, he does with them as had been already done with all the others,—he puts them under the charge of Joseph. But this keeper or captain cannot be Potiphar, for the same man would then be condemning and favouring Joseph, and Joseph's appreciation in prison is evidently meant to be regarded as a new incident with a new person,

and yet this person must be 'the captain of the guard,' the title given to Potiphar.

The title is שַׂר הַתְּבָאִהִים sar haṭ-ṭabbâhîm.

The Heb. ṭabbâh is a variation of zabah, which is the Arab. dhabah, to kill. Ṭabbah is therefore butcher, executioner. But Heb. ṭabbah also means cook. Is the second derived from the first, or are they different words?

Now, in Arabic, the word for a cook is ṭabbakh, which in Heb. would be ṭabbah, as the Heb. letter ט has to do for both ḥ and kh. But in Arabic all the meanings and figurative uses of ṭabbakh, 'to cook,' point to fire and heat, not to the fact of killing.

It is a gross offence in Arabic pronunciation to obscure the difference between the rough h=kh and the emphatic smooth h=hh or ḥ. Was it not so when Hebrew was spoken?

1. Would it not be better in Gen. 39¹ to read 'Potiphar, an officer of Pharaoh, chief of the cooks?'

2. Would it be possible in the Heb. Bible to give ט a mark when=kh, so that students would know how to pronounce it; and so that Hebrew as it is being increasingly spoken to-day in Palestine should not be in frequent conflict or uncertainty in connexion with the living Arabic?

3. One would like to know what authority should be allowed to Arabic in deciding a case like sar haṭ-ṭabbâhîm.

G. M. MACKIE.

Beyrout, Syria.

St. Matt. x. 28 and St. Luke xii. 5.

I HAVE only just seen Mr. Drummond's note in the January number of THE EXPOSITORY TIMES. Can it be said of any human enemy that he has power to kill and cast into hell? Is not the enemy that can do this a spiritual enemy, namely, sin? Sin alone produces death (Jas. i. 15). Sin persisted in will destroy eternally. This answer underlies and accounts for the two answers generally given to the question, Whom are we here commanded to fear? For we are to fear (and avoid) Satan, the author of sin; and we are to fear (and reverence) God, the Author of holiness, by whose laws sin worketh death. The change in the Greek from φοβηθήτε ἀπὸ ("be afraid of") to φοβηθήτε or φοβείσθε, with the accusative ('fear,' 'reverence'), seems to show that the command passes from human objects to a spiritual object. God alone

is Judge, and He has ordained that sin unrepented of involves death, therefore fear Him (Jas. iv. 12).

W. WARREN.

Stoke, by Clare, Suffolk.

Havilah in Job i. 17?

IN my article on Zerah the Cushite, in the May number of THE EXPOSITORY TIMES (p. 378 f.), I noticed the Septuagint reading, ἱππεῖς (Jerome, *equites*), in Job i. 17, and suggested as the Hebrew original of this, חולה (resp. חולים, *Havilyim*). I also remarked *inter alia*, 'that the Masoretic reading, בְּשָׂדִים, has to contend with serious historical difficulties, which need not be specially noticed.' This referred, of course, to the late date (the beginning of the new Babylonian Empire) at which the Chaldeans come upon the scene in the Old Testament, and the improbability that at any period Babylonian hordes, in conjunction with Sabæans, should have made predatory incursions into the East Jordanic territory. Recently, however, through a renewed examination of the geographical term, בְּשָׂדִים, which meets us first in אֶרֶץ בְּשָׂדִים, I have reached a different conclusion, and the result of my investigation lends increased probability to my restoration of an ancient variant, חולה.

In my newly-published book (*The Ancient Hebrew Tradition*, etc.) I have proved that בְּשָׂדִים is an expression, reaching as far back as the time of Abraham, for the north-eastern part of Arabia, commencing with Ur and bordering on Babylonia, and that the term assumed different forms at different epochs and according to the larger or smaller portion of Arabia included in it. For instance, *Ibir nâri* (Heb. 'Eber han-nahar, or simply 'Eber), *Mât tâmti* ('sea-land,' cf. Arab. Bahrein), and *Bit Yakin* were Babylonian designations of this district (see chap. vi. of my book *ad fin.*, also p. 249 with n. 3 and Appendix). Now it was the 'Hinterland' of Bahrein, rich in gold, that the Hebrews called Havilah, as Ed. Glaser in the second volume of his *Skizze* has shown with the utmost clearness. Hence חולה and חוּלָה are in a certain sense synonyms, and it is thus all the easier conceivable how in Job i. 17 a very ancient gloss to בְּשָׂדִים might be חולה, or *vice versâ*, if one is to regard חוּלָה as the primitive reading.

Dr. Nestle, in a letter I have received from him,

would explain the Septuagint rendering, ἱππεῖς, quite differently. He thinks that the translator, having before him, וַיֹּאמֶר בְּשָׂדִים, read out of this by mistake רכש, which he reproduced by ἱππεῖς (cf. Micah i. 13, הַמְרַכֵּשׁ לְרֶכֶשׁ, ἡρμάτων καὶ ἱππευόντων). But apart from the fact that upon this theory רם (the latter part of בְּשָׂדִים) is left unaccounted for, I would point out as an objection that the Septuagint translator had before him not וַיֹּאמֶר בְּשָׂדִים, but וַיֹּאמֶר אֶל-אִיּוֹב בְּשָׂדִים, as is proved by his rendering, καὶ εἶπεν πρὸς Ἰώβ, οἱ ἱππεῖς κ.τ.λ. (so also Jerome, *Et dixit ad Job, equites*, etc.). But if בְּשָׂדִים did not immediately follow וַיֹּאמֶר, it is far more difficult to see how a mistaken reading, רכש, could have arisen.¹ I abide then by my restoration of חולה (resp. חולים) as the original of ἱππεῖς. If the Greek translator could render שָׂבָא by αἰχμαλωτεύοντες (cf. שָׂבָא), he might paraphrase חולה by ἱππεῖς (חיל, cf. Ex. xv. 4 with xiv. 28, and note Arab. *hail*, 'horses'). Finally, it is not by accident that the same Minæan inscription which couples עבר נהרן ('*Ibr naharân*, here in a wider sense) with אשר, also introduces together שָׂבָא and חוּלָה (Saba and Havilân) as robber tribes. Just as the first couple reflect themselves in the Eber and (the South-Palestinian) Asshur of Balaam, Num. xxiv. 24 (see p. 245 f. of my book), so does the second combination appear in the Septuagint of Job i. 17, in a book which manifestly has the patriarchal age as its historical background,² and which (chap. ii. 11 [LXX]) is acquainted with a king of the Minæans (read מַעֲחִי מַעֲחִי).

FRITZ HOMMEL.

Munich.

On 2 Chron. xiv. 9; Job i. 15; Prov. xxvii. 22.

PROFESSOR HOMMEL'S article on Zerah the Cushite will presumably encounter very little opposition, so far as the subject indicated in the heading is concerned. It forms an invaluable supplement to Winckler's discussion in his *Alttestamentliche Untersuchungen* (1892), pp. 160-166, in which, of two possibilities (1. Cushite = Kaššite = Chaldean; 2. Cushite = the chief of an

¹ It would be necessary to suppose that כֶּשֶׁר was wrongly transcribed כֶּשֶׁר, and then that the letters of this last word were transposed. My solution is a much less violent one.

² This is shown by the frequent occurrence of שָׂדֵי and שָׂדֵי.

Arabian tribe, cf. Glaser, *Skizze der Gesch. u. Geogr. Arab.*, ii. 339), the latter is provisionally preferred.¹ The difference between Winckler and Hommel is, that the former supposes that the Chronicler, or his authority, transfers circumstances of later times to the time of Asa, while the latter is confident that N. Arabian Bedawin tribes did, in Asa's reign, make an incursion into S. Palestine. Professor Hommel's theory is, on the whole, the more mature one. He is able by it to explain the name Zerah, and makes an attractive correction of the difficult מְקַנָּה in 2 Chron. xiv. 15, and the מְחַנָּה in 2 Chron. xxii. 1. But the suggestion offered in his article with regard to the Kasdim (Chaldæan) of Job i. 15 is not equally good. Οἱ ἱππεῖς is most certainly not חיל or חילים, but פָּרָשִׁים. See Ezr. viii. 22, where LXX. renders חיל ופרשים by δύνανται καὶ ἱππεῖς. פָּרָשִׁים is, of course, a misreading of כְּרָשִׁים, i.e. כְּשָׁדִים. That Job is a very early personage (like Noah and Daniel, or rather Enoch,² as Halévy rightly corrects, in Ezek. xiv. 14, 20), I do not doubt. But instead of the Havilæans of whom Professor Hommel thinks, I would rather suppose the Kaššites of Babylonia to be referred to (see Maspero, *Struggle of the Nations*, pp. 133ff.); that they should be confounded in later times with the Kasdim or Chaldæans was only natural. In the original story of Job, however,—if the detail of Job ii. 14, 17 found a place in it,—I suppose the name to have been, not Kašdim, but Kaššim.³ But it is quite possible to find a reference in Job ii. 17 (reading כְּרָשִׁים), as well as in 2 Chron. xiv. 9, to the Cushites of Arabia. This would probably be an easier theory to defend than Professor Hommel's present one.

As to Prov. xxvii. 22, I much regret that I am not satisfied with Professor Nestle's recent suggestions on the LXX text—a text which deserves study for the correction of the Hebrew. I can see no plausibility in the supposition that the LXX translator read בְּחוֹךְ בְּעָלִי הַבְּנֵסֶת. I find it easier to regard συνεδρίον as a pure guess, or based on a reading of the Hebrew which is such,

¹ R. S. Poole in Smith's *Dictionary of the Bible*, s.v. Cush, has already preferred the former.

² Here, and in Ezek. xxviii. 3, the Massoretic text has דְּנִיָּאל, not דְּנִיָּאל. Besides, the name Daniel is not of an early type. The corruption was not difficult.

³ Ašurnācirpal speaks of warring against Suhi and Kaššī (*Keilinschr. Bibl.* i. 99). Job's friend Bildad was a Shuhite.

and quite impossible not to regard ἀτιμάζων (?) as corresponding to חֲרָפוֹת. ἀτιμία corresponds to בְּלִמָּה in Jer. xx. 11;—was a translator debarred from using it for חֲרָפָה? Surely not. The alternatives appear to me to be—(1) to suppose LXX to have run originally ἐν μέσῳ ἀτιμασμών (ἀτιμάζων being viewed as a corruption, which involved the insertion of συνεδρίον); and (2) to regard as LXX's Hebrew text, בְּחוֹךְ מְחִי (מְחִי being an interpolation). For the latter, compare Ps. xxv. (xxvi.). 4, μετὰ συνεδρίου ματαιότητος = מְחִי-שָׁוָא. I confess to feeling a preference for the second. In a combination like ἐν μέσῳ συνεδρίου ἀτιμάζων, ἀτιμάζων ought to be either an adjective or a participle. The easiest emendation would probably be ἀτιμάστων, though LXX usage would favour ἀτίμων, or ἡττημασμένων. As to the late Hebrew words, I should welcome a full discussion. But to say that Ps. xii. 7 will not be clear till we know the details of the purification of silver seems an exaggeration. The correction of לָאֲרֵץ into חָרָץ, on which Professor Nestle and I are agreed, enables us to dispense with exact technical knowledge. A reference to Wellhausen's note in Haupt's Bible will illustrate my meaning. For this scholar, who makes the same remark as Nestle, keeps לָאֲרֵץ. T. K. CHEYNE.

Oxford.

Job i. 17.

FROM the fact that the Septuagint renders כְּשָׁדִים in Job i. 17 by ἱππεῖς, Professor Hommel concludes (*THE EXPOSITORY TIMES*, May, p. 378) that the Greek translators must have read חוֹלִים, or something similar, which they took for חיל = cavalry. He himself understands by this presupposed חוֹלִים the *Khawilæans*, who as Khaulân or Khawilân are mentioned along with Saba in a Minæan inscription. This inference חוֹלִים = כְּשָׁדִים has no palæographical probability. If the Greek ἱππεῖς presupposes a different reading, it will have been כְּרָשִׁים and not חוֹלִים, although no instance of the plural of כְּרָשִׁי occurs in the Old Testament.

EB. NESTLE.

Ulm.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It has been for some time known that a new book was coming from Professor Hommel of Munich. It has now come. Published simultaneously in English and in German, it goes in this country by the title of *The Ancient Hebrew Tradition as Illustrated by the Monuments*. The translation is done by Messrs. Edmund McClure, M.A., and Leonard Crosslé. The publishers are the Society for Promoting Christian Knowledge.

It was known that the book was coming; it was also known that it was to be polemical against the Higher Criticism. It has come, and it is not less polemical than was expected. Immediately under the title are to be read the words: 'A Protest against the Modern School of Old Testament Criticism.' And, to take a single instance of flat antagonism, we have only entered as far as the tenth page when we read: 'It has yet to be proved that we have any right to assume that Deuteronomy first came into existence at the time in which it was discovered, *i.e.* in the latter half of the seventh century B.C., or, in other words, some 650 years after the death of Moses. From a single instance, namely, the passage in Deut. xxviii. 68, I am able to prove that Deuteronomy must have been known to the prophets at least as early as the time of Jotham and Menahem, about 740 B.C., and was not lost until later on, during the long reign of the idolatrous king Manasseh.'

Again, on p. 19, we have the irreconcilable statement: 'It is unquestionable that the Higher Critics have gone virtually bankrupt in their attempt to unravel, not only chapter by chapter, but verse by verse, and clause by clause, the web in which the different sources [of the Hexateuch] are entangled, arguing frequently from premises which are entirely false.'

Nevertheless, Professor Hommel is a Higher Critic himself and a Higher Critic still. Of Professor Justi he remarks that 'he does not mince matters,' and commends his attitude as 'far more honest than that of the temporising theologian who strives to throw dust either in the eyes of the public or in his own.' Professor Hommel himself does not mince matters, as we shall see. We shall even see that he is sometimes too honest for his translators.

Professor Hommel says that the critics have gone bankrupt in unravelling the web in which the different sources of the Hexateuch are entangled. But he admits the different sources. He admits the same four sources as the critics claim to discover. He describes them rapidly and graphically, and he disclaims all participation in the effort of Professor Green, of Princeton, 'to disprove the alleged existence of different sources.' He refuses even the measure of commendation

which that effort has received from Professor Sayce. And when he comes (on p. 277) to discuss the meaning of the name of Abraham, he can be—well, almost as ‘hair-splitting’ and ‘atom-dividing’ as the critics themselves, and assuredly quite as bold.

From the time of Abraham to the time of Joshua, says Professor Hommel, the Hebrews spoke a pure Arabic dialect. Arabic, in short, Professor Hommel argues (and we honestly think he proves his argument) was the native tongue of the Hebrews. But after Joshua conquered the Canaanites, one of the penalties which the Hebrews paid for not exterminating them was this, that they gradually learned the Canaanite tongue and adopted it for their own. Thus in the time of the Judges a complete change came over the language which the descendants of Abraham spoke, and a complete change came over the alphabet which they wrote. As long as the Hebrews spoke a pure Arabic dialect, they used the Minæan or South-Arabian script. When they adopted the Canaanite tongue they took over the so-called Phœnician or Canaanite script along with it.

Well, the name Abram is a purely Arabic name. It is a contracted form of Abi-ramu, which has been found in contract tablets of the Khammurabi epoch. It means ‘my father is high.’ The second *a* is long. In order to mark the length, the name was sometimes written with an *h*—*Abrahm*. This marking of a vowel’s length by the insertion of *h* was, however, peculiar to the Minæan or South-Arabian script. After the Hebrews adopted the language of the Canaanites and wrote the Phœnician script, the spelling ‘Abrahm’ was unintelligible to them. Whereupon some redactor (shall we say?), some early scribe, wrote the name in the fuller form of *Abraham*, and then suggested the story which is found in Gen. xvii. 5 to account for it. ‘Abraham,’ says Professor Hommel, ‘is a word which it is absolutely impossible to explain by any ascertained principle of Semitic name-

formation, and the passage in Gen. xvii. 5 is an interpolation intended to account for the alteration.’ It is true the English edition has ‘*seems* an interpolation.’ But that is a gentle concession of the translators to the susceptibilities of an English audience. ‘*Is* an interpolation’ is what Professor Hommel wrote.

But Professor Hommel’s critical acumen finds freest exercise in the fourteenth chapter of Genesis. ‘The fourteenth chapter of Genesis,’ says Professor Hommel, ‘is in many respects one of the most remarkable in the whole of the Old Testament.’ It is. But we did not know till he pointed it out how remarkable it really is.

The fourteenth chapter of Genesis contains an account of a campaign conducted by Chedorlaomer king of Elam and his allies against the kings of the Dead Sea Plain. Its significance does not lie in its homiletical fullness. No particular doctrinal lesson, says Professor Hommel, can be drawn from it. We cannot pretend that it bears any special message of consolation to afflicted souls. In short, it is of no more use for edifying than many another passage in the writings of the Old Covenant. Its interest lies in the fact that in this chapter we obtain a glimpse of the general history of the world in the twentieth century B.C. such as is nowhere else vouchsafed us in the Bible. ‘In it we catch sight of a political background instinct with life and movement, and full of the deepest human interest, the more important details of which are now being confirmed and amplified in a most surprising manner by modern research and excavations in the territory of Ancient Babylonia.’

It is manifest that Chedorlaomer’s campaign is of interest to the biblical narrator because of the way in which it touched the life of Abraham. The kings of the Five Cities gave battle to Chedorlaomer and his allies in the open field, and were defeated. Abraham’s nephew, Lot, who was then living in Sodom, was carried captive with the rest.

As soon as Abraham heard of it, he set out, with three allies and three hundred and eighteen of his own men, in pursuit of the enemy, now on their homeward march towards Babylonia. Falling upon them near Dan, he defeated them, drove them in disorderly flight as far as the neighbourhood of Damascus, and returned with his nephew and great store of booty.

Now it has sometimes been said, we are not concerned at present by whom, that there are two distinct narratives here. Both may be historical, or neither, but they are distinct. It was some late scribe, say of the days of Ezra, that joined them together and glorified 'our father Abraham' greatly thereby. Professor Hommel, of course, will have none of that. But he himself discovers two separate accounts of the one complete story—'two distinct recensions,' to use the translators' words. And he then arrives at a critical result that is absolutely new, and as surprising as anything that the Higher Criticism has ever done.

Professor Hommel tells us that he made the discovery of the two different recensions by a careful examination of the concluding verse of the chapter. That verse is so apparently innocent and united that we cannot at present see where its secret lies. It reads, according to the Revised Version, thus: 'Save only that which the young men have eaten, and the portion of the men which went with me; Aner, Eshcol, and Mamre, let them take their portion.' However, from some hint with which that verse furnished him, Professor Hommel reached the conclusion that in this fourteenth chapter of Genesis there are two distinct stories, of wholly different date, the one having the king of Sodom for its centre, the other Melchizedek of Salem.

One recension says it was the king of Sodom that came out to meet Abraham as he returned with the spoil; the other says it was Melchizedek. Now we have already been informed, in the tenth verse, that the king of Sodom fell in the battle.

For 'the vale of Siddim was full of slime pits that is, the ground was honeycombed with asphalt quarries]; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain.' And Professor Hommel asks how the king of Sodom could come out to meet Abraham when he had already fallen in the rout. Moreover, the opening words of Abraham's reply (ver. 22) possess a special significance for Melchizedek, and none for the king of Sodom. For it is Melchizedek alone that employs the title *Elyon*, 'Highest.' Therefore Professor Hommel concludes that the Melchizedek recension is the earlier and only authentic recension.

And not only so, but in the Epistle to the Hebrews he discovers a phrase which he believes originally belonged to the Melchizedek recension, though it is lost to all our versions. The phrase is, 'without father, without mother' (Heb. vii. 3). That phrase was not suggested by Ps. cx. 4, 'Thou art a priest for ever after the order of Melchizedek,' nor by the phrase, 'priest of the Most High God.' The author of the Epistle to the Hebrews (Professor Hommel does not say 'St. Paul,' that is another of the translators' little touches) must have found these words in the version which he used. For, just as he quotes 'Melchizedek,' and translates it 'King of Righteousness'; quotes 'King of Salem,' and translates it 'King of Peace'; so he must have quoted 'without father, without mother,' and then translated it in the words 'without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.'

Whereupon Professor Hommel transcribes the passage as he believes it originally ran. This is his transcription. 'Only the words in italics,' he says, 'have been changed.'

Gen. xiv. 17. 'And *Melchizedek*, the king of *Salem*, went out to meet him, after his return from the slaughter of Chedor-la-omer and the kings that were with him at the 'emek sharre, (gloss) the same is the King's vale.

'18. And Melchizedek king of Salem brought forth bread and wine; and he was Priest of God Most High [and had not inherited the kingdom from his father or his mother].

'19. And he blessed him, and said, Blessed be Abram of El 'Elyôn, possessor of heaven and earth: (20) and blessed be El 'Elyôn, which hath delivered thine enemies into thy hands. And he (Abraham) gave him (= offered him) a tenth of all (*i.e.* of the whole booty).

'21. But *Melchizedek* said unto Abram, Give me the persons, and take the goods to thyself. . . . I have lifted up my hand to El 'Elyôn, possessor of heaven and earth, (23) that I will not take a thread nor a shoe-latchet, nor aught that is thine, lest thou shouldest say, thou hast enriched me: (24) save only that which the young men have eaten and the portion of the men which went with thee; Aner, Eshcol, and Mamre, let them take their portion.'

But neither the criticism nor the anti-criticism of Professor Hommel's book is half so much as the book itself. It is written to publish Professor Hommel's great discovery that the Hebrews are of Arabian origin. That does not mean that Abraham was not called from Ur (though the *Mesopotamian* sojourn of Abraham Professor Hommel frankly disbelieves and flatly says so). It does not mean that Ur was not 'of the Chaldees.' It means that Babylonia itself was Arabian when Abraham was called to go out of it.

The proofs of this position are numerous. Let one of them be mentioned. In Gen. ii. 10-14 we read the account of the geographical position of Paradise. We read that 'the Lord God planted a garden eastward, in Eden,' that is, in the *desert* (Babylonian *Edin*) over against Babylonia, and therefore in Arabia. Now of the four heads into which the river of Eden was parted, the Pishon and the Gihon have been shown by Eduard Glaser to be the two great central Arabian wadys, Er-Rumma and Dawâsir. Dr. Glaser has also made it probable that the land of

Havilah is the hinterland of Bahrein, once productive of gold and precious stones. Cush is a well-known biblical name for Central Arabia. As for the Hiddekel, it is no longer to be identified with the Tigris. Again Glaser has shown that it is far more probably the wady Sirhân or the Northern Arabian Jôf. This stream flows into the Euphrates. And so the system is complete, and the Paradise of the Hebrews lay between the Euphrates on the east and the land of Ashur (that is, east of Edom, and not Assyria) on the west. And the earliest narrator of the call of Abraham was an Arabian.

The second number (April 1897) of the new series of *The Christian Quarterly* has reached us. *The Christian Quarterly* is published in Columbia. Its motto (in Greek) is: 'Prove all things: hold fast that which is good.' Its editor is Dr. W. T. Moore, Dean of the Bible College of Missouri.

The Christian Quarterly has the usual parade of stately solemn articles. In this number, at least, they are not interesting. But when they are over, we reach the 'Exegetical Department,' and the exegetical department contains four very short and very lively papers.

To the first paper no author's name is appended, so that we are left to consider the editor the author. It is an answer to the question, 'Who are those whom God foreknew?' The well-known passage is quoted from the eighth chapter of the Epistle to the Romans. And after a few sentences the author lays down the gage of battle in these words: 'I have no hesitation in saying that the passage, when properly understood, makes no reference at all to anything involved in the controversy between Calvinists and Arminians. Indeed, the passage has no theological bearing whatever. It teaches one of the most precious, loving, tender, and practical lessons to be found anywhere in the Word of God.'

The Christians at Rome are enduring a great fight of afflictions. The apostle writes to en-

courage them to bear their trials. He assures them that all things are working together for good to them that love God, and in the end they will be more than conquerors through Him that loved them. He enumerates the reasons why they should not be cast down. There are seven great reasons in all.

1. They are no longer under the dominion of the flesh, therefore they need not be cast down though they should suffer in the flesh.

2. Nor even if death should be their lot. For they dwell in Christ, and the Spirit of Him that raised up Jesus from the dead shall raise up their mortal bodies also.

3. They are children of God: the Spirit is witness. If children, they are heirs of God and joint heirs with Christ. They are suffering with Him now, they shall be glorified together with Him hereafter.

4. And the present sufferings are not worthy to be compared with the glory that shall follow.

5. No doubt they are weak, but the Spirit helps their infirmities by making intercession for them.

6. This was God's way with His saints of old.

7. 'He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things.'

Now of those seven encouragements it is the sixth that covers the passage before us. Dr. Moore translates the passage in this way: 'But we do know that, to them that love God, all things are working together for good—to those who have been called according to purpose. For whom He before approved, He also before marked out, conformable to the image of His Son, that He might be firstborn among many brethren; but whom He before marked out, the same He also called; and whom He called the same He also justified; and whom He justified the same He also made glorious.' Well, the whole transaction, the whole series of transactions, took place in the past. It is the past tense that is used throughout. It is even the aorist, which means that each transaction was *completed* in the past. If any of the state-

ments has to do with the present or the future, it can only be by way of example or encouragement. As facts, as deeds, they were done, and done with, in the past.

—So the apostle is simply referring to God's way with the saints in former generations. Some of these saints and heroes are named in the eleventh chapter of the Epistle to the Hebrews. They believed in God, and it was accounted to them for righteousness. In other words, they were acknowledged or approved. Then, being approved, they were called, justified, and at last brought to glory. 'This view,' ends our author, 'at once lifts the passage entirely out of the region of theological controversy, and makes it one of the most practical and comforting Scriptures to be found in the Bible. In the ascending scale of the apostle's great argument, this reference to God's faithfulness towards His ancient saints is placed next to the climax, and is therefore evidently regarded as a strong reason why the saints should in all succeeding generations have confidence in God's providential care, however great the trials may be to which they are exposed. For if God did not forsake the saints of the patriarchal and Jewish dispensations, or those whom He acknowledged under those dispensations, neither will He forsake those whom He acknowledges or approves under the Christian dispensation. And if He is for us, who can be against us? We are more than conquerors through Him that loved us and gave Himself for us.'

Two books have appeared together on the Revised Version. The one is for popular consumption, a *multum in parvo*, the Primer, you might call it, of the Revised Version. The other is the Student's Guide.

The author of the 'Primer' is Mr. Frank Ballard. It appeared last year in successive issues of *Light and Leading*. Now Mr. Allenson publishes it at the price of one shilling. Its title is *Which Bible to Read, Authorized or Revised?*

The author of the Student's Guide is the Bishop of Durham. It first saw the light some years ago in *The Expositor*. But *The Expositor* articles have been revised and enlarged, and it is issued in attractive form by Messrs. Hodder & Stoughton at the price of five shillings. Its title is *Some Lessons of the Revised Version of the New Testament*.

Both books are undisguisedly in love with the Revised Version, though perhaps Mr. Ballard shows the more pronounced and passionate affection. That is what we may look for now. All that is ever likely to be said against the Revision has been said already—was said, indeed, within a year or so of its appearance. It was the literature for the most part of surprise. The surprise is over now. Henceforth it will be the literature of appreciation, once or twice perhaps even of repentance.

Mr. Ballard offers innumerable little reasons why we ought to read the Revised Version rather than the other, dividing his reasons into twelve chapters. As the book does not call for criticism or even review, it will be enough to notice one of these reasons. And the choice will be made of one which Mr. Ballard has misplaced.

Under the heading 'Meanings of Words' we read: 'In Deut. xviii. 10 A.V. "witch" is wrong, for the Hebrew noun is masculine. R.V. "sorcerer" is therefore justified.' This ought to have been found in the next chapter under the heading 'Archaisms.' For in older English, down even to the time of the Authorized translation, 'witch' was used indifferently for either man or woman. In Coverdale's rendering of Dan. ii. 2 we read: 'Then the kynge cōmaunded to call together all y^e soythsayers, charmers, witches, and Caldees, for to shewe the kynge his dreame.' Again, Wyclif translates Acts viii. 9: 'But there was a man in that citee, whos name was Symount, a witche.' And at the very beginning of his *Exposition of 2 Peter*, Thomas Adams describes the same Simon Magus as 'a sorcerer, a witch, little other than a devil.' Finally, in his *Grace*

Abounding, Bunyan tells us: 'It began therefore to be rumoured up and down among the people, that I was a Witch, a Jesuit, a Highwayman, and the like.' Yet in missing the mark this once Mr. Ballard is not to be greatly blamed, for his admired Revisers have similarly missed it once and again.

The most fruitful chapter in Bishop Westcott's volume is the fifth. He calls it 'Light upon the Christian Life.' More ambitiously it might be called 'The Sum of Saving Knowledge.' From the death in sin to the abundant entrance, Bishop Westcott carries the pilgrim forward step by step, and every step he illustrates by the better renderings of the Revision. It is a study in biblical theology most unexpectedly connected and complete.

First, there is the plucking of the brand from the burning. Here we are reminded that the Greek distinguishes, 'ye were saved,' 'ye have been saved,' and 'ye are (*i.e.* are being) saved.' The Greek distinguishes, and so should the English. Thus in Rom. viii. 24 we now read: 'By hope were we saved,' not 'we are saved by hope,' for the thought of the apostle goes back to the critical moment when the glorious prospect of the gospel made itself felt in the heart of the believer with transforming power. But in Eph. ii. 5, 8 St. Paul insists on the present efficacy of the past divine work. First he says: 'God . . . when we were dead . . . quickened us together with Christ'—that is the decisive fact; then he adds: 'By grace *have ye been saved*,' for that is the continuous action of the one vivifying change. And yet more significant is the use of the present. 'When we read in the Authorized Version,' says Bishop Westcott, "'the preaching of the Cross . . . is unto us which are saved . . . the power of God'" (1 Cor. i. 18), it is almost impossible not to regard salvation as complete; but the very aim of the apostle is to press home upon his readers the thought of a progressive work wrought out under the living power of the gospel: "The word of the Cross is to

them that *are perishing* foolishness; but unto us which *are being saved* it is the power of God.”

Sometimes, Dr. Westcott admits, the strict rendering in English of the particular Greek tense ‘demands some patient reflexion.’ Notwithstanding he would have it strictly rendered. For even Acts ii. 47: ‘The Lord added to them day by day those that were being saved,’ though it ‘lacks neatness,’ and though Dr. Hort has said quite frankly (in his *Ecclesia*, p. 45) that it is not satisfactory, yet is greatly to be preferred to the false suggestion of the Authorized Version ‘such as should be saved.’

That is the sinner’s rescue. Next watch the precision with which the work is attributed to Christ. In Eph. v. 2 it is: ‘Christ also *loved* you, and *gave* Himself up for us,’ not as in A.V.: ‘Christ also *hath loved* us, and *hath given* Himself for us.’ For the apostle means to say that Christ’s work was absolutely accomplished in Himself. So ‘He is our peace, who *made* both one, and *brake* down the middle wall of partition’ (Eph. ii. 14). And just as Christ accomplished His work for us once for all, so the change in the believer is accomplished once for all. ‘Such were some of you: but ye *were* (not *are*) washed, but ye *were* sanctified, but ye *were* justified in the name of the Lord Jesus Christ, and in the Spirit of our God’ (1 Cor. vi. 11).

But if Christ accomplished His work for us wholly and once for all in the past, the result of it abides unchangeable in its virtue for ever. All the experiences of His earthly life remain as a present power for our salvation. Thus we read in Heb. iv. 15: ‘We have a High Priest . . . that hath been in all points tempted like as we are’; the temptation is not only a past fact (as the A.V. ‘was tempted’), it is even now an effectual reality.

Return now to the Christian. As Christ’s work is first of all historic and complete, a past fact accomplished ‘in a past time,’ so the Christian’s redemption is a historic fact in his life. ‘As many

of you,’ says St. Paul, ‘as *were* baptized into Christ *did* put on Christ’ (Gal. iii. 27). Again he says, ‘In one spirit *were* we all baptized into one body’ (1 Cor. xii. 13). Whence we have the many passages which describe the Christian’s death to sin. It is a past fact as the Saviour’s death is past. ‘We thus judge, that One died for all, therefore all died’ (2 Cor. v. 14). ‘Ye died, and your life is hid with Christ in God’ (Col. iii. 3). ‘If we died with Him, we shall also live with Him’ (2 Tim. ii. 11).

Whereupon we reach that wonderful Pauline phrase, ‘*in* Christ.’ If we died with Him, were buried with Him, rose with Him, we are *in* Him. Now this residence in Christ, this Christ who is our home, this charter of life and union and strength, this little particle *in* has often been obscured by the Authorized Version to the serious loss of the English reader. When, for example, we read in Rom. vi. 23: ‘The gift of God is eternal life, through Jesus Christ our Lord,’ we recognise a general description of the work of Christ, of what He has wrought for us, standing apart from us. But all is filled with a new meaning when the original is closely rendered: ‘The free gift of God is eternal life in Christ Jesus our Lord.’ For life is not an endowment apart from Christ; it is Himself, and enjoyed *in* Him.

But now the relation of the believer to Christ, which has thus been historically established, has to be realised and maintained. Christ has done it, done it all. But the believer makes his own what the Saviour has won for him. So when the Authorized Version in Acts iii. 19 gives us: ‘Repent ye, and be converted,’ it leads us to miss the thought of the man’s own willing action. ‘Repent ye, and turn again,’ brings out the apostle’s meaning. The believer does not do the work of Christ. The believer can do nothing ‘of himself.’ But he makes his own what Christ has done. It is vividly expressed in Col. iii. 3-5: ‘Ye died . . . mortify therefore.’ The one death in Christ makes each subsequent victory possible.

Well, that is the way, and to much more purpose and wealth than that, in which Bishop Westcott writes his 'Pilgrim's Progress.' He follows the mere Greek tense. He only translates it accurately.

A great controversy has shaken America over the Book of Jonah. Dr. Lyman Abbott raised it. Delivering a course of lectures on 'The Bible as Literature,' he came, on 24th January, upon the Books of Jonah, Esther, and Daniel. He said it was a matter of no spiritual concern whether a great fish swallowed Jonah or not. 'No man is worse for not believing that; no man is better for believing it. Nothing whatever in your life or mine depends upon the opinions which we entertain upon that subject.' Then Dr. Abbott told the story of Jonah 'in simple language,' and as he concluded his sermon, he said, 'That is the story. I have tried to tell it as simply as I could. I am sorry that you laughed when I spoke of Jonah composing a psalm in the belly of the fish. I do not wish to raise a laugh respecting any statement in the Hebrew Scriptures or in the Scriptures of any religion. Nevertheless, I cannot but think that the fact that that statement caused amusement shows the incongruity which lies in the very nature of the narrative.'

The newspaper reporter was present. Next day the following paragraph appeared in 'one of the metropolitan papers,' and was widely telegraphed throughout the country:—

'Rev. Dr. Lyman Abbott has been delivering a series of Sunday-night lectures on the Bible at Plymouth Church, where Beecher once held sway. "Jonah and the Whale" was his subject to-night, and there was as much laughter and amusement over his remarks as if a variety performance was in progress. He started off by saying that the story of Jonah and the whale was a fiction, and that there was no obligation on any one to believe it. It was a parable on the same line as that of the

Prodigal Son. Dr. Abbott had no doubt that a person named Jonah once existed, but his adventures after being thrown from the ship had come to be regarded as the "Pickwick Paper" of the Bible. Unrestrained laughter followed this and some other humorous references.'

The newspaper report was not only widely telegraphed, it was considerably 'improved' as it went, one or more reports having it that 'guffaws of laughter shook the building.' The storm rose rapidly. The Manhattan Association of Congregational Ministers (of which Dr. Abbott is not a member, although he is a Congregationalist) promptly met and passed a resolution, in which they declared their 'emphatic dissent from such handling of the Holy Scriptures,' and deplored the probable effect of such teachings. And Mr. Moody, the evangelist, preached a sermon, in which he said that if you deny the story of Jonah and the whale, you must deny the resurrection of Jesus Christ.

The storm increased in violence. *The Advance*, of Chicago, a Congregational paper, wrote a leading article on the subject, and drew some 'lessons.' Taking the preacher's own view of the story, that it is a parable, What, asked *The Advance*, does this parable teach Dr. Lyman Abbott himself? First, that it is easier to 'slash into Jonah and the whale than to stand up against the real sins of the day.' Secondly, a parabolic lesson in methods of keeping the peace; for when the sailors threw Jonah overboard, the storm ceased and they got on to their destination. Thirdly, that difficulties about Jonah and the like are found only on board the ships that have set sail to go to Joppa, not on those that are going out to save the lost Ninevehs of the world. And, finally, that as Jonah was made better by being swallowed by the whale, three days and three nights of some similar experience would be better than three years in a theological school where 'criticism is standing diet.'

A. B. Davidson, D.D., F.F.D.

BY PROFESSOR THE REV. S. D. F. SALMOND, M.A., D.D., F.E.I.S., ABERDEEN.

THE Church of Thomas Chalmers has done nothing more honourable to herself of late than when, some months ago, she nominated her Professor of Hebrew in the New College, Edinburgh, to be the Moderator of her Supreme Court for the year. There are few voices that would have been listened to with such interest by thoughtful men, whether within her borders or without. All who know in any measure what Professor Davidson has been to troops of students who have gone forth from the grey college planted on the heights east of Edinburgh Castle, looked forward to the General Assembly of 1897 as one that was certain to rank among the most notable Assemblies of the Free Church of Scotland, and anticipated in the official addresses of the occasion memorable and characteristic deliverances on subjects of vital and anxious interest to many earnest men in these days. There are questions on which Professor Davidson has a pre-eminent title to speak. He has felt their onset himself, and has made them his lifelong study. They are questions of faith, that go to the quick of the distractions incident to times of changing ideas, perplexities which lie heavy on devout souls and make their steps uncertain, which beat, too, with special force on the minds of reverent and inquiring youth. On such questions light and instruction are peculiarly needed from the wise and patient who have thought them out, and Dr. Davidson's counsels would have been words in season eagerly received.

Unhappily, he has not been able to undertake a position that carries heavy burdens with it, and is so strange to his usual ways. The disappointment has been great, the regret deep and widespread. But it is a satisfaction that the opportunity at least has been offered, and that his Church has given so pleasing a proof of her generosity and discernment. For Professor Davidson is not one of those to whom such honours most frequently or most naturally fall. He is in no sense a man of ecclesiastical affairs. His appearances in any of the Courts of the Church have been like angels' visits. The idea of speaking in the official meetings of the brethren would never occur to him. The only

occasions which have tempted him to take any responsible part in Presbytery, Synod, or Assembly, have been those rare times when something of exceptional moment has had to be decided, and there has been a plain reason that even the most retiring men should let the Church know what their mind was, and what side they favoured as that of truth and progress. He has none of the qualities which usually commend a man to ecclesiastical dignities. He has been selected for the highest honour which his Church has to bestow, and selected with most gratifying spontaneity and cordiality, simply because she recognised in the secluded scholar one of the most distinguished of her sons, and wished to discharge in some degree her debt of gratitude to one who has done for her ministry and for sacred learning a service which it is impossible to overrate. It is well with the Church that knows the most hidden influences at work within her to be the strongest, and places among her foremost benefactors the thinkers and teachers who make the minds of her youth.

It is the time, therefore, to say something of Professor Andrew Bruce Davidson. Yet it is not much that one has to tell of the man himself or of his life. He has been from first to last a student, with as little of a story as students usually have. He is a Scot to the backbone, with a large pride in his country, a passionate joy in hill and moor, in loch and flood, in song and story, and all that is most characteristic of the land of the tartan. When things go weary with him, and Ewald and Wellhausen, Kuenen and Duhm become as other men, and the pursuit of the thousand and one tracks of illusive light, which ingenious speculation has thought to open through the thickets of Penta-teuchal and Prophetic problems, loses its zest, put one of the Waverleys or a lilt of Robert Burns into his hand, and his heart leaps up again. He is, moreover, a North of Scotland man, with the unmistakable qualities of the eastern side of that rugged section of the country. He has some of these qualities in marked measure. He has the set strength of purpose, the push, the endurance that belong to the men of the north-east; their

untiring, indomitable energy, their sedate hopefulness, the patient tenacity with which they keep to a task, their keen logic, their inwardness and self-repression, their dry humour, a humour that is never noisy or boisterous, that never makes a show of itself or talks itself out, but flashes suddenly out of seeming apathy and surprises by cutting straight to the heart of things. He has also the Aberdonian gift of self-defence, the instrument of which is a certain subdued caustic vein, a sharp sense of men's weak spots, an eye for the ridiculous side of things. The national motto—*Nemo me impune lacessit*—is emphatically the watchword of the strong, shrewd, measured Aberdeenshire man, and Dr. Davidson, the quietest and least self-assertive of men, is no stranger to this handy faculty. To try a pass with him has its inconveniences. Some have made the venture, and have found themselves brought to their knees by one swift thrust of Dr. Davidson's rapier. It is a small, keen blade that hangs by his side, and it is seldom used. But when it becomes necessary to handle it, its work is done with a flash, and done so neatly that the man whom it smites almost takes pleasure in his skilful disablement.

For the rest, he is at once a strong and a gracious personality, with qualities of head and heart that win him the respect of all, the devoted and grateful friendship of many. He has a clear, sincere eye, that sees through show and circumstance; an obvious impatience of all that is pretentious and unreal, but a genuine regard and a kindly consideration for the least gifted who honestly do what they can. His intellectual equipment has been singularly suited for the work he has been called to do. Insight and imagination and poetic feeling have gone hand in hand with logic and the critical faculty, while shrewd sense has kept all in measure and balance, and secured him from the crudities and irregularities into which others who have had to grapple with the same questions as he have sometimes slipped. Withal, too, there is a certain heat in the withdrawn, equable Scotch nature, a generosity and a geniality which beat within the undemonstrative Scotch exterior and make themselves felt, an indefinable something about him that kindles and attracts.

Brought up in Ellon, an Aberdeenshire parish with a certain, simple beauty of its own, Andrew Davidson had the usual course of education in

country school, and afterwards in one of the two universities of which the city of Aberdeen could boast till less than forty years ago—an education of a limited range as things now go, but strong in the fundamentals, and especially strong in exact, grammatical Latinity. He was an apt learner, and soon showed also the instinct of a teacher. On graduating in Aberdeen, he devoted himself to the ministry of the Free Church, and studied in the New College, Edinburgh, when its Chairs were filled by men like William Cunningham and John Duncan. His association with the latter was one of the fortunate, let us rather say the providential, things of his life. Of Rabbi Duncan, the singular character about whom so many hypothetical stories are told, it is not too much to say that he was one of the richest minds of our time; a man with the visions of genius, though also with its erratic ways; a man of extraordinary learning, but without the aptitude for systematic, circumstantial teaching; a thinker teeming with ideas of original order and lofty scope; the simplest, devoutest, most reverent, most unworldly of natures; a man at his best in occasional utterances and flashes of luminous converse. Books like Dr. Brown's *Life*, Professor Knight's *Colloquia Peripatetica*, and Dr. Moody Stuart's *Recollections* have made Rabbi Duncan's name known far beyond Scotland. But he deserves to be better known still. In this richly-gifted man, himself another of the remarkable Aberdonians, one utterly loyal to his own Church and Creed, but of a noble, catholic spirit, that put the Christian before the Calvinist and the Presbyterian; a philosophical sceptic, as he is described, who had taken refuge in theology; a man who had passed through the deep waters of negation, and who said of himself that he danced on the Brig o' Dee with delight when he was convinced that there was a God, Andrew Davidson found a congenial spirit and stimulating intellect, as well as an instructor in Hebrew.

In due time he was licensed as a preacher. But he never had a charge of his own. Neither has he given himself largely to pulpit work. He has been much sought after as a preacher, and he is often under the pleasant necessity of giving help to his numerous students, who are always anxious to have him. And his visits on such occasions are a delight to himself as well as to them. But in this matter, as in others, he cultivates the shade. Like the nightingale, he has his note, but is a

bird of a shy feather. It is seldom that he is persuaded into occupying the prominent pulpits in our great cities. When he does preach, it is for the most part in rural parishes, and to humble people. It is perhaps to his own loss that he has not preached more, and that he has had small experience of the pastor's work. It is certainly to the loss of others that he has been so unambitious to step forth and deliver his message from pulpits of commanding position. For he has a message to deliver. His discourses once heard by intelligent and devout minds are not likely to be forgotten. They are given with a quiet force and a restrained emotion which touch and quicken. They tell by their penetrating analysis of character and motive, their spiritual heat and motion, their chastened style, and by a gift of interpretation that brings the Word of God in its life and essential meaning into the heart of common things. The preacher's faculty is most felt when he takes some Old Testament passage, expounding the deep voices of the psalmists, applying the visions of ancient prophets to the confusions of modern times, or bringing out the intrinsic relations of the Old Testament and the New, the continuity of the Divine purpose, the Divine law, and the Divine grace in past and present forms of the kingdom of God.

Andrew Davidson's sphere, however, was to be other than the pulpit and the pastorate, and it was early determined for him. Soon after the completion of his theological course he became associated with Rabbi Duncan as tutor in Hebrew, and in 1863 he was elected to the Professorship of Hebrew and Oriental Languages which that remarkable man had held in the New College. There were those who had their misgivings about the elevation of so young a man, and one with the qualities which were already discovering themselves in the forceful assistant, to a position of such responsibility and importance. But if ever a professorial appointment justified itself in Scotland, it was this one. The young student soon made the Hebrew chair one of commanding power, and the Hebrew language one of the most attractive subjects. And he has been true to the confidence so early placed in him. He has sought nothing beyond what was first given him. For thirty-four years he has held the same position, and has made it a centre of intellectual and spiritual quickening

of no common kind. He has filled these years with faithful work, illuminating instruction, fruitful study, and has exercised an ever-widening influence.

What is the secret of his success? He has confessedly an eminence that comes to few men placed as he is. He has drawn to him hundreds of grateful learners. Many of the best minds in Scotland, and far beyond, look up to him as the instructor who has opened to them new visions of religious truth, and been most instrumental in forming their faith. The most distinguished of those who have walked with him in the same fields of study regard him with respect and gratitude. So much is this the case, so many call him master, that those who know him only at a distance wonder at it. What explains his influence and justifies the estimate made of him?

We shall find this in the work which he has done as a writer, and in the quality of that work more than in the quantity. It is of considerable amount, though it is far short of what we should gladly have got from him. It embraces the book by which he first gave scholars an idea of what was in him, his brilliant but unfinished *Commentary Grammatical and Exegetical on the Book of Job*, of which the first part appeared in 1862, and the second never followed; and another early performance of much acumen, on the *Hebrew Accents*, the only Scotch performance of the kind since the days of Thomas Boston. It includes his *Introductory Hebrew Grammar*, which has been widely adopted as a class-book in theological colleges of many denominations, and has run into fourteen editions; and his *Hebrew Syntax*, a volume with the same admirable clearness, precision, and teachable quality, which fills a gap in English scholarship. Between these two came his *Commentary on the Epistle to the Hebrews*, one of the Hand-books for Bible Classes. These works have been followed by his commentaries on *Job*, *Ezekiel*, *Nahum*, *Habakkuk*, and *Zephaniah*, in the Cambridge series; and his Bible-Class Primer on *The Exile and Restoration*; to which must be added a mass of articles—many of them of the highest importance—contributed to publications like *The Imperial Bible Dictionary*, *The Encyclopædia Britannica*, *The British and Foreign Evangelical Review*, *The Expositor*, *The Expository Times*, *The Critical Review*, and others which it is unnecessary to name.

Professor Davidson's contributions to the literature of the subjects which have so long engaged his mind may not amount in bulk to what students of the Old Testament could wish. They are of more considerable extent, however, than at first appears, and they have qualities more than sufficient to make a distinguished reputation. But it would be vain to give any analysis or estimate of these within our present limits. If we retain the good graces of the editor, something may be attempted in that way in another paper. Here it is enough to say that, important and enlightening as Dr. Davidson's writings are, the secret of his remarkable influence is to be found in the first instance in his academic work. He is a born teacher. The genius for the teacher's work displayed itself early, and it has been the main impulse of his life all through. It is by the desk more than by the press that he has put his mark on his time in his own province of work and study. He has been pre-eminently strong in the professor's chair, by reason both of the matter he has had to impart and the manner in which he has communicated it. The qualities of a great teacher are possessed by him in unusual measure and the happiest combination. Easy mastery of his subject, lucid and attractive discourse, the faculty of training men in scientific method, the power of making them think out things for themselves, are united in him with the gift of holding their minds, quickening their ideas, and commanding their imaginations. He keeps pace with his pupils, and makes them feel that if in him they have their master, they have in him no less a fellow-inquirer, who is in genuine sympathy with them and understands them. Flashes of insight, rare turns of expression, phrases that stick like arrows, sudden sallies of quiet humour, check the wandering attention and charm the listener; while to all is added the fine contagion of his spiritual feeling for the message of the Old Testament. Dr. Davidson's classroom has been the birthplace of many minds. From it not a few of the ablest Old Testament scholars of these recent times have got the impulse which has made them what they have become. Men like the late Professor Elmslie, of London; Professor Skinner, his successor in the Hebrew Chair in the English Presbyterian College; Professor Harper, of Melbourne; Professor Walker, of Belfast; Professor George Adam Smith, of Glasgow; and, greatest of

all, Professor William Robertson Smith, are among his pupils. He would be the last man to think of founding a school or of drawing attention in any way to his own name. Yet a school has formed itself; so many are they who rejoice to be known as Davidson's men. Nor is it only these that should be named in this connexion. Scholars occupying positions of influence in the English universities, and in theological colleges at home and abroad, preachers of mark, and men of letters, are also among those who own themselves his debtors. Men have come and gone in the New College; but Dr. Davidson reigns supreme. It is no injustice to others to say this. The eminent men who have been his colleagues would be the first to confess that it is so. Successions of students have passed through the gates of the New College, and have gone into various kinds and spheres of work in this country and in others; but the best of them have carried with them their enthusiasm for Dr. Davidson, and have acknowledged the more earnestly as years have run on that of all their teachers he has done most for them.

It has been a happy thing for the religious life and thought of Scotland that a man of Dr. Davidson's gifts and character has occupied the Chair of Hebrew and Old Testament Exegesis in the leading college of his Church. He has had the responsibility of leading the way in scientific criticism in this country. His lot has been cast in times of disturbance, when long established ideas of the Divine Revelation in the Old Testament were giving way, and other modes of looking at the Bible, new methods of criticism, new conceptions of the Law, the Prophets, the Messianic Hope, and much else in the Hebrew Scriptures, were coming in. Such things tried men's faith as well as their understanding. They tried his own. He had himself to pass through the sifting-time before most others here, and he was able, when the crisis came, not only to keep his own head clear, but to guide others and bring them deliverance. He has not merely saved many young men from the decline of faith and painful confusions of the religious consciousness. He has made the Old Testament a new and living thing to them, and has led them into larger conceptions of God and His truth. His own openness of mind and hospitable attitude to new ideas have conciliated youth. His sanity, his aversion to all extremes, the just

sense that makes him pause where less regulated natures are apt to run into wild speculation and loud assertion, have been a saving discipline to many in the critical period through which we have been passing.

It is a great service he has rendered in this way. It has been all the greater that he has joined prudence with courage and reason with readiness. He was the first to teach in any proper and continuous way in Scotland the methods of the Higher Criticism. He was among the first to acknowledge the reasonableness of its main conclusions. When others were silent, or doubtful, or hostile, he saw what had to be conceded to the new views as regards both Law and Prophecy, and he had the wisdom not to keep his students uninformed. But he has never been drawn away into exaggeration. It has sometimes been made a matter of complaint that he has been over-cautious, that he has not spoken out oftener, that he has not gone all the way that some others have gone. But it has been a happy thing for us that he has been a teacher of this kind, quick to distinguish between the certain and the hypothetical, the well-founded and the baseless, the use and the abuse of a just principle. The saving salt of humour which has been given him in good measure has kept him from being carried away into extravagance. The self-restraint which is natural to him has been one of the best notes of his criticism.

He has a better appreciation than is often

possessed by critics, of the limits which are imposed upon Old Testament science, by the comparative scantiness of the Old Testament literature. He has wisely taught his students to be slow to accept all the inference which might be drawn with reason in the case of larger literatures. A peculiar charm and vitality, too, are given to his teaching by the personal interest which inspires it in the religious meaning of all that is distinctive of the Old Testament books. Nowhere is he stronger or more instructive than when he deals with the religious ideas of these books and the religious life of which the ideas are the expression. In all his work we see the master's grasp of the language he has to handle, the trained faculty of the critic, the certain pace of the historical interpreter, and a rare insight into the genius of the Hebrew people and the Hebrew literature. But best of all, we find everywhere this living appreciation of the religious spirit and Divine purpose of the Old Testament, and the gift of making others sensible of the same. So he has taught us to use the Old Testament as a book that has to be studied in the light of its own times, its own ideas, its own historical growth; but a book charged with a Divine message, which lives and cannot perish, which is intended for every age, which also becomes clearer to us, and of more obvious and immediate value, the more faithfully we take the literature containing it on its own plane.

Recent Foreign Theology.

Two Works on the Talmud.

To know the Talmud is to know Judaism; but who knows the Talmud or even its simpler text, the Mishna, thoroughly? Formerly the helps for studying this great work, the 'Talmudicum Mare,' as it has been called, were few and poor. The works at the foot of this notice will make every man without excuse who has not at least a general knowledge of the history and principles of both Mishna and Gemara.

1. Dr. STRACK's book¹ is like other works of his,

compact, accurate, and up-to-date. First of all, he gives us the divisions of the Mishna, which also are, of course, the divisions of the Talmud, although all the Mishna is not commented on in the Babylonian, and much less in the Jerusalem, Talmud. The six *sedarim* (or orders), the tracts (*massitôth*), into which each *seder* is divided, the *përākîm* and Mishnas,—all these are separately explained. On pp. 9–12 there is a very useful table, in which the sixty-three tracts are arranged under their several *sedarim*, and according to which volume of the twelve, into which the Babylonian Talmud is split

Leipzig, 1894. London: Williams & Norgate. Small 8vo, pp. 136. Price, unbound, 2½ marks (2s. 6d.).

¹ *Einleitung in den Talmud*. Von D. Hermann L. Strack. Zweite, teilweise neubearbeitete Auflage. J. C. Hinrichs,

up, the tract is found. Since, in the various editions of both Talmuds, the tracts do not fall into the same order, the place of each one in the most important recensions is made clear. To add to its helpfulness to the student, the author supplies on pp. 12-13 an alphabetical list of the tracts, allocating them to their proper place in the *sefer* to which they belong. About thirty pages are given to an analysis of the sixty-three *massiktoth*. Chap. iv. treats of tracts which have never been admitted into the Talmud canon, such as *Derek 'erez*, etc. A succinct history of the Talmud follows, together with a list of the principal scholars named therein.

Nine pages are used for the literature of the subject, and the list is a very complete but not a perfect one. Among books on the Halacha should certainly have been named Hirschfeld's *Halachisches Exegese* (1840). In our author's bibliographical appendix to his and Siegfried's *Lehrbuch der Neuhebräischen Sprache*, he names this book among authorities for the Talmud, but in that place he should have added the same writer's *Haggadische Exegese* (1845). Dr. Strack's knowledge of books is so wide that one feels a certain pleasure in being able to find him napping, though it is a pleasure which the reader can seldom have. The book is a marvel of accurate information, and as it costs only 2s. 6d., it is one that no student capable of reading German can justify himself for being without.

2. Dr. MIELZINER's work¹ has the advantage over Dr. Strack's of being written in English, and although the writer is presumably a German Jew, he writes English accurately and readably. Moreover, this work is larger than the former. Dr. Strack, like our English Dr. Angus, has in a marvellous degree the faculty of writing *multum in parvo*. Books produced on this principle are of great value, not only for the tyro, but even for the advanced student, but they are not so readable; one is not put into possession of the facts completely enough to be able to judge for himself. Names, dates, conclusions are what one is chiefly supplied with. One can read this work from cover to cover and feel a degree of pleasure in doing so, which cannot possibly be got in reading Dr. Strack's book, although the latter is as well written as could be for the kind of work. Neither Dr.

¹ *Introduction to the Talmud*. M. Mielziner, Ph.D. Price \$3 (12s. 6d.) Pp. 293, octavo. 1894.

Mielziner nor Dr. Strack reveals particular originality; it would be hard to be original in such a field: their chief service is in giving the results of their own immense reading in a form that can be appreciated by the modern Western reader.

In the first part our author deals with the Talmud and its component parts. There is a very good description of the Mishna and its related works, Tosephta, Mechilta, Siphra, Siphre. The authorities of the Mishna (*Tanaim*), the expounders of the Mishna (the Palestinian and Babylonian *Amoraim*), are named and described. Then we have a bibliography of works dealing with the Talmud, which is completer and better classified than Dr. Strack's. This is not to be wondered at, for this author had before him the first edition of Dr. Strack's *Einleitung*, and it would be wonderful indeed if he did not make some improvement. Besides, he has more space to work in, and he has come under the influence of English, or at least American, scholars, a decided advantage, and one which most German theologians would be all the better for having. To illustrate: Under the heading of 'Hülfsmittel zum sprachlichen Verständniss,' Dr. Strack jumbles together glossaries, chrestomathies, grammars, lexicons, and the rest. Dr. M. Mielziner separates all these, emphasising the different topics by a distinct heading in large print. For fulness, as well as for perspicacity, commend us to Dr. Mielziner. But Dr. Strack is unquestionably the greater scholar, and is more to be relied upon in respect of dates, etc. Of lexicons, it is surprising to find that Dr. Mielziner omits that of his co-religionist, Dr. Landau (Praag, 1824, 5 volumes), though this work is for the Targums and Midrashes as well as for the Talmud. This lexicon is not mentioned by Dr. Strack either, but Dr. Mielziner aims at greater completeness, and so he has much less excuse for leaving it out.

Part II. deals with the Hermeneutics of the Talmud, a most important 'Hülfsmittel' for the understanding of the Jewish exegesis. Terms which one continually meets in the commentaries of Rashi, Kimchi, etc., are here explained, and it will be found that many of the principles here brought together are followed out in the New Testament, particularly in the Epistles. A recent Welsh commentator on the Epistle to the Romans (*Yr Epistol at Y Rhufeiniaid*. Gan Y Parch A. J. Parry, Llangollen, 1896) has an interesting chapter in the Introduction (p. 57), attempting to show that

St. Paul adopts in his reasoning each form of the Aristotelian syllogism, categorical and hypothetical. This may be, of course, because all men use such reasoning, whether they have studied the logic of the schools or not. God did not, as Bacon used to say, leave it to Aristotle to make men logical or rational. But it is certainly as clear that the methods of interpretation used in the Talmud show themselves in the New Testament, and it would be easy to prove that many of the rules supplied by Dr. Mielziner have their application in St. Paul's Epistles, and still more in the Epistle to the Hebrews. Even for this purpose the seventy or eighty pages, which our author gives to this important subject, are well worth reading and studying. Part III. deals with the terminology and methodology of the Talmud. In Part IV. there is an outline of talmudical ethics, followed by an index of *Tanaim* and *Amoraim*, and also one of terms and phrases explained in the body of the book. An appendix supplies a key to the abbreviations used in the Talmud and its commentaries.

The work would be improved greatly by better typography. Each page looks as though the printers had run short of ink. Further, let Dr. Mielziner see more carefully to his transliteration of Hebrew words, and be consistent in following some system, either German or English: and for the compositor's sake, as well as for the reader's, let it be English and not German. And surely by this time Dr. Mielziner has found out that *Mid-rasch* is spelt in English without the 'c,' or why not be consistent and write *Mischna*?

T. WITTON DAVIES.

Nottingham.

Original Text and Versions of the Bible.¹

THE publishers of 'Herzog' have rendered an invaluable service by the issue of the volume whose title is given below. It contains a 'Sonderabdruck' of the articles *Bibeltext* and *Bibelübersetzungen* contributed to the new edition of the *Encyklopädie*. Even those who can procure the latter will find it extremely convenient to have the

articles in this separate form, and the many who sigh in vain for the larger work will rejoice that at least they can put themselves in possession of the results of the best modern scholarship in the important field of the text and versions of the Bible.

The articles on the text of the Old and the New Testament, originally contributed by Dillmann and Tischendorf, have been revised and brought up to date by Buhl and O. v. Gebhardt. In the former, after an account of the extravagant and now universally abandoned notions of the Buxtorfs, the history of the text of the Old Testament is treated under four heads:—(1) The pre-canonical period, where any positive results are very difficult to reach. (2) From the beginnings of canon-making after the Exile down to (3) the Massoretic period, from the 6th to the 11th century A.D. (4) The post-Massoretic period.

The New Testament article deals with (1) the history of the written text, in which such questions are discussed as the materials used for writing upon, the proportion of the New Testament that was likely to be included in a single MS., the sections and other distinctions introduced, the titles prefixed and subscriptions appended to books, etc. A very careful account is given of the possible causes of errors in transcription, and the probability estimated of early attempts at revision or restoration of the text. Finally, a list is given of the oldest extant MSS., with the necessary account of the contents of each. (2) The history of the printed text carries us down from the time of Ximenes and Erasmus to the labours of Lachmann, Tischendorf, and Tregelles, and finally of Westcott and Hort, the merits of whose 'epoch-making work' are fully recognised.

The article on the versions of the Bible has naturally been assigned to a number of different hands. A large share in the work is taken by Professor Nestle, who is well known to readers of THE EXPOSITORY TIMES as one of the most indefatigable scholars of the day. Not only does he contribute the general introduction, but he has written or revised the articles on the Arabic, Armenian, Dutch, Egyptian, Georgian, German, Greek, Jewish-Aramaic, Latin, Persian, Samaritan, and Syriac versions, as well as on those intended for missions to the heathen. The author's long-continued Septuagint and Syriac studies give him special qualifications for writing articles on the

¹ *Urtext und Uebersetzungen der Bibel, in übersichtlicher Darstellung.* Leipzig: J. C. Hinrichs. London: Williams & Norgate. 1897. Price M. 3.

Alexandrian and Syriac versions, and the versatility of his talents and compass of his knowledge are equally apparent in his revision of Fritzsche's work on the Latin and German versions. English readers will be interested in the account of English versions which has been contributed by Professor C. R. Gregory of Leipzig. Up till the time of Wyclif (c. 1380) the Latin, not the Greek, is shown to have formed the basis of all essays at Biblical translation. William Tindale (this was his own spelling of his name) was the first to translate the New Testament from the original Greek into English. The history of the other old English versions is traced until we reach the era of the Authorized Version. We are reminded how, like everything new, the latter was at first bitterly attacked, but gradually won its way to acceptance, and in 1661 the Epistles and Gospels in the English Prayer-Book were conformed to it. Finally, Dr. Gregory describes the origin and character of the Revised Version, of whose future he has no fear. 'Year by year it is gaining ground, and its progress is more rapid than was made by the Authorized Version in its day.'

J. A. SELBIE.

Maryculter.

The Problem of To-day.

IN the *Theologisches Literaturblatt* (xviii. 18, 7th May) Dr. JOHANNES KUNZE, of Leipzig University, calls attention to an interesting point in connexion with the new volume of Harnack's *Geschichte der Altchristlichen Literatur*. The volume itself, he says, is so interesting and instructive, and contains such a wealth of solid investigation, that it is not only worthy of a place beside the other works of the distinguished author, but in many respects even surpasses them. As the result of his investigations, Harnack accepts, on the whole, the traditional dates for the books of the New Testament; but while this marks a distinct retreat on the part of modern criticism, Dr. Kunze warns those who are zealous for orthodoxy against the illusion that it implies any change of view with regard to the development of Christian doctrine. The problem of modern critical theology remains the same, it only becomes more subtle; it may be said to consist now in the relation of the four Gospels to the teaching of the Apostle Paul. Compare, for example, the teaching of this volume

on the fundamental question of the Resurrection (pp. 650-708). But that the problem should be thus limited is a clear gain. For it means that the ultimate questions regarding our Christian faith are to find their answer, not at some later point in the development of dogma (say, in connexion with the Apostles' Creed), but at the very source and starting-point of the Gospel itself,—not in documents to which the scholar alone has access, but in that New Testament which is the common possession of us all.

ROBERT A. LENDRUM.

Kirkliston.

Among the Periodicals.

The Old Testament Conception of a Covenant.

IN the *Th. Tijdschrift* for May (p. 219 ff.), Professor KOSTERS reviews the important work of Kraetzschmar, *Die Bundesvorstellung im Alten Testament, in ihrer geschichtlichen Entwicklung*. Kraetzschmar contends at the outset that the word covenant was originally used in connexion with the relations of man to man, before it came to be employed to describe a relation between God and man, or, more specifically, between Jahweh and Israel. In this primary sense, he will have it that *bē'ith* (בְּרִית) was the designation of the religious ceremonial or ritual whereby an engagement between two parties was ratified and received binding force. The word was then transferred in its application from the ceremonial act to the engagement sealed by this act. Ancient Israel knew of a threefold covenant, the first between Jahweh and Abraham, the second between Jahweh and Levi, and the third between Jahweh and David. The Sinai-covenant, according to the oldest Jahwistic and Elohist sources of Ex. 19-34, was not between Jahweh and Israel as a whole, but rather between Jahweh and Moses. The narratives according to which Jahweh's relation to the whole people was regulated by a covenant, date at the earliest from about 700 B.C.; the prophets of the eighth century are not acquainted with any such covenant. In the Deuteronomic literature, the covenant idea occupies a prominent place. Deuteronomy presupposes an ancient covenant made at Horeb in virtue of which the people of Israel is to seek

after Jahweh with all their heart, and He, for His part, chooses Israel as His own possession out of all the peoples of the earth. We hear not only of the Abrahamic covenant (which is expanded into a covenant with the patriarchs) as a preparation for the covenant at Horeb, but a new element is introduced in the shape of a covenant entered into in the land of Moab. This conception of a covenant-relation between Jahweh and Israel, Kraetzschmar regards as a sort of compromise between the ideals of the prophets, who needed no such support for their faith, and the weaker capacities of the mass of the people, to whom, in dark days, the idea of Jahweh being bound to them by covenant was eminently cheering. The conception may be traced clearly in Jeremiah, Ezekiel, and Deutero-Isaiah, but reaches its highest point of development in the P literature. *B'rit* has now become a religious technical term to designate the one unalterable Divine plan of salvation, which was revealed successively to Noah, to Abraham, and to Israel at Sinai. There is no mention of special covenant-making, God Himself decides what is to be the relation between Him and man, we hear not of one great decisive day at Sinai; on the contrary, the mutual obligations of Jahweh and Israel commence at the revelation of the Name in Egypt. In the Abrahamic covenant there are no longer merely promises made to Abraham, but obligations imposed upon him. The Noachian covenant reminds us of the post-exilic Jewish community to which believing Gentiles had attached themselves. In this way, according to P, God in three revelations unfolded His plan of salvation, and fixed his relation to men. The whole investigation leads Kraetzschmar to pronounce that the conception of a covenant has, through its connexion with the universalist idea, proved its capability of adaptation, and its claim to be a suitable form for a world-religion.

Kosters, while taking exception to some details, such as the analysis of Ex. 19-34 and the early date allowed to the Davidic covenant, yet considers Kraetzschmar's book a notable contribution to Old Testament science, and commends it warmly as precisely the kind of work that is required at the present juncture. Now that relative finality has been reached in questions of literary and historical criticism, the whole material of the biblical theology of the Old Testament needs to be thoroughly examined again in the

light thrown upon it by the historical developments we have been able to trace for so many of its leading constituents.

The Critical Study of the New Testament.

Under this title the *Rev. de Théologie* for May contains a paper by Professor E. MARTIN of Geneva. It formed the opening lecture last winter in the department of New Testament exegesis at the latter university. The leading aims of the lecturer are to emphasise the importance of true hermeneutical principles, and to show how, for the practical work of the Christian ministry, a historical understanding of the contents of the New Testament is both indispensable and safe. In contrast to the idea once in vogue, it is happily recognised in most quarters now that the books of the Bible must be taken for what they are, and not for what one would wish them to be, and that the best means of reaching their meaning is to discover what they were *at the moment of their composition*. In his experience our author has met with theological students who hesitate to treat the New Testament by historical methods for fear of robbing it of its place in the spiritual life. On the other hand, he has known others who appear disposed to dispense with the New Testament altogether, in order to preserve their liberty and the qualities of a man of the nineteenth century. Martin defines the aim of the Christian ministry to be that of *making Christians*. And to make them Christians means, in the language of St. Paul, bringing them to be *in Christ*. Now comes the question, How can one man bring another to Christ? This is done through bearing witness to Christ, either (a) in regard to what *He was* during His life on earth, or (b) in regard to what *He has been always* in the life of believers, or of those who are in Him. The second of these appears to our author the more important and effective. In discussing this subject he takes occasion to speak very highly of the late Dr. Dale's *Living Christ and the Four Gospels*, and strongly recommends that the book should be translated into French. Its merit consists in the clear and vigorous exposition of the fact that Jesus is not confined to the pages of an old book, but that He lives and acts in believers in a way that everyone can perceive. At the same time, we are not to undervalue the witness we have to the life Jesus led on earth. The way the matter stands is this. The witness of

the Gospels comes to us fortified in advance by the permanent rôle which Jesus Christ has played ever since the establishment of His kingdom; their narratives will not then strike us as inventions or simple legends of a remote epoch. When brought face to face with the literary and historical criticism of these documents, our attitude is clear. *We do not depend on criticism for knowledge of the object of our faith.* We are therefore all the readier to avail ourselves of its help fearlessly to determine the exact historical facts connected with the earthly existence of Jesus in Judæa and in Galilee. Criticism will never be able to lower the moral grandeur of Jesus which is otherwise established, and the tranquillity of spirit resulting from this assurance will enable us to accord to literary and historical researches all that attention which is their due, and to work by their aid towards the reconstruction of the life of Jesus and the first beginnings of His Church. Passing from the Synoptic Gospels, Martin shows how, in such books as the Acts of the Apostles, the Epistles, and the Fourth Gospel, we have the work of men who had not only *seen* Jesus but had *believed* in Him, and who thus give us their witness to what the Saviour is in the life of believers. The whole New Testament may be defined as a collection of books which show us how men became Christians for the first time, and how this life in Christ developed itself differently and unequally in these first Christians. The testimony of these early witnesses, carefully studied and clearly understood, is what will fit us best to appreciate the testimony borne to Christ to-day.

Some Foreign Criticisms of English Theological Works.

The *Th. Tijdschrift* always notices, and often very appreciatively, the works of English theologians. In the issue for May Dr. S. Cramer reviews at considerable length Watson's *Cure of Souls*. The reviewer is discriminating, but speaks very warmly of the merits of the book, the fine feeling that pervades it, and the high ideal it sets up both for preacher and people. If it is a book 'zonder geleerdheid,' it is one that is extraordinarily 'leerrijk,' and must prove a boon to every preacher who makes its acquaintance.

An old friend, Driver's *Introduction*, meets with

honourable notice in the same issue. The reviewer, Dr. OORT, takes occasion, in connexion with the issue of Rothstein's translation, to note the characteristics of Driver's work. Like all who know the present condition of Old Testament study, he discovers in the *Introduction* extreme caution in pronouncing upon critical questions. 'Driver does not care to cross ice of a single night. By nature he is conservative, and where he deviates from traditional opinions, he adduces strong reasons for doing so.' Dr. Oort expresses much satisfaction that the *Introduction* has found so much acceptance, its tendency is all in the right direction, while its full citation of literature is itself a very high recommendation.

The *Theologischer Jahresbericht* (Braunschweig, C. A. Schwetschke & Sohn) is an admirable publication, and indispensable to the theological student. The first volume for the present year has recently been issued. It is prepared by Professors SIEGFRIED and HOLTZMANN, the former dealing with the Old Testament, and the latter with the New. Its subject is Exegetical Theology, and it deals with all the Literature of 1896 that falls under this category. The term is used in a wide sense, including not only exegesis proper but everything connected with archæology, grammar, textual criticism, etc. In this volume, for the first time, THE EXPOSITORY TIMES articles are noticed, and that constantly and fully, a new symbol having been added to the long list of abbreviations, namely, *ExpT*.

Full notice is taken of the Literature called forth by the discovery of the Merenptah inscription. Siegfried does not think that Petrie, Sellin, and Hommel have been fortunate in their attempts to discover in the inscription points of contact and harmonies with the Exodus narrative.

Passing to New Testament literature, Holtzmann pronounces Gould's *Mark*, in spite of some defects, a distinct advance on anything in English dealing with the same subject. He specially commends the author's earnest effort to discover the true meaning of the evangelist's language, and his freedom from harmonising tendencies.

We have not space to notice more of these references to the literature of our own country and of America. Nothing seems to have been overlooked, and the criticisms passed upon the books whose titles are cited are the very ideal of *multum in parvo*.

The Transliteration of Hebrew.

A uniform system of transliterating Hebrew is a great desideratum. In the *ZDMG* (1897, p. 51) Professor Nestle criticises the scheme recently proposed by the Royal Asiatic Society for Great Britain and Ireland. That scheme was as follows:—

א	ʾ	ז	z	ע	ʿ
ב	b	ח	h	פ	f
ג	g	ט	t	צ	p
ד	g	י	y	ק	s
ה	g	כ	k	ר	q
ו	d	ל	l	שׁ	r
ז	d	מ	m	שׂ	s
ח	h	נ	n	ת	t
ט	h or hh	ס	s	ת	t
י	v			ת	t

Shěvâ (◌̄) was to be indicated by ° or ′; the vowels ◌̄, ◌̄, ◌̄, ◌̄, by ā, ē, ī, ō, ū; ◌̄, ◌̄, ◌̄, ◌̄, by a, e, i, o, u; ◌̄, ◌̄, ◌̄, by ā, ē, ō; and *dagesh forte* by a double letter.

Nestle, while approving, upon the whole, of the scheme, takes exception to some points.

(1) It is very confusing to have the same sign for *Rāfe* and for *mappiq*, which have exactly opposite meanings.

(2) This sign < is still more confusing when we take into account the scheme adopted for Arabic, for we have thus $\text{g} = \text{ج}$ and $\text{ġ} = \text{ج}$, $\text{t} = \text{ت}$ and $\text{ṭ} = \text{ت}$, $\text{d} = \text{د}$ and $\text{ḍ} = \text{د}$, $\text{h} = \text{ه}$ and $\text{ḥ} = \text{ه}$. Nestle suggests indicating *Rāfe* by a line under the letter, thus, $\text{ḍ}, \text{ḡ}, \text{ḏ}, \text{ḥ}, \text{ṭ}$.

(3) For η he would write simply h , leaving η as *mater lectionis* at the end of a word either not transliterated at all, or, if necessary, indicated by a smaller h or by $\underset{\sim}{h}$, with an oblique understroke.

(4) As initial *Alif* is not generally indicated in transliterating Arabic, he would pursue the same course with initial **א** in Hebrew.

(5) Instead of the circle (°) for simple *shevâ*, he would use a point (thus פְּרֵאשִׁית = *br'esit*), and the

composite *shěvās* he would indicate by *a, e, o*. [Might we venture to suggest that the most convenient transliteration of the composite *shěvās* is *ǎ, ě, ō*? We have thus, for instance, $\bar{\tau} = \bar{a}$, $\bar{\tau}^- = a$, and $\bar{\tau}^+ = \check{a}$.]

Such are the leading features of the proposed scheme, and of Nestle's criticisms on it. It would be a great favour to many of us if Dr. Driver or Dr. A. B. Davidson would give to THE EXPOSITORY TIMES any suggestions that may help to lead to uniformity of usage in this important matter.

Luther and the 'Judenhetze.'

In the current number of *Stud. u. Kritiken* (pp. 593 ff.) a question of considerable interest is discussed by Dr. BURKHARDT, the *Archivdirektor* at Weimar. Luther's literary efforts against the Jews are well enough known, but his biographers have never been able to decide what share, if any, the great Reformer had in transforming a literary into a religious-political conflict, and in organising the 'Judenhetze,' which continued with greater or less intensity from 1536 to 1543. Dr. Burkhardt shows how the rigorous intolerance of the electoral edict of 1536 was followed by milder measures in 1539, and how these last again gave place, in 1543, to a severe system. If there is no proof that Luther personally urged the Elector to persecute the Jews, it is an indubitable fact that the grounds to justify the persecution were drawn from Luther's writings. Dr. Burkhardt gives the full text of the decree of 1543, in which the usual charges are brought against the Jews, and the penalties to be enforced against them are introduced by the words, '*So sind wir aus dem, auch den Stadlichen schriften nach, So der Erwirdige und Hochgelarte, Unser lieber andechtiger, Er Martinus Luther, der Heiligen Schrifft Doctor, wider das verstockte Jüdenthumb, newlichen gethan, und im Druck, mit bestendigen gründen, der Heiligen Schrifft, hat ausgehen lassen, verursacht,*' etc.

J. A. SELBIE.

Maryculter.

The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

SECOND ARTICLE.

IN my first article¹ I presented specimens of the Wisdom of Jesus in the forms of the couplet and triplet. In this article I shall give specimens in which He uses pieces of four and five lines.

3. TETRASTICH.

The tetrastich is quite frequent in Proverbs. The little supplementary collection of the Words of the Wise (xxii. 17; xxiv.) has no fewer than fourteen of them (xxii. 22-23, 24-25, 26-27; xxiii. 10-11, 13-14, 15-16, 17-18; xxiv. 1-2, 3-4, 5-6, 15-16, 17-18, 19-20, 21-22). The second great collection of the Proverbs of Solomon (xxv.-xxix.) has four examples (xxv. 4-5, 9-10, 21-22; xxvi. 4-5), the Words of Agur one (xxx. 5-6), and the collection of Aluka one (xxx. 17). These may suffice as specimens—

‘The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.’—Prov. xxx. 17.

The second couplet gives the punishment for the sin of violation of the parental law, which violation is stated in the first couplet.

The following tetrameter is a fine specimen of two couplets in which the first gives the comparison, the second the explanation:—

‘Take away the dross from the silver,
And there cometh forth a vessel for the finer.
Take away the wicked from before the king,
And his throne shall be established in righteousness.’
Prov. xxv. 4, 5.

A third specimen is also of two couplets—

‘If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.’

Prov. xxv. 21, 22.

The second couplet gives the reasons for the conduct recommended in the first.

¹ The Hebrew Lexicon, edited by Brown, Driver, and Briggs, and published simultaneously by the Clarendon Press and Messrs. Houghton, was quoted in the first article by the editor under the title, *Oxf. Heb. Lex.* Professor Briggs wishes it said that he prefers *New Heb. Lex. B.D.B.*

Jesus gives many sentences of this type—

‘No household servant² can serve two masters:
For either he will hate the one and love the other;
Or else he will hold to the one and despise the other.
Ye cannot serve God and Mammon.’

Matt. vi. 24; Luke xvi. 13.

This is a fine specimen of what Bishop Jebb calls introverted parallelism, where the first and last lines are synonymous and the second and third are antithetical.³ Bishop Jebb gives as his specimen—

‘My son, if thine heart be wise;
When thy lips speak right things,
My heart also will rejoice,
Yea, my reins will rejoice.’

Prov. xxiii. 15, 16.

Certainly the specimen from Jesus is much superior to the one from Proverbs. The following are tetrastichs with two progressive couplets:—

‘Every idle word that men speak,
They shall give account thereof in⁴ the judgment;
For by thy words thou shalt be justified,
And by thy words thou shalt be condemned.’

Matt. xii. 36.

‘Give not that which is holy unto the dogs,
Neither cast your pearls before the swine,
Lest haply they trample them under their feet,
And turn and rend you.’—Matt. vii. 6.

An interesting specimen of the tetrastich is given in Matt. vi. 14, 15—

² Matthew omits *olkérns* of Luke, probably in order to generalise, as usual in his collection of the Wisdom of Jesus (Matt. v.-vii.).

³ See *Biblical Study*, p. 261.

⁴ It is common in Matthew to insert *day* before *judgment* in order to make the reference more distinct to the ultimate Day of Doom. See *Messiah of the Gospels*, p. 240.

'If¹ ye forgive men their trespasses,
Your Father² will also forgive you your trespasses;³
But if ye forgive not men their trespasses,
Neither will your Father forgive your trespasses.'

This is composed of two antithetical couplets. It is inserted by Matthew immediately after the Lord's Prayer. But it is not given by Luke in that context. The Lord's Prayer and this tetrastich were inserted by Matthew between the second and third strophes of Jesus' teaching with

reference to doing righteousness, as we shall see later on.

I shall now give a specimen of three tetrastichs introduced by a couplet. There are two versions, in Matt. vi. 25-34; Luke xii. 28-32. The original form is ascertained by applying the principles of textual criticism to the two versions of a common original. The measure is pentameter, in which the second half of the line is complementary to the first half.

This choice piece of the Wisdom of Jesus has an introductory couplet as follows:—

'Be not anxious for your life, what ye shall eat,⁴ or for your body, what ye shall put on.
Is not the life more than the food, and the body than the raiment?'

This is followed by a tetrastich which takes up the provision of food mentioned in the first half of the first line of this couplet—

'Consider the ravens,⁵ they do not sow, or reap, or gather;⁶
And God⁷ feedeth them. Are ye not of much more value than birds?
And which of you, by being anxious, can add a cubit to his lifetime?
If ye are not able to do even that which is least, why are ye anxious concerning the rest?''⁸

The next tetrastich takes up the provision of raiment—

'Consider the scarlet flowers,⁹ how they grow; they do not toil or spin:
Yet even Solomon in all his glory was not arrayed like one of these.
If God clothe the grass, which to-morrow goes into the oven,
How much more will he clothe you,¹⁰ O ye of little faith.'

These are now followed by a concluding tetrastich, which comprehends both the provisions of food and clothing—

'Seek ye not what ye shall eat, and wherewithal ye shall be clothed:¹¹
For all these things do the nations of the world¹² seek after.

¹ The connective γὰρ has been inserted in order to attach the Logion to its context in the Gospel.

² The Evangelist inserts 'heavenly' before Father in the first couplet, but not in the second. This is in accord with the peculiar usage of our Matthew. See *Messiah of the Gospels*, p. 79.

³ Matthew omits 'trespasses' in the second line, but the measure requires it, as well as the antithetical statement in the fourth line.

⁴ In some late MSS. of Matthew the clause is added, 'or what ye shall drink.'

⁵ Matthew generalises into 'birds of heaven.'

⁶ Luke expands this verb into οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη.

⁷ Matthew substitutes 'your Heavenly Father,' as elsewhere.

⁸ Matthew shortens by omitting the first half of the line. Luke's specific 'raiment' is tempting, even against the more general 'the rest' of Matthew. But it seems to be premature. Raiment is characteristic of the next strophe, and the thought of clothing appears nowhere else in this. It seems to have come into Luke in view of the following context.

⁹ These flowers are not lilies, but the wild field-flowers of

Palestine, brilliant scarlet in colour, and so appropriate in the comparison with royal robes.

¹⁰ These lines have been greatly changed in both versions. The original can be determined here only by conjecture. I venture to suggest that it was something like the following—

אֱדֹהֶאֱלֹהִים מְלִבִּישׁ הַחֲצִיר אֲשֶׁר-לֹתֶךָ הַתֵּנִי
כִּמּוֹ לִבְיֹשׁ אַתֶּם כְּשֵׁנִי הָאֲמוֹנָה

Luke makes the simile plainer by enlarging the lines into a long and clumsy sentence, and especially by inserting ἐν ἀγρῷ τὸν χόρτον ὅντα σήμερον. He then abridges the second line, and so makes the couplet over into prose. Matthew does the same by a variant rendering, τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα.

¹¹ Luke is nearer to the original in the verb ζητεῖτε, which is sustained by its use in lines 2 and 3. Matthew's περιμνήσῃτε has originated from ver. 25, the initial couplet of the piece. Λέγοντες is then required in his prosaic rendering. τί πίητε of Luke and τί πλώμεν of Matthew are enlargements of the original. Luke generalises in the last clause by substituting for the original specific reference to clothing, which thus sums up the ideas of the two previous strophes, the more general 'neither be ye of doubtful mind.'

¹² Matthew omits 'world,' but the measure requires it.

Your Father knows that ye have need of all these things:
Therefore seek His kingdom,¹ and all these things shall be added to you.²

It is safe to say that this splendid specimen of the tetrastich cannot be equalled either for form or content from the entire extent of the literature of Wisdom.

Matthew (vi. 34) appends to this piece of wisdom a triplet, which was originally independent, but is kindred in theme—

‘Be not (therefore) anxious for the morrow,
For the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.’

It is, indeed, a trimeter of different measure from the piece to which it is joined.

The same is true of the couplet given here by Luke xii. 32. ‘It is one of the most precious of the sayings of Jesus. But it has no original connexion with the context—

‘Fear not, little flock;
For it is your Father’s good pleasure
To give you the kingdom.’

These cognate Logia are important for a more complete presentation of the teaching of Jesus on this theme, but they impair the literary beauty of the larger Logion unless they are kept distinct.

4. THE PENTASTICH.

The Pentastich, a piece of five lines, is rare in the Book of Proverbs. I have noted but four specimens (xxiii. 4, 5, xxiv. 13, 14, xxiv. 23, 25, xxv. 6, 7). I shall give the last, partly because it is a good one, and partly because it illustrates one of the sayings of Jesus—

‘Put not thyself forward in the presence of the king,
And stand not in the place of great men;
For better is it that it be said unto thee, Come up hither;
Than that thou shouldst be put lower in the presence of the prince
Whom thine eyes have seen.’

Here the triplet gives the reason for the recommendation in the couplet, which begins the quintette.

There are several specimens in the Sayings of the Jewish Fathers. We shall give two—

‘Be not as slaves that minister unto the Lord,
With a view to receive recompense;
But be as slaves that minister to the Lord
Without a view to receive recompense;
And let the fear of heaven be upon you.’—i. 3.

This tetrameter is a finer specimen than we have found in Proverbs. It is composed of two antithetical couplets and a concluding line of exhortation synthetic to both.

Here is a still finer specimen of the tetrametre tetrastich—an antithetical pair—

1. ‘More flesh, more worms;
More treasures, more care;
More maid-servants, more lewdness;
More men-servants, more thefts;
More women, more witchcrafts.
2. More law, more life;
More wisdom, more scholars;
More righteousness, more peace;

¹ Matthew adds ‘His righteousness.’ This is in accordance with the stress on righteousness characteristic of this Gospel, especially in the collection called the Sermon on the Mount. See *Messiah of the Gospels*, p. 171.

He who has gotten a name, hath gotten a good thing for himself;

He who has gotten words of law, hath gotten for himself the life of the world to come.’³—ii. 8.

We are now prepared to consider three specimens from the teaching of Jesus—

‘Strive to enter in through the narrow gate;
For⁴ broad is the way that leadeth unto Apoleia;⁵
And many be they who enter in thereby;
For straightened is the way that leadeth unto Life;
And few be they that find it.’—Matt. vii. 13, 14.

A single line of this piece is found in Luke xiii. 24. It is there made the introduction to a

² Mark iv. 24c. has *προστεθήσεται ὑμῖν*, but entirely apart from its original context.

³ This line has been enlarged from a shorter original, which omitted, probably, ‘of the world to come.’

⁴ Some MSS. have *πύλη*, as well as *πλατεία*, to correspond with *στενὴ ἡ πύλη* of line 3. But both of these look like enlargements of the original words on the part of the Evangelist, such as we have found elsewhere. They make the lines so much too long in measure.

⁵ I retain *Apoleia* = *ἀπώλεια* = *אפלה*, in order that the local meaning in antithesis with Life may appear. There can be no doubt that this term applies to the place of the lost in Sheol as Gehenna to the place of the lost after the final judgment. We have had a similar antithesis between Gehenna and Life in the trimeter triplets. (THE EXPOSITORY TIMES, June, p. 397. See also *Messiah of the Gospels*, p. 205.)

judgment-scene (Luke xiii. 25, 30). A parallel to this judgment-scene is found in Matt. vii. 21, 23. It is evident that the kindred Logion—Matt. vii. 15, 20—has been inserted between the two. Luke has changed the original 'gate' into 'door' to suit the phrase of the judgment-scene; but it seems to me that he alone has preserved the original first

word of the line 'strive' which is omitted by Matthew. This pentastich has an introductory line of exhortation, followed by two antithetical couplets contrasting the two ways.

The following is the best specimen of introverted parallelism that can be found in the entire range of the Wisdom literature:—

'All men cannot receive this saying, but they to whom it is given;
For there are eunuchs which were so born from their mother's womb,
And there are eunuchs which were made eunuchs by men,
And there are eunuchs which made themselves eunuchs for the sake of the kingdom of God:
He that is able to receive it, let him receive it.'—Matt. xix. 11, 12.

(*The Third Article to follow.*)

Point and Illustration.

THOUGHTS FROM JEAN PAUL RICHTER.

SELECTED AND TRANSLATED BY CHARLOTTE ADA RAINY, EDINBURGH.

Music.

THE earthly echo of eternity.

IN its tones the successive waves of the sea of eternity beat on our hearts, we who are standing on its shores, and are yearning to embark. Art thou the evening zephyr of *this* life or the morning breeze from a future one?

Love.

AS Moses died because God kissed him, so may thy life be a long kiss of the Eternal One.

IF thy friend have a quarrel with thee, furnish him with an opportunity of doing thee a great favour.

THE noblest love can forget no one, for it is built on the *needs* of man, not on his qualities.

HE who has not where to lay his head often suffers less pain than he who has not where to lay his hand.

WHY do we not thank God every time a man finds some one he can love, even although he may not at once be loved again,—or even ever?

MAKE others happy, for with each one you gladden, you bless others also who belong to him. For the same reason forbear to wound.

HOW often have I longed to be present at all the reconciliations of the world,—for no love moves us so deeply as returning love.

THERE are those that are linked together from their very cradles, their first meeting is but a second one, and they bring to each other, as do long-parted ones, not only a future, but also a past.

LOVE but one warmly and purely, and thou lovest all.

LOVE needeth verily no explanation, only Hate needeth such.

Memory.

THAT Indian summer of human joy.

True Wisdom.

BE great enough to despise this world, be greater in order to esteem it.

IF self-knowledge be the road to virtue, then is virtue yet more the way to self-knowledge.

God revealing Himself.

THE Eternal One has shown His name in the heavens in glistening stars, but on the earth in soft flowers.

HOW unbrokenly the rainbow hovers over the stormy waterfall! So standeth God in heaven, and the streams of time are plunging and roaring, yet over all the waves hovers the rainbow of His peace.

EVERY virtuous man, and every wise man is a direct proof that God eternally lives; and every one that suffers without cause.

DO thou rejoice in that which can never depart from Thee, in Him who is at once the greatest and the most beautiful of all objects of joy, who has given thee all, *thyself* and *Himself*.

EVERY devout soul is a word—a look—from the all-loving One.

Self-revelation.

A MAN never shows his own character more clearly than when describing another one.

THERE are words which are deeds.

PRAYER is a *keeping silence*, not only with the lips, but with the *thoughts*. But the great Spirit, who knoweth our

weakness, has given us brethren, in order that we may reveal ourselves to them, and so complete the prayer that we have begun.

THERE is a shining order that marks the nobler soul—he raiseth his eyes to the higher life even in his very joys.

THE tears flow faster and heavier the less the earth can give you, and the higher above it you stand,—even as the clouds which are farthest from the earth send the largest drops.

WE accept contradiction or blame far more willingly than is believed, only we can bear none that is hasty, even if it were just. Hearts are flowers. To the light falling dew they remain open, but they close themselves before the heavy raindrops.

CERTAIN people appear *hard* in the very moment of tenderness or emotion. They are like the snow, which freezes shortly before melting.

To a strong character, great joys and great sorrows serve as heights from whence to survey the whole path of life.

Grace.

A NEW TESTAMENT STUDY.

BY THE REV. JAMES WELLS, D.D., GLASGOW.

II. The Idea of Grace.

'GIVE me great ideas,' a great thinker used to exclaim. Grace is one of the greatest ideas that ever entered the mind of man. And it is as delightful as it is great. It is also so intelligible that a child can understand it. We can scarcely exaggerate its expulsive and creative power, for the apostle says: 'By the grace of God I am what I am'; and Samuel Rutherford confesses: 'I am grace's man.'

This idea belongs exclusively to the Christian religion. For it is found in no heathen religion, in no pre-Christian writer. The gods of Greece and Rome had no touch of grace about them, except in their pictures and statues; they were mean and envious towards one another, and specially so towards man. The name for prayer was *votum*, which means a mercenary bargain, an offer made in the hope of bribing their gods, or buying off their anger beforehand. I am not aware that there is one graceful heathen idol on the face of the earth to-day. The heathen gods of to-day are selfish and malignant, the horrid projections of the natural fears of the conscience-stricken. The heathen do not pray to them for good things, but only *deprecate*, or *pray-off*, evil things. *Devil-devil* is the only word for god among the Australian aborigines. This original word must mean that to their thinking all the gods are doubly devilish. Demonology is their theology.

A passion for clear ideas ranks high among the noblest endowments of the thinker and teacher.

It is often baffled in the theologian; but it may be gratified by the study of grace.

Etymology is here the handmaid of theology. *Xáρις*, as the last article showed, is that which has charm and gives joy. Gladness is thus an essential part of our idea of grace.

Analysis shows that the Bible idea of grace is not perfectly simple; for it embraces grace both in its fountain and in its streams, grace in the heart and in the hand of God. The former is incommunicable, the latter is for us. This idea, logically divided, contains 'the grace of God,' and 'the gift by grace.' But this distinction need not embarrass our study, as each text and context shows which side of grace is intended.

Our average hearers miss much by not catechising themselves closely upon their conception of grace. They often confound grace and love. Now there can be no grace without love, but there may be love without grace. Love unites those who are *like* each other; it finds equals or makes them; it is the intensity of the feeling which recognised likeness creates. Grace has not play between equals or those who are like each other. Love flows forth on a level; grace flows down to the sunken. The Queen loves her children, but shows grace to her subjects. God's love in presence of our sins reaches out a saving hand to us in our deep degradation. That is grace in action. It is God's amazing, stooping love pouring itself out, with infinite delight, upon the unloving and unlovely, and finding its reward in

the gladness which comes from the act. It is God's free favour to those who deserve nothing but punishment, the whole of God's loving kindness to sinful men.

'Grace and mercy' is a double phrase, which helps to reveal the scope of the idea. Grace and mercy are twin sisters, and their mother's name is love. Grace is God's love in action towards the sinful; mercy is God's love in action towards the miserable. As we are both sinners and miserales, grace and mercy are to be distinguished, but never divided. In the saint's heart, as in the formula of benediction, they always go together, and their united product is peace.

We find the salt of the ocean in shining crystals on the shore, but we also find it in solution in every drop of sea-water. Grace pervades the Bible as the salt pervades the sea. This master-idea of grace has nearly as many facets as the flashing diamond. Let us note a few of them.

1. Grace is the very crown of God's attributes, 'His darling attribute,' from which He takes His title, as His whole nature is seen in it. Mercy and judgment both belong to God, but not in the same sense. 'He delighteth in mercy,' but judgment is His *alienum opus*, 'His strange work.' Contrast God's delay in punishing Adam in Eden with the father's eager haste in welcoming the returning prodigal: He *walked* then, nor did He start till 'the cool of the day'; but the father *ran* at once, and with his kiss of forgiveness he cut short the prodigal's confession in the middle. Punishment is thus God's work, not properly, but improperly, through the sin of man; the work of His hand rather than of His heart. He punishes with an 'unwilling willingness'; but salvation is 'according to the good pleasure of His will.' He is pleased with nothing that He willeth so much as with this. He is thus called 'the Father of mercies,' never 'the Father of revenges,' though He takes vengeance on our inventions. Grace is thus an essential and eternal property in God's nature. But it is not the only property; for He is love, and light, and a consuming fire.

2. *Outgoing* or *action* belongs to the idea of grace. God, the giver of grace, is as the sun (Ps. lxxxiv. 11). Now the sun is 'the hearth of the universe;' for the sun to be is to shine, and to shine is to give. Grace is an ocean seeking an outlet upon the dry land, as a full spring that must overflow and bear every barrier down. *Bonum est sui diffusivum*. The genius of grace, its divine necessity, its business is to go forth. It is God's nature, as it is His joy, to impart.

3. Grace implies *sin*, and such sin as makes self-salvation impossible. Grace can reign only among those who have sins to be forgiven and wants to be supplied. We are never told that God offers grace to the unsinning angels. To minimise sin is to minimise the grace that pardons and conquers it. The doctrine of sin and the doctrine of grace flourish and decay together.

4. Grace always gives *freely*. '*Gratia, nisi gratis sit, non est gratia*,' says Augustine. 'A deserved grace' is as unthinkable to the logical and theological mind as a 'holy sin' or 'a learned ignoramus.' A deserved grace ceases to be grace, and must take the name of justice. Grace is not of merit, but merit is of grace. 'Freely by His grace' might be written across every page in the New Testament. Its theology is the gift-theology. Even its rewards are rewards of grace. Yet Faber somewhere speaks of 'freights of merit shipped hourly from the harbour of faith for the suffering church in purgatory.'

5. Grace covers the *whole* of salvation, from its first purpose in the heart of God, through all its developments in time, and on to its final consummation in glory; and it also covers the whole of a Christian's experience. Thus we speak of preventing grace, pardoning grace, restraining grace, etc., dying grace, and the grace of final acceptance. Grace and gracings—*Χάρις*, *Χάρισμα*—that is the Bible style everywhere. Each power for service is a *Charism*. The whole New Testament palpitates with grace. All the sacred writers work *con amore* in the climates and life-sphere of free grace.

At the Literary Table.

THE BOOKS OF THE MONTH.

HEAVEN. By J. HUNT COOKE. (*Baptist Tract & Book Society.* Crown 8vo, pp. 128, 2s.)

Something of what Mr. Cooke tells us here of Heaven is told in Scripture of the City of God. And the City of God is not just Heaven. But he uses the word familiarly. And he speaks familiarly about it. He gathers together and plainly opens up the meaning of most of the things we find in Scripture concerning the future state of the blessed. It is a fascinating subject, and this book will find a ready welcome.

MORALE CHRÉTIENNE. PAR JULES BOVON, D.D. (Lausanne: *Georges Bridel et Cie.* 8vo, pp. 437, 8 fr.)

There is no spot on the face of the earth that feels a keener interest in the study of theology at the present moment than the Canton de Vaud. Professor Bovon is one considerable manifestation of it. No man who himself had not, or who was not surrounded by men who had, the keenest interest in systematic theology would have undertaken so great an enterprise as this 'Study in the Work of Redemption.' Two immense volumes have already appeared on the Theology of the New Testament, and two on Christian Dogmatic. This is the first of the two that bring the undertaking to completion, and deal with Christian Ethic.

What has been said on previous volumes might be repeated on this. But it is not necessary. It is enough to say that Professor Bovon's reading covers every country and every age; and yet his work has all the delight of the independent and original thinker. His style is limpid as the running rivulet; and while we never hesitate as to what he means, we never fear that he means to lay any other foundation than that is laid, or build upon it anything but gold and silver and precious stones.

THE MISSION OF ST. AUGUSTINE TO ENGLAND. BY ARTHUR JAMES MASON, D.D. (Cambridge: *At the University Press.* Crown 8vo, pp. xx, 252. 5s.)

This is a companion volume to the late Archbishop Benson's *St. Cyprian*. The subject is different, and differs in time. The author is different. Yet it is a companion, for Archbishop

Benson suggested this book, sketched the plan of it, saw it begun, encouraged its progress, and just missed giving it his blessing. It is the story of St. Augustine of England told from the original sources, and the sources themselves are here,—chiefly Bede, of course,—and an excellent idiomatic translation of them. Then there are notes and explanations; and the whole is rounded off with four most valuable dissertations on various important problems by various men. It is the story of St. Augustine of England told for the first time thoroughly.

THE ANCIENT FAITH IN MODERN LIGHT. (*T. & T. Clark.* 8vo, pp. xxvii, 416. 10s. 6d.)

First came *Lux Mundi* by some typical Church of England writers, young and old; next, *Faith and Criticism* by some prominent Congregational writers, mostly young; and now comes *The Ancient Faith in Modern Light* by Nonconformist writers of high standing and wide experience. It is the most 'responsible' volume of the three. It is written by men who have borne the burden and heat of the day, a long and testing day; men who have come out of the great tribulation. No storm will rise over the volume; these writers have passed their storms and found anchorage. They are the men who do the world's best work; healing work it often is, and will be here; saving work it will even be, for there is no dulness or dissipation that would weary the youngest reader. There is the living mind, fearless in face of the living problems of to-day; and the young minds who come to this volume will find rest to their souls, for they will come to the mind of the Master Himself.

The writers' names and their subjects have been given, and need no repetition. One word, however, must be said on the editing. It is admirable; the Index a very model, where a model is so much needed.

THE CHRISTIAN DOCTRINE OF IMMORTALITY. BY STEWART D. F. SALMOND, M.A., D.D., F.E.I.S. (*T. & T. Clark.* 8vo, Third Edition, pp. xiv, 709. 14s.)

The issue of the third edition of Professor Salmond's *Christian Doctrine of Immortality* so

soon after the issue of the first is a sign of the times. It is as hopeful a sign of the times as may be found. Through a long winter theology has been neglected. Fiction has been bought and sold, fiction has been read, fiction has been preached. While the winter lasted, it was useless to remonstrate. The only way was to wait. That winter is not quite over, but it is passing. The sermon on the latest and loathsome novel has been tried and found wanting. It stirred a little ripple of interest here and there, once or twice. But it gave no rest. So it is passing away, and the sermon that tells us how we may find rest to our souls is coming.

That sermon must have theology in it. Religion, the preaching and profession of religion, is impossible without dogmatic. It is a most hopeful sign of the times that so solid and substantial a volume of dogmatic theology as Dr. Salmond's *Christian Doctrine of Immortality* has reached its third edition.

The third edition has been revised, and the very latest literature taken account of. But the book stands as it was written at the first. No point has been surrendered, no position has been lost.

BIBLE-CLASS PRIMERS. THE EXILE AND THE RESTORATION. BY THE REV. A. B. DAVIDSON, D.D., LL.D. CHRISTIAN CONDUCT. BY THE REV. T. B. KILPATRICK, B.D. (*T. & T. Clark*, 12mo, pp. 115, 145. 6d. each.)

Professor Salmond's Primers have run into a considerable library. Their variety is also considerable, both of subject and of treatment. These two volumes show the range of subject. But they manifest no variety of scholarship; both are as accurate and faithful as they could be. A study of the Exile and the Restoration from Dr. Davidson's pen will be welcomed all the world over, though it is so brief as this. And if Mr. Kilpatrick is less known, his subject is not less necessary, and it will be found he has done it scarcely less justice.

WILLIAM AND LOUISA ANDERSON. BY WILLIAM MARWICK. (Edinburgh: *Andrew Elliot*. Post 8vo, pp. 664. 5s. net.)

What a savour of sanctity the name 'Old Calabar' carries with it. Is it a successful mission, or is it the reverse? It is successful, but we do not think of that. It is a mission to which good men and

good women gave themselves, and the good Lord greatly blessed them in the giving. This is the story of Old Calabar. Old Calabar and its Christian history are here, gathered round the names of William and Louisa Anderson.

William and Louisa Anderson tell the story themselves. The editor gives here a link and there a clue. But the story is found in the Diary and Letters. They are full enough and very plentiful. Perhaps it might have been shorter. But one may spend a very long time with so great goodness as this, goodness so unconscious and so 'owned' as this, without grudging the time. The book may lack the literary finish that has carried some recent missionary volumes into places where missionary literature is not wont to be seen. But it will be welcome exceedingly where the missionary spirit dwells, and it will deepen and soften that spirit not a little.

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Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XIV. 1. It has long been recognised by Assyriologists that Arioch of Ellasar must be Eri-Aku, king of Larša, the son of Kudur-Mabug, the son of Simti-silkhak, who has left us contemporaneous inscriptions. Kudur-Mabug was an Elamite, the prince of Yavutbal, on the borders of Elam and Babylonia, and Babylonia was at the time under Elamite suzerainty. Eri-Aku is Sumerian, and signifies 'the servant of the moon-god'; the Semitic equivalent is Rim-Sin, as Eri-Aku was called by his Semitic contemporaries.

Besides his own inscriptions, numerous contracts exist dated in his reign. In one of his inscriptions, Eri-Aku calls himself 'the shepherd of the lands of Nipur, the executor of the oracle of the holy tree of Eridu, the shepherd of Ur, king of Larša, king of Sumer and Akkad,' the last title asserting his claim to supremacy in Babylonia. He calls his father 'the father of the land of the Amorites,' which implies that he held an official position in Syria and Canaan, and his name Kudur-Mabug, 'the servant of Mabug,' may also

indicate a connexion with the West, since Mabug was not an Elamite deity, while it was the native name of Membij, near Carchemish. Eri-Aku had a rival in Khammurabi, the king of Babylon, who eventually succeeded in overthrowing Eri-Aku and his Elamite allies, and uniting Babylonia under one ruler. Khammurabi was the sixth king of the first dynasty of Babylon, which had been founded by Sumu-abi, and he reigned fifty-five years.

Mr. Pinches has recently discovered four broken tablets which seem to relate to an attack upon Babylon by Kudur-Lagamar in the time of Khammu[rabi], and reference is made to Eri-Aku (written Eri-Āku), Kudur-Lagamar and Tudkhula the son of Gazza[ni]. Tudkhula is an exact transcription of Tid'al according to the pronunciation current in the Khammurabi and Tel el-Amarna periods which represented the Canaanite 'ayin by *kh*, and it has long been known that Laomer (Septuagint, Λογομορ) represents the Elamite deity Lagamar and Lagameri (also written Lagamal). The tablets themselves are of late date, but they are copied from older originals, and prove that the names recorded in Gen. xiv. are historical. See Pinches, *Certain Inscriptions and Records relating to Babylonia and Elam*, a paper read before the Victoria Institute, 20th January, 1896.

There is, however, a difficulty. There was only one other kingdom in Babylonia besides Larša, —that of Babylon; and according to the Old Testament, Babylon was the leading city of Shinar. The king of Shinar, therefore, must be the king of Babylon. Moreover, one of the cuneiform tablets above mentioned makes Khammu[rabi] the king of Babylon, the contemporary of Eri-Aku, Tudkhula and Kudur-Lagamar. It follows that Khammurabi must be the Amraphel of Genesis.

But the difference in the forms of the names is hard to explain. *Khammu* was also written *ammi* (as in Ammi-zaduga), which would be transcribed *am* in Hebrew; but the proposal made by some Assyriologists to see in the latter part of 'Amraphel' the word *rapaltu* for *rapastu*, is inadmissible. In a cuneiform tablet, in which the names of the Sumerian, Kassite, and South Arabian kings of Chaldaea are interpreted in Semitic Babylonian, Khammu-rabi is translated *Kimtu rapastu*, 'widespread family.' But the feminine form (*rapastu* or *rapaltu*) is used only because *Kimtu* is feminine; with the masculine *khammu* or *ammi* it would be *rapsu*. It is possible that the reading

Amraphel is derived from the Babylonian *pal*, 'son'; the original Babylonian text being *Ammirabi pal sar Babili*, 'Khammurabi, the son of the king of Babylon,' which would have easily passed into the present Hebrew text.¹

But, however the termination of the name Amraphel may be explained, it is now clear that the name must be the same as that of Khammurabi. Ellasar has been corrupted from Larša perhaps through a confusion with *al sarri*, 'the city of the king.' Goyim, the kingdom of Tid'al, may also be a corrupt reading, and Sir H. Rawlinson has suggested that we ought to read Gutium. Gutium was the Semitic form of the Sumerian Gutu or Kurdistan, which embraced all the country east of the Tigris and north of Elam, and thus included the future kingdom of Assyria. Gutu or Gutu (also Qutu) is interpreted in the cuneiform tablets by the Assyrian *quradu*, 'a warrior,' whence the name of the Kurds to-day. An inscription of a king of Gutium has been discovered, which is a good deal earlier in date than the age of Khammurabi; and in the astrological tablets of the same period, mention is made of 'the king of Gutu.' In one of the inscriptions discovered by Mr. Pinches, however, we read: 'Who is Kudur-Lagamar the doer of evil? He has assembled the Umman Manda, and has washed the people of Bel and [marched] at their side.' The Umman Manda were the nomad hordes of Kurdistan, and the Babylonian expression is the exact equivalent of the Hebrew Goyim. Tudkhula or Tid'al may therefore have been the king of the Umman Manda, who adjoined the northern frontier of Elam, and were the subject-allies of Kudur-Lagamar.

The fact that some of the names in the present text of Genesis are corrupt, indicates that it must be considerably older than the age of the Septuagint. On the whole, however, the newly-discovered tablet shows that the names have been preserved with remarkable accuracy, and that in the case of Tid'al the Masoretes are more correct than the Septuagint (which has Thorgal). As the 's' of the Babylonian original is represented by the Hebrew *š*, we are taken back to a time when it had not as yet become *š* in Hebrew transcrip-

¹ Dr. Lindl has lately suggested that it represents a Babylonian *Ammirabi ilu*, 'Khammurabi the god.' Several of the kings of the age of Khammurabi were deified, and are styled 'gods' in contemporaneous inscriptions.

tion. This is earlier than the Assyrian epoch and the royal period of Judah, when Babylonian D is Hebrew W .

2. Monumental discovery has shown that Babylonian authority was recognised in Canaan long before the age of Abraham. Sargon of Akkad (B.C. 3800) had incorporated 'all the countries' of the West into his empire, and erected images of himself on the coast of the Mediterranean, while his son Naram-Sin, secure of Palestine in his rear, marched southward into Magan, the Sinaitic Peninsula, and made its king a prisoner. Inê-Sin, who was king of Ur shortly before the rise of Khammurabi's dynasty, conquered Zemar in Phœnicia, and his daughter received the fief of Markhasi or Mer'ash in Northern Syria. Kudur-Mabug was 'father of the land of the Amorites,' and Khammurabi himself claimed to be its ruler. One of his successors, Ammi-satana, the son of Abishua, calls himself king of Babylon, Kish, Sumer and Akkad, and 'the country of the Amorites'; and the Tel el-Amarna tablets prove that the influence of the Babylonian Government and culture must have been exerted over Canaan for several centuries. When they were written, the Babylonians were still intriguing in Palestine.

Shinab is the same name as Sanibu, borne by a king of Ammon in the time of Tiglath-Pileser III. If Shemeber is right, it will be the Assyrian Sumu-abir, 'the god Shem is strong'; but it may be a corrupt reading for Sumu-abi, the name of the founder of the dynasty to which Khammurabi belonged. For Bela, see note on x. 19. Zoar is found in the geographical cartouches of Kom Ombos in Upper Egypt (age of Ptolemy Lathyrus), where it is written in hieroglyphs, Zagher.

3. 'All these formed a confederacy (*khâberu*, like the Khabiri of the Tel el-Amarna tablets, see note on xiii. 18) in the vale of Siddim.' As Zoar remained to late times, the statement that the vale of Siddim was the Salt Sea must be intended to mean that it included the Dead Sea as well as the fertile valley immediately to the north of it.

5. Ashteroth-Karnaim (or rather Ashtoreth-Karnaim, 'Ashtoreth of the Two Horns') was a witness to Babylonian influence in the West. Ashtoreth was the Babylonian Istar, the goddess of the evening star, with the Semitic feminine suffix attached. As there was no moon-god in Canaan, Ashtoreth there became identified with

the moon. Ashteroth-Karnaim is the modern Tell 'Ashtereh in Bashan, east of the Sea of Galilee, and is called 'Astartu in the list of the conquests of Thothmes III. in Palestine. It is there followed by Anau-repa, which Mr. Tomkins makes On-Repha, and compares with the classical Raphon or Raphana, now Er-Râfeh. On-Repha would be 'On of the Rephaim.' The Zuzim of Ham are called the Zamzummim of Ammon in Deut. ii. 20. The difference of spelling can be explained if we suppose that Gen. xiv. has been copied from a cuneiform original. In the Babylonian cuneiform system of writing, *m* and *w* (or *u*) are expressed by the same characters, and no distinction is made, in writing, between *aleph*, *hê*, and 'ayin, so that 'Ammi (for 'Ammon) could be read Ham, and Zamzummin, Zuz(w)im. That the narrative is taken from a Babylonian document is indicated by the fact that it is dated in the reign of the king of 'Shinar,' though his suzerain and leader in the campaign was the king of Elam.

6. Ramses III. states that he conquered the Shasu or Bedouin of 'Seir,' and 'plundered their tents.' For the Horites, see xxxvi. 20.

7. The site of Kadesh-barnea was discovered by Dr. Rowlands, and subsequently explored by Dr. Clay Trumbull, at 'Ain Qadis, in the Jebel Magrah, about midway between the mountains of Seir and the Mediterranean. The name En-Mishpat, or 'Spring of Judgments,' shows that it was the legislative centre of the desert tribes long before Moses delivered his 'judgments' there.

The Amalekites of the Old Testament are the Bedouin of to-day. We learn from 1 Sam. xv. 7 that they occupied the desert south of Palestine as far west as the Egyptian frontier. The route followed by Chedorlaomer and his allies had already been traversed by Naram-Sin when he marched against the Sinaitic Peninsula.

10. The 'slime-pits' or naphtha-wells can still be traced.

15. Damascus (Tamasqa) was conquered by Thothmes III., and is mentioned in the Tel el-Amarna tablets.

18. The Tel el-Amarna tablets have shown that Jerusalem was already an important fortress and the capital of a considerable territory in the age of the eighteenth Egyptian dynasty. Among them are several letters from its king Ebed-tob to the Pharaoh. The name of the city is written Uru-

śalim, and in a lexical tablet the word *uru*, originally borrowed from the Sumerian *eri*, is stated to be equivalent to the Babylonian *ālu*, 'city.' It is one of the words which show that Canaanite (or Hebrew) and Sumerian must once have been in contact. Salim means 'peace,' and is probably the name of the god of peace who was called Sulmanu or Shalman in Assyrian (cp. Isa. ix. 6). Ramses II. and Ramses III. call the city Shalema or Salem, and claim to have captured it. Salem, therefore, was the name by which it was known in Egypt in the Mosaic period.

With the name of Melchizedek we may compare that of Chemosh-zedek on a recently-discovered Moabite seal. Light is thrown on the position of Melchizedek by the letters of Ebed-tob. He declares that he is not like the other Egyptian governors of Canaan, but a tributary ally of the Pharaoh, and that he had received his royal dignity, not from his father or his mother, but from the arm (or perhaps oracle) of the Mighty King. As the Mighty King is distinguished from 'the great king' of Egypt, he must be the deity corresponding to 'the Most High God' of Genesis. In one of his letters Ebed-tob refers to 'the city of the mountain of Jerusalem, whose name is the city of the temple of the god Nin-ip, the city of the (Egyptian) king,' from which we gather that the deity was identified with the Babylonian Nin-ip, a warlike form of the sun-god. Like Melchizedek, accordingly, Ebed-tob was officially 'without father' or 'mother'; and as he had been appointed to his post by the god of Jerusalem, must have been a priest-king.

19. A similar phrase is found in Aramaic *graffiti* of the fifth century B.C. scratched on the rocks of Upper Egypt, where we read: 'Blessed be Augah of Isis!' 'Blessed be Abed-nebo of Khnum,' etc.

20. Compare a statement in one of Ebed-tob's letters: 'While there is a ship on the sea the arm of the Mighty King shall overcome Naharaim and Babylonia.' The *esrā*, or 'tithe,' was paid to the Babylonian temples from the earliest times. Thus a tablet from Abu-Habba gives the amount of the tithe which was paid by Belshazzar for his sister to the temple of the sun-god at Sippara at the moment when Cyrus was marching upon Babylon. The tithe was paid by Abram, not to Melchizedek, but to 'the Most High God.'

23. As Ebed-tob identifies the god of Jerusalem

with the Babylonian Nin-ip, so here Abram identifies Yahveh with the god of Jerusalem.

XV. 2. The text is corrupt and untranslatable as it stands, *mesheq*, 'cupbearer,' owing its existence to *Dam-mesheq*, 'Damascus.' Read: 'The son of my house is Eliezer of Damascus.' It is noteworthy that Abram had routed the Babylonian army in the neighbourhood of Damascus. Eliezer is a characteristically Damascene name, which is, however, Hebraised, *z* taking the place of the Aramaic *d*. Thus the Ben-hadad of the Old Testament is called Hadad-idri, *i.e.* Hadad-ezer, in the Assyrian inscriptions.

9. 'And one said unto him.' Was another deity than Yahveh mentioned in the original document? The division of the animals marked what the Hebrews called 'cutting,' that is, making the covenant, one-half of each animal belonging to one of the parties to it, the other half to the other.

10. Note that the four hundred years denote the period during which the Israelites were to be afflicted in Egypt, not the period of their sojourn there. The four hundred and thirty years of sojourn (Ex. xii. 40) includes the generation of Joseph, a generation being reckoned at thirty years. 'A similar period of four hundred years is mentioned on a stela of Ramses II., the Pharaoh of the Oppression, discovered by Mariette at Sān, the ancient Zoan. The stela commemorates a visit made to Zoan by the governor of the frontier about B.C. 1300, in the four hundredth year of the Hyksos king, Set-āa-pehti Set-nubti.

16. The 'fourth generation' does not agree with the four hundred years of oppression, or with the number of generations from the death of Abraham (ver. 15) to that of Joshua. It is generally explained in reference to the fact that Moses was the third in descent from Levi; but this does not harmonise with the context or with the genealogies of the daughters of Zelophehad (Num. xxvii. 1), and of Joshua (1 Chron. vii. 23-27). The fourth generation from Abraham would bring us to the sons of Ephraim who were slain by the men of Gath, apparently after the settlement in Egypt (1 Chron. vii. 21).

The 'Amorites' in this verse take the place of the Canaanites in accordance with the old Babylonian usage.

18. Sargon and Esar-haddon describe the *nakha' Muzri*, 'the wadi of Egypt,' the modern Wadi

el-Arish, as the Egyptian frontier. Here it is called a 'river,' like the Euphrates, and not a 'wadi,' as elsewhere in the Old Testament. This, however, must be from a Babylonian point of view, since it was not a river, but a *nakhal*, or waterless wadi.

19. The Kenites, or clan of nomad smiths, from *kain*, 'a worker in metals,' resembled the wandering smiths or tinkers of the Middle Ages, who jealously kept to themselves the secrets of metal-lurgy. They lived in tents (Judg. iv. 11; 1 Chron. ii. 55; Jer. xxxv. 6, 7), and it was doubtless their removal from the devastated land of Israel that enabled the Philistines to deprive the Israelites of the services of a smith (1 Sam. xiii. 19). Their wandering habits led them to associate with the Amalekites or Bedouin (1 Sam. xv. 6; Num. xxiv. 21). In the time of Ramses II. the ironsmith was already so fully established in Canaan that in the

story of the *Travels of a Mohar* in Palestine, the hero is made to turn aside to one as soon as his chariot is broken.

The Kenizzites were an Edomite tribe (Gen. xxxvi. 11), some of whom settled in Judah. Caleb and Othniel, the first judge, belonged to them (Josh. xv. 17). In the Tel el-Amarna tablets there is a land of Kinza north of Palestine, in the neighbourhood of Kadesh, on the Orontes. The Kadmonites or 'Easterns' are called 'the children of the East' in Judg. vi. 3; 1 Kings v. 30. In the Egyptian story of the political refugee Sinuhit, written in the time of the twelfth dynasty, the hero takes refuge, first in Qedem, in the south-western part of Edom, and then with the prince Ammu-anishi of the Upper Tenu, in what was afterwards the territory of Edom.

(To be continued.)

Sermons for Children on the Golden Texts.

I.

'The opening of Thy words giveth light.'—Ps. cxix. 30 (R.V.).

1. How many of you can repeat this 119th Psalm? How many of you understand it? How many love it? The psalmist who wrote it had great pieces of God's Word by heart, especially the Law of God; he understood it; he loved it. This long psalm is just a song in praise of the beauty of the Law he knew and loved so well.

2. So when he says, in our Golden Text, 'The opening of Thy words giveth light,' he means that when anyone tries to learn and understand any of the Scriptures he learns to know God. The words of God are God's way of making Himself known. And when God is known aright, He is greatly loved. The soul is dark that knows not the love of God.

3. But, as the Golden Text, these words are taken in a still larger, fuller meaning. The lesson tells us how Lydia's heart was opened; how she was rescued from the darkness of sin into the glorious safety of the grace of God. It was the preaching of the gospel that did it.

4. So the gospel gives light. The gospel is the good news that a Saviour has come, a Saviour from

sin. Now sin is darkness. He that does evil abides in darkness and hates the light. When the gospel comes it scatters the darkness of sin, giving us fellowship with Him who is Light. When Jesus was upon the earth, He said, 'I am the Light of the World,' and He bade His followers walk while they had the light. And in the City of God there is no night, for the Lamb of God is its everlasting Light.

II.

'Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.'—Acts xvi. 31 (R.V.).

1. The Philippian jailer could not do that until he had heard who the Lord Jesus was. So the apostle took him and told him. He told him of the coming of the Son of God into the world; of His miracles, and how he went about doing good; of His death and resurrection. Then he would tell him that He came into the world to be the Saviour of the world; that this was His deliberate and only purpose—'I came . . . to give my life a ransom.' He would tell him that He saved the world by dying for it. And he would let him see that none but the Son of God could do that for the world.

2. Then the apostle would bring it close to the jailer himself. *He* needed salvation; Jesus had died for him. He would quote the prophecy of Isaiah, 'Though your sins be as scarlet'; and the promise of Jesus Himself, 'Him that cometh unto Me, I will in no wise cast out.' He would give him to see that it was cleansing from sin, the actual abolition of, it that Jesus came to give.

3. Finally, the apostle would show the jailer that this cleansing from sin, which carried with it sonship and the inheritance of the saints in light, was his by faith. What is faith? He would describe it in its simplicity. It is the *need* of a Saviour from sin; it is the *discovery* of a Saviour from sin; it is the glad determination to *take* Him.

4. So the Philippian jailer *heard* about Jesus, and believed what he heard. In that belief he *found* Jesus, and rested upon Him alone for salvation. And in that faith he was *accepted* in the beloved, and received an abundant entrance into God's eternal kingdom and glory.

III.

'They received the Word with all readiness of mind, examining the Scriptures daily.'—Acts xvii. 11 (R.V.).

1. The 'Word' here is the gospel as St. Paul preached it to the people of Berea, and as we read it in the New Testament. The 'Scriptures' are the writings of the Old Testament. When the people of Berea heard of the coming of the Son of God into the world, and of His death and resurrection, they turned to the Scriptures of the Old Testament to see if that was promised there. St. Paul encouraged them to do so. He appealed to the Old Testament constantly. Like the Lord Himself, he told them that thus it behoved the Christ to suffer and to rise again from the dead. He came not to destroy the Law and the Prophets, but to fulfil them.

2. Jesus Christ is the explanation of the Old Testament. We may be sure that the people of Berea were familiar with the Old Testament, but it was only partly intelligible to them. Like the Ethiopian eunuch, they would ask, 'Of whom speaketh the prophet thus, of himself or of some other man?' Then St. Paul told them the facts

of the incarnation, life, death, and resurrection of Jesus Christ. The Old Testament was filled with meaning. They saw that the Law and the Prophets prophesied of Jesus.

3. This gave them a new interest in their Bible. The discovery of Jesus is always the discovery of the Bible. And they did not keep their study of the Bible to the Sabbath; they read it every day.

IV.

'God is a Spirit: and they that worship Him must worship in spirit and truth.'—John iv. 24 (R.V.).

1. So Christ told the woman of Samaria. She thought that one place was better than another for worshipping God. She had heard the question debated between Jerusalem and Gerizim. Christ's answer was that God is a Spirit, and so cannot be confined to temples made with hands, or be worshipped better in one place than another. He is in every place beholding the evil and the good. His ear is ever open everywhere to hear; His arm is always and everywhere outstretched to save. For He is a Spirit, unconfined as unseen, free as He is favourable.

2. But the Golden Text is chosen in reference to St. Paul's speech at Athens. Now the mistake of the Athenians was to think that God had a *form*, human or inhuman, and so could be represented in wood or stone, and not only so, but that He was partial and fallible and foolish like the very weakest of men. So St. Paul told them that as God is Spirit He cannot be seen, and should not be represented in art, and being Spirit He cannot favour one who tries to bribe or cajole Him. He is truth, as a Spirit must be, and all worship of Him must be in spirit and in truth also. He will have the heart's worship, and He will have it in sincerity and in truth.

3. Is all this cold and hard? *Our* worship is love. 'Whom having not seen we love.' God is Spirit, but we love Him none the less. We have come to know Him and love Him because He took flesh and dwelt among us. But we love not only the Son who came, but also the Father who sent Him. And then we worship in spirit and in truth. For the truth of our worship is seen in our life. And it is because we love God that we keep His words.

Could Jesus Err?

BY THE REV. THOMAS WHITELAW, D.D., KILMARNOCK.

IV.

THE third branch of Professor Schwartzkopff's undertaking, which aims at explaining how error on the part of Christ was inseparable from His humanity, calls for no extended refutation. Running through it all is the assumption that Christ was a mere man—godlike perhaps, confessedly sinless—but yet only, like His contemporaries, an individualised and personalised specimen of humanity; and this assumption vitiates his whole reasoning. For if Jesus was an ordinary member of the race, however exalted in goodness or exceptional in talent, whose individual personality was (and *ex hypothesi* must have been) subject to the observed laws of mental growth, it demands no protracted or elaborate dissertation to demonstrate that, like other members of the race, He must have lived under such limitations in knowledge as must have unavoidably involved Him at least in occasional mistakes, and these not simply in perception as to matters of fact but also in judgment, as to inferences based upon correct enough apprehensions. But if Christ, as a *verus homo*, a true man and personalised individual, in this way took up by a sort of natural necessity the intellectual mistakes of his age, how can it be shown that He did not also absorb some of its 'moral defects'? Experience, which knows of no descendant of Adam who has not at some time or another been the victim of intellectual error, has as little acquaintance with an individual who has never been chargeable with moral defalcation. But in this case what becomes of the sinlessness of Jesus, which is over and over again declared to be indispensable to Christ's vocation as a Saviour? Dr. Schwartzkopff affirms that by the quality of sinlessness Jesus was differentiated from common men, lifted out of the category of ordinary human beings. If so, it is pertinent to remark that His appearance in the midst of a sinful race was as much a miracle as the preservation of Jonah in the interior of the sea-monster,—at which the Professor stumbles,—with only this difference, that the former was a moral (and perhaps on that account the greater) miracle, while the latter was a physical (and

possibly on this ground the lesser) miracle. Moreover, if Christ's development was that of a sinless soul, one may reasonably inquire how an exact parallel can be established between it and the development of ordinary persons whose souls are not sinless but sinful? Although of fallen men it is undeniable that they grow from error to truth, can it be asserted with equal confidence that He, being sinless, did not grow only from truth to truth—that His mental course must have been from truth to error and from error to truth? Then the notion, much insisted on, that Christ, if a true man, must have possessed a human personality—even were this correct—does not of necessity entail as a consequence subjection to error, unless it can be proved that this personality in no respect differed, either as to nature or as to condition, from that of an ordinary member of the race. If it did not, *i.e.* if Jesus was the child of two human parents, then, as already mentioned, its liability to error goes without saying. But if it did,—if, for example, it was supernaturally produced, as the virgin birth implies,—and if it stood in any relation of union with the personality of the Word, how can it be made good that its development ran on exactly parallel lines with that of common men whose personalities come into existence in accordance with natural law, and stand in no such relation to God as New Testament Scripture assigns to Jesus? Besides, if the human nature of Jesus was not merely the finest specimen of its kind, the topmost twig from the tree of humanity, but represented the whole Adamic race in the totality of its individuals,—which seems to be the teaching of the Gospels and Epistles,—how can one be sure that nothing may be predicated of it that is not also predicable of the individual? Considerations such as these make it perfectly apparent that no middle course is possible between reducing Christ to the level of an ordinary man, liable at once to intellectual error and moral defect, and exalting Him to the throne of supreme divinity. Hence it is that the Christian Church, believing as she does that the human nature of Jesus Christ was impersonal (or,

if personal, that its Ego was so related to that of the Divine Son as to form a unity which in some mysterious fashion served on the one hand as an 'I' to the divine, and on the other hand as an 'I' to the human nature), cannot assent to the accuracy of any reasoning which starts from the assumption that Jesus possessed only one nature, that of humanity, which unfolded itself in precisely

the same fashion, and with the same results as does that of ordinary people. Were she to do so, she would find herself constrained to admit the possibility not of intellectual fallibility alone, but also of moral peccability in the Person of her Lord, and sooner or later would be obliged to renounce faith in His divinity, and with that of confidence in His redeeming work.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xii. 32.

'And I, if I be lifted up from the earth, will draw all men unto myself' (R.V.).

EXPOSITION.

'And I.'—The opposition to the *prince of this world* (of the previous verse) is made as emphatic as possible—'and I (ἐγὼ) . . . unto Myself.'—WESTCOTT.

'If I be lifted up from the earth.'—If these words had stood alone in the Gospel without any accompanying explanation, it might—it would—have been natural to understand them wholly or mainly of our Lord's Ascension into heaven. Not to dwell on His own reference to that event, it is observable that St. Peter is reported to have applied the exact expression of the text—'*lifted up*'—on two distinct occasions to that event. On the day of Pentecost he told the assembled multitude that the Jesus who had been crucified was now by the right hand of God—'*lifted up*' to a sphere of glory, from which He had poured out upon the earth the gifts of the Holy Ghost. A little later this same apostle was arrested for teaching publicly in the temple, and was cross-examined by the High Priest at the bar of the Sanhedrin. He seized the opportunity to explain that the apostles had absolutely no choice about witnessing the two facts respecting Jesus who had been crucified; first, that He had really risen from the grave; secondly, that God had '*lifted Him up*,' that is to say, into heaven, to be the Prince, to be the Saviour of the new Israel. But this is not the meaning of our Lord Jesus Christ in the words before us; for, after reporting the words, '*And I, if I be lifted up from the earth, will draw all men unto Me*,' St. John adds, '*This He said, signifying what death He should die.*' We are not, then, left in any sort of doubt as to our Lord's meaning; and this meaning is in keeping with other words which St. John has recorded. Such is His saying to Nicodemus, '*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.*' Such is His mysterious prediction to the irritated Jews, '*When ye have lifted up the Son of Man, then shall ye know that I am He.*'—LIDDON.

'From the earth'—is added to mark the contrast between the kingdom of the prince of this world which is to be overthrown and that of the Prince of Light which takes its place. The one is of the earth earthy; the other is not of this world (xviii. 36) but *over* it, a kingdom lifted up from the world but dominating over it. In each individual soul the kingdom of God begins, as it began in the world of humanity, in crucifixion. When we take up our cross and follow Christ, we are lifted up from the earth, and in us the prince of this world is cast out.—ABBOTT.

'I will draw.'—This expression is applied elsewhere to the Father's work of grace, which conveniently prepares men to come to Christ. In these words we learn that the attraction of the Cross of Christ will prove to be the mightiest and most sovereign motive ever brought to bear on the human will, and, when wielded by the Holy Spirit as a revelation of the matchless love of God, will involve the most sweeping judicial sentence that can be pronounced upon the world and its prince. In chap. xvi. 11 the belief or the conviction that the prince of this world has been already condemned, is one of the great results of the mission of the Comforter.—REYNOLDS.

'All men.'—The universality of the saying is limited by the general New Testament doctrine, that the actual effects of Christ's work are conditioned by the spiritual attitudes of men. It is limited by the occasion, which suggests a ministry confined no more to the Jews, but extending to all without distinction of nationality. For this visit of the Greeks, the first fruits of a mighty harvest, opened up to our Lord's view the destined turning of the Gentile world to Himself. And there is the further limitation which lies in the nature of the action here ascribed to Himself by Christ. It is a *drawing*, not necessarily a *bringing in*, not an irresistible attraction. The words, in short, mean that by His death upon the cross He is to exert over Jew and Gentile alike an influence which will draw men to Him, and, so far as men yield to it, will gather them within His kingdom.—SALMOND.

'Unto Myself.'—Emphatically as the one centre of the Church, in whom all find their completeness.—WESTCOTT.

The Attractive Power of Christ Crucified.

By the late Canon Liddon, D.C.L.

Wherein consists the attractive power of Christ's crucifixion?

1. That which draws men in love and reverence to Jesus Christ hanging on the cross is, first of all, the moral beauty, the moral strength of self-sacrifice. By sacrifice I mean here the surrender of that which is most precious to self for the benefit of others. Sacrifice exerts a vast power, nothing short of a fascination over those who witness it. This for three reasons: first, it is an exhibition of strength; secondly, it is of rare occurrence; and thirdly, it possesses fertilising power.

2. A second explanation of the attraction which Jesus Christ on the cross exerts over the hearts of men is found in the prevalence of suffering in the human life. We need the present sympathy of a human heart, which shall whisper, 'I too have suffered; I can feel for you.'

3. But there is a deeper reason than any of these. The institution of sacrifice is universal, testifying to a universally-recognised truth, testifying to the sense of sin. The depth of the sense of sin is exactly proportioned to the soul's vision of moral truth. Whereupon the familiar words are heard: 'There is one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.' All men have sinned and come short of the glory of God, but then all are justified freely by His grace through the redemption that is in Christ Jesus.

Two brief observations in conclusion.

First, by being attracted to a common centre, men are united to one another. By nature we are separate. Politics divides us, literature divides us, commerce divides us. We take sides in the serious business of life, we take sides in its amusements. But the mind of Christ is 'that they all may be one'; and it was the Cross that inaugurated the realm of unity. 'For He is our peace who hath made both one.'

Second, though thus united to the Cross of Christ, we are drawn to it one by one. This man is won by its heroism, that by its sympathy; and in every instance it is a moral attraction, not a material force. None is so near that he cannot be drawn nearer, none so distant as to be out of range. The attraction is strong enough to surmount all opposing obstacles, but not enough to destroy our individual freedom.

ILLUSTRATIONS.

MEN have given a fleeting worship to power in war, or power in intellect, but they have given adoration to self-sacrifice.—S. A. BROOKE.

THE old Pagans knew how great was the beauty, the rarity, the preciousness of sacrifice. The Greeks pointed to the band of that five hundred who had died in the Pass, struggling against the invading host, but not as if those noble lives had been really wasted. The Romans, too, referred with pride to the stern old General who, rather than consent to the dishonour of his country, returned of his free will as a captive to Carthage to undergo a death of torture and of shame. These men had never heard of Calvary; but at least they knew the power, the majesty, the wealth of sacrifice. And who that has ever witnessed the welcome which a man receives from the bystanders who, at the risk of his life, saves a fellow-creature from a watery grave, or who saves women and children from the flames of a burning house—who can doubt the power, the empire of sacrifice over every class in human society?—H. P. LIDDON.

THERE is the attraction of one dewdrop for another, as they hang together on the same blade, and, running together, fall from their momentary glory into a common grave. There is the attraction of the flame for the moth, 'as it flutters and darts around the fatal glory, until it falls wingless and scorched upon the floor. There is the attraction of the magnet for the particles of matter through which it is passed, in virtue of which it draws some of them to itself, and has no influence on others. And there is the attraction of the sun for all created things within the circle of the worlds that sweep around him as their centre, finding life and gladness in his beams. The latter is the highest and most glorious form in which the principle of attraction displays itself, and it is that which is exerted by the Sun of Righteousness. Christ is the luminous centre and the effulgent source of all vitality and blessing in the universe of souls.—F. FERGUSON.

A LITTLE boy was flying a kite which had soared so high as to be almost out of sight. Seeing him look so intently upward, a gentleman asked him what he had there. 'A kite, sir,' was the boy's reply. 'A kite!' said the gentleman, 'how can that be, I don't see it.' 'Ah! I feel it pulling, sir,' was the boy's unanswerable reply. This should be our evidence that our Saviour is above—we should feel Him pulling.—T. DE WITT TALMAGE.

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Notes from Dr. Hort's 'The Christian Ecclesia.'

BY THE REV. W. EDWARD CHADWICK, M.A., ST. PAUL'S VICARAGE,
 SALE, MANCHESTER.

In addition to a masterly treatment of its main subject, this valuable book offers some most suggestive expository comments upon a large number of important passages in the New Testament, to which the author has occasion to refer in the course of his investigations. If anyone will take the index, and then refer back to the treatment of the different verses in the text of the book, he cannot fail to be struck with the wealth of new or improved light thrown upon the meaning of the many different words and sentences. As an example of what may be gleaned in this way, I propose to take five references, all chosen from the pastoral Epistles—

1. 1 Tim. i. 18 (pp. 181-184).—Dr. Hort here pleads for the rendering of the margin of the R.V.: 'The prophecies which led the way to thee, that in them (*i.e.* in their power) thou mayest war the good warfare,' as 'much the most natural rendering.' But he does not think the occasion referred to is that of 'the leaving behind at Ephesus.' For such an occasion the phrase would be a 'strong one.' He thinks the reference is rather to the call of Timothy during Paul's second missionary journey, a time when he believes the apostle was greatly in need of help. During that journey 'mysterious monitions, of the

kind called prophetic,' came to him, which 'taught him the course to take by which he should at last find a Divinely-provided successor to Barnabas.' When Paul reached Derbe and Lystra (*κατήντησεν*, as of a 'goal'), 'the testimony which the young Timothy received from the brethren might well seem to be a human echo of a Divine choice already notified by prophecy.'

2. 1 Tim. iii. 1.—Dr. Hort here translates: 'If any man seeketh after *ἐπισκοπῆς* (a function of oversight) he desireth a good work. He, therefore, that hath oversight must need be free from reproach.' Together with this translation, we should remember Dr. Hort's translation of Acts xx. 28: 'In which the Holy Spirit set you to have oversight' (p. 99); and of Phil. i. 1.: 'With them that have oversight and them that do service.' From these and other passages in which the word occurs, and especially when they are read in connection with Titus i. 6-7 (which Dr. Hort explains, p. 191), 'a man who is to be made an elder should be one who is *ἀνέγκλητος*, for (*γάρ*) he that hath oversight must need be *ἀνέγκλητος* as a steward of God,' he argues that *ἐπίσκοπος* is not a title of office capable of being used convertibly with *πρεσβύτερος*, but is rather the description of a function. On page 195, Dr. Hort

shows that 'we know singularly little about the actual functions,' except from the word 'oversight' and the phrase 'have charge' (ἐπιμελήσεται) of an Ecclesia of God.'

3. 1 Tim. iii. 14 f.—These two verses Dr. Hort renders: 'These things I write to thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in a household of God, which is an Ecclesia of a living God, a pillar and stay of the truth.' In support and illustration of this rendering, Dr. Hort adduces the following reasons:—(α) The 'house of God' here spoken of is doubtless God's household. (β) Ἀναστρέφειν: ἀνατροφή, includes all conduct and demeanour in converse with other men; here it is the converse of members of a household of which God is the Householder or Master. (γ) 'The force of the words that follow is only weakened and diluted by treating the absence of articles as immaterial'; here a living God 'implies a contrast with the true God made practically a dead deity by a lifeless and rigid form of religion.' (δ) 'There is no clear evidence that ἐδραῖωμα ever means 'ground,' it is rather *firmamentum*, a 'stay' or 'bulwark.'

'St. Paul's idea is that each living society of Christian men is a pillar and stay of "the truth," as an object of belief and a guide of life for mankind, each such Christian society bearing its part in sustaining and supporting the one truth common to all.'

4. 1 Tim. v. 17-18.—Of these two verses we have not only a most suggestive rendering, but upon them Dr. Hort makes certain comments which may prove of deep value, from different points of view, to both ministers and laymen in every section of the Christian Church. The rendering is as follows:—"Let the elders that preside excellently be counted worthy of double honour, especially they that labour (κοπιῶντες, work laboriously) in speech and teaching; for the Scripture saith, "Thou shalt not muzzle an ox that treadeth out the corn," and "The labourer is worthy of his hire." Προστίθωτες, Dr. Hort says, implies 'more than ruling'—a function common to all the elders,—and those who discharged this 'presiding' excellently (καλῶς) are worthy of 'an honour exceeding that due to their office.' And 'special honour,' St. Paul adds, is due to those elders, coming under this description, who labour in speech and teaching. Dr. Hort does not think

the language 'suggests two separate and well-defined classes—teaching elders and non-teaching elders, but that teaching was the most important form in which guidance and superintendence were exercised.'

5. 1 Tim. iv. 14.—'Neglect not the gracious gift (χάρισμα) which is in thee, which was given thee, through prophecy with laying on of the hands of the body of Elders (τοῦ πρεσβυτερίου). And, 2 Tim. i. 6: 'For which cause I put thee in remembrance to wake into life (ἀναζωπυρεῖν) the χάρισμα of God, which is in thee by the laying on of my hands; for God gave us (you Timothy and me Paul, us the heralds of His Gospel) not a spirit of fearfulness, but of power and of love and of chastened mind.' Dr. Hort devotes a whole lecture (x.) to the New Testament use of the words χάρις and χάρισμα, and then, again, in the next lecture (xi.) he dwells at some length on Timothy's χάρισμα. In lecture x. Dr. Hort notices that 'the associations connected with the term "grace," as inherited by us from Latin theology, denoting a spiritual power or influence, whether received by individuals according to their need, or appropriated permanently to a sacred ordinance or a sacred office, whatever may be the truth of the idea in itself, are only misleading in the interpretation of the biblical language respecting χάρις and χάρισμα.' Then, from 1 Tim. iv. 14, he concludes that the 'χάρισμα in Timothy' 'was a special gift of God, a special fitness bestowed by Him to enable Timothy to fulfil a distinctive function'—'preaching the Gospel to those who had not heard it.' Dr. Hort thinks that the context of 2 Tim. i. 6 'excludes the thought of a χάρισμα meant specially for Ephesian administration or teaching. . . . The antecedents of Timothy's χάρισμα lay in the atmosphere of unfeigned faith in which he had been bred up . . . and the waking of Timothy's χάρισμα into fresh life, now desired by St. Paul, was to show itself in a spirit which should animate Timothy's whole personal being.'

Possibly Dr. Hort's treatment of these words may seem less clear than some other parts of his work. But a careful study of lectures x. and xi., especially remembering these words, '[χάρισμα] . . . is used to designate either what we call "natural advantages," independent of any human process of acquisition, or advantages freshly received in the course of Providence; both alike

being regarded as so many various free gifts from the Lord of men, and as designed by Him to be distinctive qualifications for rendering distinctive services to men or to communities of men,' will show that the apparent contradictions lie only

on the surface, and that not only is the New Testament use of the words entirely consistent, but that it is opposed, as Dr. Hort contends, with the associations we have inherited from the Latin theology.

Contributions and Comments.

1. Belial and other Mythological Terms.

PROFESSOR CHEYNE'S identification of בְּלִיַּל with the Babylonian goddess of the under-world, Belili (so always, never Belilu), will, in my judgment, have henceforth to be regarded as one of the best assured of Babylono-Hebrew parallels. But I do not believe that בְּלִיַּל is simply a Canaanite popular etymology; on the contrary, I regard the Babylonian Belili as a loan-word borrowed from the West. That close relations subsisted between Babylonia and the West for centuries from about 2000 B.C. I have recently shown in detail in my book, *Ancient Hebrew Tradition*, and this circumstance leaves nothing strange in such borrowing by Babylonia of a word from Canaan.

The form בְּלִיַּל certainly points, as Professor Cheyne rightly remarks, to the Babylonian conception of the 'land without return,' i.e. the under-world. Paul de Lagarde had already interpreted the word to mean, 'which allows not (no more) to come up.' A comparison had also been instituted between בְּלִיַּל and the Arabic verb *wā'ala*, 'to seek safety on a height.' Strange to say, everyone has quite overlooked a word which is far more to the point, the noun *wā'lu* (for which we find also *waghlu*). There is an old Arabic expression, *mā la-ka 'an-hu wā'lu* = 'Thou hast no way out of it' (i.e. thou canst not escape it). In my opinion, then, the Canaanites simply translated the Babylonian *mat lâ târat*, 'land without return' (i.e. Sheol) by בְּלִיַּל, '(land) without exit,' and the Babylonians borrowed this Canaanite word again from the West as *Belili*.

I have more than once shown¹ that with the

¹ First in the weekly publication, *Ausland*, 1892, p. 75, in my article, 'Die Astronomie der alten Chaldäer,' iii., in opposition to Jensen's *Kosmologie*, p. 13 f. At a later period *šilân* and *šilân* were used simply for north and south.

Babylonians *šilân* and *šilân* are the two culminating points—*šilân* the southern one under the earth, *šilân* the northern one over our heads. As the latter presupposes a word *šitu*, 'exit,' so does the former a word *šilu* or *shêlu*, 'deep,' identical with שְׁיֹל (Sheol). An old by-form of *šilân* must have been *šiyân* (from the cognate root *ašû*, Heb. אָשָׁ, 'go out'), which I am inclined to regard as the prototype of the well-known Heb. צִיּוֹן (Zion). In Babylonia the couples—north and south, above and below, paradise and the under-world—always expressed parallel conceptions, but *Zion* must have had even in the earliest times a religious significance, that of a sanctuary on a mountain, the residence of אֱלֵי עֵלְיוֹן (El Elyon), an earthly copy of the heavenly paradise. A similar rôle must have been played by צָפוֹן (north). Compare Baal-zephon² of Ex. xiv. 2, and such biblical passages as Isa. xiv. 13 and Ezek. i. 4.

In like manner it was originally a mythological sense that was conveyed by תְּבֵל, 'earth,' which is always used as a feminine without the article, and has thus the force of a proper name. In the religious texts (not the most ancient of these) of the Babylonians we meet sometimes with a goddess *Tibal*. In *W.A.I.* iv. 2nd ed. pl. 599^a, it is said that Lатарак, Sharrahku, Dun, Shamash, Tibal, Sakkut, and Kaivan can free (from the ban of sin). Further, the name occurs at the end of the list of stars (*W.A.I.* v. 46),³ and, finally, in the name of a measure (*gish-tibal*, variant *gish-ilu-Tibal*. K 4378, i. 24). Here also the question arises whether Tibal, who plays no rôle in Babylonian mythology, was not originally borrowed from Canaan instead of conversely.

² In an ancient Assyrian inscription as *Baal-zapu[nā]*, along with *Baal-samēmi* (עֵבֶל שָׁמִי). Cf. *Anc. Heb. Trad.* p. 196, 255 f.

³ It looks as if here the word were even to be read *Tibal-ti* (thus fem. like the Heb. תֵּבֶל). It is preceded by the determinative for divinity.

The above name of a god, *Sharrakhu*, is, as we learn from *W.A.I.* ii. 605 f., an appellation of the moon-god of Ur. Now in the list of patriarchs מְחֻשֵּׁלָה (Methuselah) corresponds to the Ἀμέσινος (*i.e.* *Amil-Sin*, 'man of the moon-god') of Berosus; from which I conclude that שֵׁלָה is an old designation, which was no longer understood, of the same god of Ur. In that case שֵׁלָה and *Sharrakhu* (שרח) would, of course, be identical. Here we must apparently seek for the prototype in Babylonia, not in Canaan, whereas in the familiar instance of שָׂרָף (pl. שָׂרָפִים) = *Sharrāpu*, the addition of the words, 'god Nirgal in the West' (*W.A.I.* ii. 54, 76), plainly points to Canaan as the original home of the term.

2. Havilah.

I should like to add to my article on 'Havilah' last month (p. 431) that I unfortunately misunderstood Professor Nestle's communication. He did not derive his conjecture רכש instead of כְּשָׁדִים from וַיֹּאמֶר בְּכָשָׁדִים, but supposed a simple metathesis from כֶּשֶׁד into רכש, just as I myself, in Job ii. 11, suppose נַעֲמָחִי to have been wrongly read from an original מַעַן. On Professor Nestle's supposition we have to postulate further, a confusion between כ and ק. But the theory of an original רכש (Nestle) or פְּרָשִׁים (Cheyne) as the basis of the LXX ἡπείεις, instead of the Massoretic כְּשָׁדִים, still appears to me improbable. I explain the origin of the translation ἡπείεις not at all on palæographical grounds, but by assuming an ancient gloss, 'Havilah' for 'Chaldæans.' Were Professor Cheyne right with his פְּרָשִׁים, I could explain the state of matters only by supposing that a later copyist (between the time of the Exile and the Ptolemies) wrote on the margin פְּרָשִׁים as a gloss to כְּשָׁדִים (*i.e.* *Persians* for *Chaldæans*, the former having succeeded the latter in the rule of Babylonia). The Greek translator would then have inaccurately rendered this word by ἡπείεις (as if the original had been פְּרָשִׁים), just as for שָׁבָא he gave the Greek equivalent (αἰχμαλωτεύοντες) of the similarly sounding Hebrew root שָׁבָא. Some years ago this was indeed the theory to which I was inclined, but on account of the South Arabian 'Saba' and 'Havilân' I soon abandoned it in favour of an original חוּלָה.

3. Nebbelab.

With reference to Mr. Spence's explanation last month (p. 428) of נִבְּלָה, it may be of interest to append the other Semitic equivalents.

(a) The Bab.-Assyr. *nabultu*, 'corpse' (literally, 'the destroyed,' 'what has entered on the process of decomposition'), for which the popular dialect substituted *nultu* (for *navultu*). Both forms of the word are known only from the national lexical lists, where they are explained by *mittu* (Arab. *maitatu*); the common expressions are *pagru* and *shalamtu* (also weakly pronounced *shalamdu*, whence the Syriac *sheladdā*).

(b) The Arabic *nabīlat*, which the national lexicographers explain both by *djīfat* (Germ. *Aas*) and by *maitat* (*Leichnam*). Hence come the denominative verbs *tanabbala* (used alike of men and of camels), and *intabala* (this last may mean either to die or to be killed). To illustrate the meaning of *tanabbala* the following instructive verse is cited by the Arabic lexicographers:—'Then said I to him, O Abū Gu'ādat, when thou diest (*in tamut*), I will let thee lie and will not bury thee until thou art (*or* that thou mayest be) a *cadaver* (*hattā tanabbali*).'¹ Here, manifestly, the reference is to a body in which decomposition has advanced.

Regarding Mr. Spence's citations from Deuteronomy (xiv. 21) and Leviticus (xvii. 15, xxii. 8) and the supposed contradiction between Deut. and Lev. xvii. 15, the following remarks may be offered. Even in Lev. xvii. 15 it is plainly a *prohibition* and not a permission that is in view; for an action that must be atoned for by purification cannot be spoken of as allowed. The real contradiction is found elsewhere, namely, between Ex. xxii. 31 (Book of the Covenant) and Deuteronomy, as the following comparison will show:—

Ex. xxii. 31. And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts (קָשָׁר קָרָקָה, LXX κρέας θηριόλωτον); ye shall cast it to the dogs.

Deut. xiv. 21. Ye shall not eat of any thing that dieth of itself (נִבְּלָה): thou mayest give it unto the stranger (זָר) that is within thy gates; or thou mayest sell it unto a foreigner (נָכְרִי): for thou art an holy people unto the LORD thy God.

נִבְּלָה and טָרֶפֶה, which elsewhere are constantly coupled (so Lev. xvii. 15, xxii. 8 [H], also vii. 24, and, with manifest reference to this law, Ezek. iv. 14, xlv. 31), are seen at a glance to be

synonyms in these two opposing sets of regulations. But are we to suppose then that what according to the Book of the Covenant is to be cast to the dogs, is in Deuteronomy allowed to be given to the *gêr* or 'protected stranger' (proselyte)? It is undeniable that according to the so-called Law of Holiness (Lev. xvii. 15) the *gêr* is equally with the Israelite defiled by eating such food, and, further, that it is precisely in Deuteronomy that we find elsewhere the greatest concern shown for the *gêr*, so that he is even permitted to take part in the festal meals (cf. Deut. xvi. 11, xxvi. 11). And yet in this same Deuteronomy, in the passage before us (xiv. 21), the *gêr* assumes the rôle of the *dogs* in Exodus. He may believe this who will. But the whole contradiction is explained if we assume that a later copyist or redactor, finding here, as in Exodus, נֶבֶל, 'dog' (or perhaps נֶגֶר = נֶגֶר?), was led by his hatred for everything non-Israelitish to introduce (perhaps at first in the form of a marginal gloss) the נֶגֶר and the נֶבֶר of the present text. This alteration may have taken place as early as the time of Ezra, in any case it must have been at a time when the disinclination to everything foreign and even to the *gêrim* had reached its climax.

FRITZ HOMMEL.

Munich.

Prof. Hommel on Arphaxad.

Now that Professor Hommel's eagerly anticipated book (*Ancient Hebrew Tradition*) has appeared, I should like to couple with a hearty admission of the stimulating character of its contents, a brief postscript to my former statement respecting his view on Arphaxad (R.V. Arpachshad). If we only had trustworthy evidence of an Egyptian mania in early Palestine analogous to the Semitic mania (as it has been called) in Egypt during the later empire, and if we could assume that the priestly writer relied on documents representing this Egyptianising period, Professor Hommel's explanation would at once become plausible. At anyrate, he has offered a most ingenious, even if incomplete, defence of his startling theory. I must say, however, that a comprehensive study of the names in P forbids us, in my opinion, to make such an assumption. Putiel seems to me distinctly an artificial name, devised in order to do honour to Eleazar, on the model of

Poti-phaer, the name of the father-in-law of Joseph (Gen. xli. 45). If P merely meant Ur-Kasdim, why did he not put it? Or will the next hypothesis be that he did write it, and that אֶרֶפְכַּשֶׁד is a scribe's error? But again, Professor Hommel's theory is wide-reaching, and if you take it *en bloc*, you need not attend to such petty difficulties.

T. K. CHEYNE.

Oxford.

Who was Potiphar?

WITH reference to Mr. Mackie's paper under this heading last month (p. 430) it may be remarked—

1. Potiphar alone was called 'captain of the guard' in the original sources. In Gen. 37³⁶ the writer whom we call E states that 'the Midianites sold Joseph into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard (R.V. m. "chief of the executioners")'. It is to E that we owe also 40³, and here it is Potiphar again that is called 'captain of the guard,' and not a different man, as Mr. Mackie supposes. In 39¹, where we have the narrative of J, the words 'Potiphar, an officer of Pharaoh's, the captain of the guard,' are an editorial addition (cf. Kautzsch and Socin's *Genesis*, or Wellhausen, *Comp. des Hex.* p. 56). According to this story, the master of Joseph was 'an Egyptian (*a private person*), who bought him of the hand of the *Ishmaelites*' (not the *Midianites* as in 37³⁶). When Joseph falls into disgrace his master has him committed to the royal prison under the charge of a keeper (39²¹ f.), who, like the master himself, is anonymous. When the sources are properly kept apart then, we see that it is E alone that names Potiphar and calls him 'captain of the guard.'

2. As to the title itself, Mr. Mackie's remarks are suggestive. The Heb. *rab hattabbāhîm* may certainly mean 'chief of the cooks.' In the *New Heb. Lexicon* the first meaning assigned to טָבַח is *cook*,¹ and the second is *guardsman*. As authority for the first we are referred to 1 Sam. 9^{23, 24}. We may quote also the following from W. R. Smith's *Old Test. in the Jewish Church* (2nd ed. p. 262 n.), 'The Heb. name for "captain of the guard" is "chief slaughterer" (*rab hattabbāchîm*)—an expression which, so far as one can judge

¹ 'Who also killed the animal for food and served it.'—*New Heb. Lex. s.v.*

from Syriac and Arabic, as well as Hebrew, can only mean slaughterer of cattle (comp. מַטְבַּח in a Carthaginian inscription, *C.I.S.* No. 175, 1 and טַבַּח, *ibid.* 237, 5, 238, 2, etc.). So the bodyguard were also the royal butchers, an occupation not deemed unworthy of warriors in early times. Eurip, *Electra*, 815, *Odys.* A. 108. In Lev. 1⁵. 6 it is assumed that every man kills his own sacrifice, and so still in the Arabian desert every person knows how to kill and dress a sheep.

3. We are very heartily at one with Mr. Mackie in desiderating in the English Bible a distinctive transliteration for מ. Neither *kh* nor *ch* seems to be so satisfactory as *h*. J. A. SELBIE.

Maryculter.

‘Could Jesus Err?’

IN reading Dr. Whitelaw’s interesting and able article on this subject, I was rather surprised to find that, in dealing with Psalm cx., he makes no reference to the historical fact recorded of David—the capture of Mount Zion—by which he and his successors in the Messianic line inherited the priest-kingship of Melchizedek. Salem and its citadel—and we have it now confirmed by the Tel el-Amarna tablets—was the last stronghold of the priest-kings of Zedek; it was the city of the Great King (Melchizedek). David’s conquest of Zion made him heir to its kingship, and inducted him into the rank and office of its priestly order. It also brought the priesthood—not the Aaronic—into the tribe and line of the royal house of Judah, and so unchangeably to Christ. Saul was guilty, but David was within his rights in offering certain sacrifices on special occasions.

If this be so, we have something that goes far to fix approximately the date of the psalm. Its conception and composition seem impossible at a later age than Solomon’s; for to what Jew—priest or king—of later ages would there have been significance in ‘the order of Melchizedek’?

R. BALGARNIE.

Bishop Auckland.

Dr. E. A. Abbott’s Works.

THE remarks on Dr. Abbott’s new book, *The Spirit on the Waters*, in THE EXPOSITORY TIMES

for May, seem to be, for the most part, very reasonable from the point of view of the writer of the critique. Such a book is unsatisfactory and painful to one who rejoices in full faith in Christ as Son of God, and is likely to prove dangerous to weak believers. But Dr. Abbott has done (as the critic says) all he can, by literary style and by price, to limit the circulation to those who feel a need for help towards belief. I do not know Dr. Abbott personally, nor have I yet seen his new book; but I know enough of his general style to recognise the book under review as consistent with his other work. There is a class of readers to whom his books afford a help which is obtainable nowhere else in the same way, viz. those who have no faith in Divine revelation and Divine goodness, and yet long for the power to believe. I would heartily recommend his *Through Nature to Christ* as the book most likely to help educated sceptics—just the kind of book asked for in a previous number of THE EXPOSITORY TIMES.

I lately read an historical sketch in verse, in which the poetry was not always conspicuous. The simple homely style captivated a friend who could not stand a dozen lines of Milton or Tennyson or any real poetry. Should I write a scathing critique of this prose cut up into lines when several are thereby tempted to an enjoyment they knew not before? No, such books may in time lead to an appreciation of genuine poetry.

With reference to the point in Dr. Abbott’s book singled out for special notice, the forgiveness of sins by a mere man, two questions are suggested: (1) What is forgiveness? and (2) Did Jesus claim to forgive sins?

(1) If forgiveness means letting a man off the penalty of his sins, here or hereafter, no mere man can even declare forgiveness; for no man has power to promise immunity to the most sincere penitent. No man can say authoritatively that God will suspend His laws of cause and effect for anyone. But if forgiveness meant God’s love going out to the penitent, God’s grace actively working in him to resist and overcome evil habits, a sense of God’s co-operation in and earnest desire for improvement, an assurance that victory is possible and certain by God’s help—if forgiveness means this (as assuredly it does), then the most sure means of attaining this forgiveness are the life and character and words of a holy man. ‘Faith cometh by hearing, and hearing by the

word of God' from the mouth of man. (And forgiveness is, subjectively, an act of faith.) One who lives with God, who is seen and felt to dwell in God, can give an assurance of forgiveness such as nothing else can bring. If Jesus were only man, but an extraordinary man in holiness and love, He could proclaim forgiveness with power and authority.

2. Our Lord never claims, in the New Testament, to remit the penalties of sin, as the Jews seem erroneously to have imagined, but by His perfect love and forgiveness, as well as by His evident intimate union with the Father, He declared the regenerating power of forgiveness and the possibility of attaining it by all who seek in earnest.

W. WARREN.

Stoke by Clare, Suffolk.

Two Notes—

1. Cain's Wife; 2. Christ's Nature.

1. SIR J. W. M. DAWSON'S answer to 'A Working Man,' as to who was Cain's wife, appears to me very unsatisfactory, for the following reasons:—(a) There can be no change in the morality of God, or, in other words, in God's conception of morality. The sole change is in man's conception and statement of God's view of morality. (b) In Lev. xx. 1-17, we read: 'And the Lord spake unto Moses, saying, . . . And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people.' The disgrace in this instance lies in the nearness of kin, and such a union is described as an unlawful marriage, owing to its being an act of defilement (cf. Lev. xviii. 9, 24).

Now if a given union is an absolute defilement before God, no exception could possibly make it otherwise. But, according to Sir W. Dawson, God actually arranged for the inter-marriage of the sons and daughters of Adam. For this, if there were no other human beings upon the earth at that time except Adam and Eve and their children, it might be possible to find some excuse. When, however, we come to Abraham, and find that he also married his sister, the daughter of his father, though not of his mother (Gen. xx. 12), and that

this marriage was specially blessed by God, it becomes impossible to view such a marriage as an absolute defilement, since there was no necessity for Abraham to marry his sister, as there were many other women then in existence. But if the statement in Lev. xviii. 9, 22 is true, and if God so declared Himself, as the writer represents, then we have God Himself arranging for a certain union which He subsequently denounces as a defilement to be punished by death.

Keeping closely to the subject at issue, and avoiding the many questions which naturally present themselves for solution from the above reasoning, the difficulty as to who Cain married vanishes at once when we view the opening chapters of Genesis, not as history, but as divine allegories or parables. The marriage of brother and sister is repugnant to the best instincts of our nature, and we do not hesitate to call such a union a *defilement*. But how can we call that a defilement for which God arranged? We unhesitatingly reply that God never arranged for anything of the sort. The story of Adam and Eve and their immediate descendants, as a divine parable, is worth infinitely much to us, but, to use the words of Professor Wade, in his recent work, *The Book of Genesis*, as a record of actual events 'it falls to the ground.' In the same strain writes Dr. Quarry: 'These particulars, let it be said with reverence, would seem simply ludicrous and silly if presented to us as things to be literally understood in any production not supposed to be sacred' (*Genesis and its Authorship*, p. 145).

2. In your 'Literary Table,' reviewing Mr. Powell's recent work on *The Principle of the Incarnation*, you sum up his teaching of our incarnate Lord's double nature—the human and divine—as follows: 'Therefore Jesus as Man could be ignorant of that which He knew most intimately as God.' This is Dr. Bright's view, but it is one which is rejected by Mr. Gore (*Dissertations*, p. 201).

Now we distinctly read in the Creed of Athanasius, 'Who, although He be God and Man, yet He is not two but one Christ.' Now in the person of Christ there could not have been two Me's, since that would have made two Christs. But the unity of the Me is essential to the existence of a true, complete, and separate Ego. Unity means co-ordination, which, in the point we are considering, signifies a consensus of consciousness.

Thus a consensus of consciousness is essential to the existence of a true Me. Mr. Powell, however, would have us believe that in our incarnate Lord there existed in one person, *i.e.* in one Me, two separate states of consciousness at one and the same time; in the one He knew all things as God, in the other His knowledge was limited as man. Such a conception destroys the Me of our incarnate Lord, in other words, Christ's person, since it destroys the consensus or consciousness, which is essential to the very existence of a complete and separate person. For this reason it appears to me that Mr. Powell's conclusion, notwithstanding the high authority with which it is endorsed, is self-evidently erroneous. How much better would it be if writers like Mr. Powell would acknowledge, with the learned Bishop of Manchester (Dr. Moorhouse), that God suffered a self-limitation when He created the uniformities of nature, and especially when He endowed man with a freedom of will (*The Teaching of Christ*, p. 33, 34). If God the Father can thus limit Himself, which Dr. Moorhouse concedes, so, too, can God the Son.

ARTHUR E. WHATHAM.

The Parsonage, Waysmills, Quebec.

The Jews and Early Christianity.

WHY do writers generally assume that but very few of the Jews embraced Christianity in the first century?—*e.g.* Dahle (*Life after Death*, p. 292): 'Only a small minority of the Jews received salvation in Christ.'

Here are some of the statements from the Book of the Acts: 'In that day about three thousand souls' (ii. 41); 'The Lord added to them day by day' (ii. 47); 'Many of them that heard the Word believed; and the number of the men came to be about five thousand' (iv. 4); 'The multitude of them that believed' (iv. 32); 'And believers were the more added to the Lord, multitudes both of men and women' (v. 14); 'The number of the disciples multiplied in Jerusalem exceedingly' (vi. 7); 'A large number of disciples in Samaria' (viii. 4); 'Found even in Damascus' (ix. 2, x. 19); 'The church . . . was multiplied' (ix. 31); 'A great number that believed (in Antioch) turned unto the Lord' (xi. 21). All this and much more in this Book and the Epistles about the many Jews who became Christians.

Does this indicate only a small minority? How many Jews were there at the end of the first century? (More than 1,000,000 had perished in their struggle for freedom from the Roman yoke.) What proportion of the whole number became Christians in the first century? What bearing, if any, has the answer upon the prophecies regarding the salvation of the Jews?

Is there any fair discussion of these questions?

JOHN Q. ADAMS.

Clifton Springs, New York.

Isaiah vii. 25.

לֹא-תָבוֹא שָׁמָּה יִרְאֵת שָׁמִיר וְשֵׁת:

THESE words occur near the close of a passage predicting the devastation and depopulation of the kingdom of Judah by the Assyrians, who, as the prophet declared, were to leave so small a number of inhabitants that the most fertile tracts would remain uncultivated, and produce nothing but thorns and thistles, while wild animals would increase and overrun the land. For even the most fertile soil, no rent would be obtainable; in every place where there formerly were a thousand vines at a thousand pieces of silver, there would be thorns and thistles. 'With arrows and bow must [one] go thither, for thorns and thistles shall all the land become. And all the mountains which used to be hoed¹ with the hoe—*there shall not go thither the fear of briers and thorns*;—but it shall become a place for the sending forth of oxen, and a treading-place of sheep.' The words in italics form the rendering, in the Authorised Version, of the clause quoted above in Hebrew. The rendering of the Revisers, on the other hand, is the following: '*thou shalt not come thither for fear of briers and thorns.*' It will be convenient to treat these renderings of the Old and the New Versions respectively as representing two distinct and different modes of interpreting the clause to which we call special attention.

The first school of interpreters (including Vitringa, Ewald, and others) take 'fear' as the subject in its own clause, with תָּבוֹא as its verb, which is accordingly regarded as the 3rd pers. sing. fem. But apart from more serious objections, one cannot readily perceive much force or propriety in

¹ The context appears to demand this special meaning of the Hebrew 'imperfect' here.

saying that the 'fear' of briars and thorns will not come to high hills which used to be carefully cultivated before; there is more plausibility than probability in the far-fetched argument that there was no longer any ground for anxiety about the growth of the briars and thorns, seeing that these were already there in overpowering abundance.

The interpreters in the second class (including Delitzsch, and most recently Duhm, among German commentators) take **פְּבוֹא** as the form of the 2nd pers. sing. used impersonally. This view, so far, commends itself. But when they further continue to regard **יִרְאָה** as signifying 'fear,' they are compelled to assume the position, scarcely defensible, that this form is a unique accusative of motive, and thus to be rendered '[from] fear.'

A fatal objection, however, to both of these renderings—and ultimately, of course, to the Massoretic reading which they follow—is that a sense quite at variance with the usage of **יִרְאָה** and its cognates elsewhere is here attached to **יִרְאָה**; for the fear which this noun always indicates is reverential regard or awe of a *person*,—not dread of damage from inanimate objects, such as briars and thorns. The reader will at once recall the frequently recurring expression 'the fear of the Lord' (**יִרְאָה יְהוָה**), Ps. xix. 10, xxxiv. 12, cxi. 10; Prov. i. 7, etc.); and examination of all the instances in which the noun occurs, will conclusively prove that the form **יִרְאָה** in the passage now under consideration must surely *not* mean 'fear,' but something else, and that the Massoretes have given a wrong reading here.

But how are we to find a better text?

1. The oldest of the versions, the venerable Septuagint, affords no *direct* assistance; for its rendering of the clause now before us (viz. **וְגַם עָלֶיךָ יִרְאָה**) at once shows that the Hebrew text had already assumed its present form before the translation was made. How, then, can we penetrate into the ages preceding, and discover a better reading for the Hebrew? Here the Septuagint, after all, does afford us valuable aid, although its evidence is merely *indirect*.

A little experience gained in carefully comparing the ancient Greek version with the original is sufficient to reveal the fact that the translators at times—or even frequently—mistook what was before them for some other form resembling it but really very different, and made their renderings accord with their mistaken readings. The very

absence of the vowel-points, in those days, formed a perpetual source of doubt in the translator's mind, intensifying liability to confound forms which really were derived from different roots. Hence the occasional rendering of **נורא** ('terrible,' from **נִירָא** 'to fear') by **ἐπιφανής** (in Hab. i. 7; Joel ii. 11, iii. 4, etc.), as if it were derived from **רָאָה** 'to see'; and similarly the misreading and misrendering, in Eccles. xii. 5, of **יִירְאוּ** ('they shall fear') by **ψέονται**, as if it had been **יִרְאוּ**, from **רָאָה** 'to see.'

2. But—to take a step still further back—even the Hebrew scribes were liable to err in their reading and transcription of their texts. For our present purpose, we merely note the readiness to mistake **ו** for **י** (and conversely), as **וְכִידָה** for **וְכִידָה** in 2 Kings xxiii. 26, and **חֲמוּטָל** for **חֲמוּטָל** in xxiv. 18. It should thus not be surprising if **יִרְאָה** turned out to be a clerical error for **וִרְאָה**.

3. When we further bear in mind that even the 'vowel-letters' (*matres lectionis*) were but rarely used in ancient Hebrew writing,¹ it is obvious that **וִרְאָה** may really be what was in later times more commonly written in the form **וִרְאִית**, which, supplied with the Massoretic vowel-points, would become **וִרְאִית**, a form of the verb **רָאָה** 'to see.' But this obviously harmonises better with the context than any derivative from **יִירָא** 'to fear.'

Another very slight but necessary change of pointing then suggests itself; instead of **לֵא**, let us read **לָא** (as the *Kethib* in 2 Sam. xviii. 12 and xix. 7, for the fuller form **לֵא**, or the more usual **לָא**, all of which are but various forms of one and the same particle introducing a pure hypothesis,—an improbable or even impossible supposition). Ver. 25 would then run thus—

'And [as for] all the mountains which used to be hoed with the hoe—if (**לָא**) thou wert to go thither, then thou shouldest see (**וִרְאִית**) thorns and thistles' . . .

It will be seen that the sequence of tenses in this hypothetical proposition is substantially the same as in Mic. ii. 11: 'If there were a man (**לֵא**) . . . then he would be (**וְהָיָה**).'

JAMES KENNEDY.

New College, Edinburgh.

¹ This subject has recently been very fully treated by Bardowicz in his admirable monograph (*Studien zur Geschichte der Orthographie des Althebräischen*, Frankfurt A.M. 1894); special attention must also be called to some brief but most valuable remarks by Canon Driver in his *Notes on the Books of Samuel* (Introduction, p. xxxii).

Some Trifling Corrections to Westcott and Hort's 'Greek Testament.'

WESTCOTT and Hort's *Greek Testament* has been declared a work beyond all praise, both for the erudition displayed and for the *simple beauty of its 'guileless workmanship'* (see the *Resultant Greek Testament*, by R. Fr. Weymouth, p. vi). The latter, the typographical accuracy, is the delight, far beyond Great Britain, even of those who do not fully agree with the principles followed by the editors. And yet: *ne in his minimis quidem licet nobis perfectis esse*, wrote P. de Lagarde one day when he was angry about some clerical error which had escaped him. Therefore I may be excused for pointing out some trifling items which need correction.

1. It was but recently that I bought a copy of the new reprint, in larger size, of 1895, and in opening the book I was struck by the fact that *a complete line had wholly disappeared from the title-page*, namely 'AND' between the names of the two editors. Not even with the aid of a magnifying glass can I discover whether it was once there or not; thus I do not know whether it is a fault of my copy alone or of the whole impression; certainly it ought to be restored as soon as possible.

2. I was led by this observation to compare the new reprint a little more closely with the original edition of December 1881, and I was disappointed to find that the motto from Erasmus had been removed from its original position, and that its place was filled with the remark—

'This text originally issued in 1881 is now (1895) first printed in the Macmillan fount of Greek type.'

Surely this business-notice ought not to face the following ΕΥΑΓΓΕΛΙΟΝ; its proper place is *before* we enter through the gate of the title into the court of the temple, *at the foot* of the page, where now the motto stands. Restore the motto to its original place.

3. In this motto a little misprint has crept in—again I do not know whether in all copies, or only in my own; in the fifth line the comma is wanting after *amplectamur*, while on the other hand there is a superfluous dot on the title-page after 'Macmillan & Co.,' at least according to modern fashion. See the smaller edition of 1885-95.

4. One wrong figure must be corrected in all

editions. In the List of Noteworthy Rejected Readings it should be 'v. 4' in the note on Heb. ix. 2 instead of 'v. 3' (p. 579 [1881], p. 528 [1895], p. 600, smaller edition).

5. Of the latter I examined two copies, one of the first impression (May MDCCCLXXXV.) and one of the latest as yet (October MDCCCXCV); little misprints to be found in both are—

- (1) P. 22, Matt. x. 6, the second $\tau\alpha$ is without its accent.
- (2) P. 260, Acts vii. 27, 'ΕΙΙ' 'ΗΜΩΝ instead of 'ΕΦ'; the only misprint of a graver character.
- (3) P. 425, Gal. iv. 23, $\delta\epsilon$ is without its accent.
- (4) P. 539 (last page of the text, first line), the number 15 of the verse is wanting in the margin.

In the latest impression some signs have got lost; for instance—

P. 239, John xxi. 22, the dot after ἀκολουθεῖ.

P. 411, 2 Cor. vii. 10, the accent of κατα.

P. 433, Eph. iv. 16, the bracket after μέρους.

6. But now comes the strangest thing: a passage which was correct in the first impression of the smaller edition is wrong in the last—

P. 363, Rom. viii. 20, we read now, ἐφ' ἐλπίδι, while it was formerly, as it ought to be, ἐφ' ἐλπιδι; see p. 580, where this spelling is directly corroborated. It would be interesting to know how this could happen, and in which of the impressions the mistake was introduced for the first time.

7. A strange difference was to be found (and is still so, partially) between text and appendix of the different editions of Westcott-Hort on Matt. xxi. 28-31.

(a) In the text all editions (larger, December 1881; smaller, 1885-95; largest [Macmillan fount], 1895) are alike, namely—
'Εγώ . . . οὐκ ἀπῆλθεν . . . οὐ θέλω . . . ἀπῆλθεν . . . λέγουσιν, 'Ο ὕστερος.

(b) In the appendix (List of Readings noticed in the Appendix, 1881, p. 572; List of Suspected Readings, 1885, p. 584) the larger and the smaller editions differed in so far as in the former it was said—

'[λέγουσιν αὐτῷ 'Ο πρῶτος, perhaps a primitive interpolation]';

in the latter—

'[λέγουσιν 'Ο ὕστερος, perhaps a primitive interpolation].'

In this latter form the remark has been received (1895) into the Macmillan-fount impression, p. 516; and this is no doubt what ought to be read.

(c) But now comes the strangest difference from the text. All editions give in the Appendix (pp. 572, 584, 516)—

xxi. 28-31 (†)¹, Ἐγώ, . . . οὐκ ἀπηλθεν . . . Οὐ
θέλω, . . . ἀπηλθεν . . . Ὁ πρῶτος] Οὐ
θέλω, . . . ἀπηλθεν . . . etc.

In all other instances the Appendix gives, before the bracket], the reading of the *text*, and this must be the case also in the present instance. I cannot find for Ὁ πρῶτος, instead of the expected Ὁ ὑστερος, any other explanation than that it is a slip of the pen which has escaped all critical eyes. It is, of course, open, as a fourth possibility, to place the recusant and at length obedient son last and yet to say Ὁ πρῶτος; but in their Notes on Select Readings (1881, p. 16), Westcott-Hort recognise only the three cases—

- α. (text) this son last, with ὑστερος;
- β. (Western) this son first, with (ὑστερος or) ἔσχατος;
- γ. (pre-Syrian, etc.) this son first, with πρῶτος.

I should be thankful if any reader were to give me a better explanation.²

8. *Abulfeda*, the well-known Arabic historian and geographer of the thirteenth century,—what has *he* to do with the Greek New Testament? Nothing at all; yet in the second volume (Notes on Select Readings, p. 77) we read, even in the new impression of 1896: '*Abulfeda* states that accord-

¹ This mark (†) is omitted 584, 516.

² It is scarcely worth while to notice a small inconsistency in the printing of the list of rejected readings, touching the use of the bracket] after the quotation of chapter and verse. When a word of the text, or only '*fin.*', is quoted, the bracket is used without exception; and so sometimes when an omission is quoted; see, for instance, p. 521 f. (Macmillan fount):

xix. 19] <, καὶ ἀγαπήσεις, etc.
xxvii. 45] < ἐπὶ πᾶσαν, etc.

At other places this bracket is omitted without visible reason:

xxii. 12 < Ἐταίρε;
xxiii. 35 < υἱοῦ Βαραχλὺς;
and so xxiv. 36 and xxvii. 9.

The smaller edition has the bracket in John xxi. 25, where the largest omits it, contrary to its own practice in Luke xxi. 18 or Rom. xvi. 25-27. On p. 591 of the smaller editions one of the brackets in Matt. xxvii. 38 is from a wrong set of types.

ing to some the verse John v. 4 is not by St. John.' It is, of course, a mere slip of the pen for *Abulfaraj*, the Syrian commentator of the same time. In April or May 1884 I pointed this out to Professor Hort, but the making of the correction seems to have been overlooked. The same remark applies to the wrong quotation, 'Herod. vii. 212' on p. 97a, instead of '112.'

Two more errors in quotations occur—

P. 143 of the first, 150 of the second impression, col. a, 'Introduct. § 408' for '407'; and P. 166 = 173 col. b, l. 6 from below, '§ 418' instead of '410.'

Into the new impression a mistake has crept on p. 8b, the remark '[See Note]' at v. 37, though there is no note p. 143 on this verse; but on vi. 13.

But surely a work is really beyond praise which is marred by so few flaws.

EB. NESTLE.

Ulm.

Prop. xxvii. 22.

THE Septuagint rendering, ἐν μέσῳ συνεδρίου, according to Delitzsch, has 'misled' the Syriac, and mediately the Targum. But the phrase is, perhaps, ill-chosen. Delitzsch failed to see the Hebrew word represented by συνεδρίον. So did Bickell, and so did the present writer till it was pointed out to him by Mr. N. Herz. The word is הַבְּרָה. Ἀτιμάζων, too, is not corrupt, as I thought, but, as Professor Bickell and Mr. Herz have independently suggested, a free rendering of some form or supposed derivative of עָלַל (rendered several times ἐμπαίζω, καταμωκάομαι), with ב prefixed. This strikes me as probably correct, so far as הַבְּרָה for הַרְיֹפֹת is concerned. But I should prefer הַבְּרִיּוֹת. 'Even if you were to pound a fool amidst his associates (or equals in rank, cf. Ps. xlv. 8), you would not remove his foolishness from him,' i.e. no shame will move him. בַּעֲלִי still seems to me dubious, and בַּמְבַּחַשׁ certainly an intruder.

T. K. CHEYNE.

Oxford.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PRINCIPAL BROWN, of Aberdeen, has died at the age of ninety-four. Above all other gifts, he had the gift of exposition. It is not as a scholar, it is not as a theologian, that we shall think of him, it is as an expositor. And as an expositor he was at his best in the doctrinal simplicity of the Gospels. There is a book in six large volumes, called *The Critical and Experimental Commentary*. Five volumes of that book should have been dead long ago. But Dr. Brown's single volume on the Gospels has kept the whole alive until now.

It is not as a scholar that we shall remember Principal Brown. Yet his scholarship was sound, and his interest in scholarship characteristically keen. He has often been heard to say that surely someone would come and give us a new dictionary of the Bible. At last he learned that the task was undertaken by a former pupil of his own. From that moment he kept pace with the progress of the work. He asked innumerable questions; he offered innumerable suggestions. He was most deeply interested in the attempt that is to be made to cover the obsolete or obsolescent words of the English Versions. Within a week or two of his death he was writing down with his own hand and sending to the editor words that should be handled,

and the leading passages in which they are found.

The announcement of a discovery is like the review of a book. It is possible to make too much of it, and then the public suffers. It is also possible to make too little of it, and then the author suffers. But the greatest wrong is done when an interesting discovery is made and the discoverer finds that people are disappointed with it when they see it, because unauthorized and exaggerated reports had led them to expect something more interesting still.

This ill fate, we fear, has befallen Mr. B. P. Grenfell, of Queen's College, Oxford. Last winter Mr. Grenfell discovered a number of papyrus rolls at the site of the ancient Oxyrhynchus in Lower Egypt. They were mostly written in Greek, and they ranged in date from the Roman conquest to the Arabian period. One hundred and fifty of these rolls of papyrus were sent to the Gizeh Museum, the rest were shipped to England. Of the rolls and fragments of rolls that were shipped to England, one possesses exceptional interest. It is a single leaf of papyrus. It is believed to run back to the third century A.D. It contains Sayings of our Lord, some of which are found in the Gospels and some are not.

This leaf of papyrus may turn out to be an actual portion of the long lost Logia of Papias. If it does, Mr. Grenfell is to be congratulated on his good fortune. But, first of all, he will have to bear the resentment of a disappointed public. For as soon as the discovery was made, it got noised abroad that the whole Logia of Papias was on its way to England, and the wildest excitement prevailed. That is Mr. Grenfell's misfortune, not his fault. Let us now wait patiently till we know what his discovery is.

Two editions of the precious leaf, which measures $5\frac{1}{2}$ by $3\frac{1}{2}$ inches, have just been published at the Oxford University Press. In one edition the page of papyrus has been reproduced by the collotype process, which preserves the colour of the original. The other is a tone block. Both editions contain translations and notes by Mr. Grenfell and his fellow-worker, Mr. A. S. Hunt.

The Rev. Horace Noel, of Woking, sends a note to the *Record* of June 25, on the translation of Job 42⁷⁻⁸. Mr. Noel believes that, on the ordinary translation, these verses land the believer in inspiration in a dilemma. The words are spoken by the LORD to Eliphaz the Temanite; and the ordinary translation—the translation of both the English Versions—is: ‘Ye have not spoken of Me the thing that is right, as My servant Job hath.’ Now the speeches of Job’s friends, of whom Eliphaz was one, are either inspired or they are not. If they are not inspired, how, asks Mr. Noel, can we account for the quotation of words of this same Eliphaz by St. Paul? He plainly quotes them ‘as carrying Divine authority.’ If they are inspired, how can we understand Jehovah saying, ‘Ye have not spoken of Me the thing that is right’?

Mr. Noel believes in the inspiration of Eliphaz as well as of Job. The difficulty is to him a real and an important one. His method of over-

coming it is a new translation. He seizes the word in the Hebrew which our English Versions agree in rendering ‘of Me.’ The word is *’elai* (אֵלַי). ‘Nothing is more certain,’ he says, ‘than that the right rendering of that word is “unto me.”’

Mr. Noel disclaims Hebrew scholarship. But he quotes ‘a really good Hebrew scholar’ to the same effect. And then he shows that the meaning to be found in the words, ‘ye have not spoken unto me the thing that is right, as my servant Job hath,’ is that Job’s friends had not humiliated themselves before Jehovah as Job had done. He finds an exact parallel in Ps. 32¹⁻⁵. ‘Like Job, David at first refused to acknowledge his sin, and so long as he did so God’s hand was heavy upon him day and night. At length David, like Job, gave way and submitted himself. He says, “I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin.” The pronoun here translated “unto” is the same as in Job 42⁷⁻⁸.’

The July issue of the *Evangelical Magazine* contains a sermon by the Rev. J. Gershon Greenhough, M.A., on ‘The Gospel of Glory.’

The text is 1 Tim. 1¹¹. Mr. Greenhough quotes from the Revised Version: ‘According to the gospel of the glory of the blessed God, which was committed to my trust.’ He quotes from the Revised Version reluctantly. For ‘it robs us of that familiar and dearly-loved expression, “the glorious gospel,” and we do not like to let it go.’ But truth is better than sentiment. There is no doubt about the correctness of the Revisers’ rendering. And, after all, we need not lose the sentiment in gaining the truth. It is not less the glorious gospel because it is the gospel of the glory. It is the glorious gospel just because it shows us in a living picture the glory of the blessed God.

Well, according to the apostle here, this is the gospel. It is the showing forth to men of the glory of the blessed God. There are other definitions elsewhere; that is the definition here. And 'I do not see,' says Mr. Greenhough, 'how the most orthodox person can object to it.' 'So Paul thought that God's choicest gift to men was an express image of Himself, that the most comforting and inspiring message which could be conveyed to men was that which told them just what He is, which unburdened their minds of misconceptions of Him, and removed from their eyes all the veils of priestcraft and the films of superstition, and portrayed His dear unseen face in such consummate and undefiled beauty that the weary eye could find rest in beholding, and the heart throb with rapture that was lifted up in prayer.'

So the gospel of the glory of God is the good news that the otherwise unimaginable beauty of God is seen in the face of Jesus Christ. Now, the face of Jesus Christ is a stricken face. His visage was so marred more than any man, and his form more than the sons of men. Why, then, does the apostle say 'the glory of the *blessed* God?'

Behind that word there lies a history. In the literature of ancient Greece it is applicable to the gods alone. This was their special glory that they were blessed. But what did their blessedness mean? It meant that they were far removed from the sorrows of men. They lay beside their nectar, untouched by human pain or poverty.

The gods that haunt the lucid interspace
Of world and world, where never creeps a cloud
Or moves a wind, and never smallest star
Of snow doth fall, nor lowest roll of thunder
Moan, nor sound of human sorrow mounts
To mar their everlasting calm.

The apostle has to tell of a blessed God also. He uses the word, thinks Mr. Greenhough, with a sense of the history behind it. He has a gospel to preach. It is the gospel of the glory of the blessed God. But what a difference in the blessed-

ness! His God is blessed, not because He lives in selfish isolation. The hand of the Man of Sorrows smote that chord of self, which, trembling, passed in music out of sight. It is the gospel of the blessed God, who was tempted in all points like as we are; who endures the Cross, despising the shame.

When a new thing has come into the world we require a new name to call it by. The people of Antioch recognised a new thing in the following of Jesus Christ, and called it Christianity. The modern Jews have found a new thing. They call it by the almost impossible name of Zionism.

Mr. Samuel Schorr describes Zionism in the *Record* for June 25. It is the movement in favour of a return to Palestine. It began in 1882. That year the persecution in Russia led to the formation of the Chovevei or Lovers of Zion Associations. Ten years later it took root in England. To-day it has won to itself nearly all the Jews of wealth and intellect in our own and in every land. The Rev. Hermann Golancz, M.A., preached last month in St. John's Wood Synagogue, and said he believed that a return of the Jews to Palestine was inevitable—similar to the return from Babylon.

Now the children of Abraham are circumspect. Before they entered the Promised Land they sent their spies to search it out. They had first to find if it was worth the entering. The modern Jews had that to find first also. So they too sent their spies to search out the land. A few weeks ago eighteen spies were despatched to Palestine. They included Rabbis, authors, journalists. Mr. Zangwill was one of the number. The spies have just returned. Unanimously they have brought back a good report of the land. It is agreed that they ought to go up and possess it.

The Jews are agreed that they must return. Two things, however, they are not agreed. They do not agree as to how they shall get th

what they shall do when they have got there. The great question in discussion at present is how they are to get there. An enterprising journalist in Vienna, whose name is Dr. Herzl, has proposed a scheme. He recommends that a Jewish state be formed in Palestine independent of the Turks by the simple plan of buying it. Next August a great conference of Jews will be held in Munich to discuss Dr. Herzl's scheme. Meantime the Rabbis of New York have met and condemned it. The discussion in Munich is expected to be lively and eventful.

The question of how to get there is the question at present. The other question, what they are to do when they get there, has scarcely been considered yet. It is advisable it should be considered before they go. But meanwhile all they seem to be clear about is that they are going to Palestine to carry out the 'Mission of Judaism'; they are not yet clear what the 'Mission of Judaism' is.

The *Biblical World* for June contains a brief synopsis of an article which appeared in the *Journal of Biblical Literature* for 1896 on Stoicheiolatry.

Stoicheiolatry will not be found in the index to either the *Biblical World* or the *Journal of Biblical Literature*. Neither E. J. G., who writes the synopsis, nor Professor Hincks, of Andover, who writes the original article, once uses the word. Stoicheiolatry is the title of an article in the present issue of THE EXPOSITORY TIMES. We presume it is the coinage of the writer there. It is not a captivating word. But it is correctly formed. It seems to stand for a fact. There is no other word to express that fact. And if the necessity that knows no law is upon us we shall be able in time to endure it.

The article in THE EXPOSITORY TIMES was written in independence both of the article by Professor Hincks and of its synopsis. It was written before them both, nevertheless it properly

comes after them. And without considering the synopsis further, we shall give the sum of what Professor Hincks has to say, that we may introduce the article by Mr. Kean, and lead to a possible solution of three of the texts that are most 'hard to be understood' in all the Epistles of 'our beloved brother Paul.'

The texts are Gal. 4⁸ and Col. 2⁸⁻²⁰. One phrase occurs in all three. In Greek it runs τὰ στοιχεῖα τοῦ κόσμου. The Authorized Version translates it in Galatians 'the elements of the world,' but gives 'rudiments' for 'elements' in the margin. In Colossians it just reverses that arrangement. The Revisers have given 'the rudiments of the world' in all the places, with 'elements' in the margin of all. If Mr. Kean is right, that phrase contains the warrant for the coinage of the ungainly word Stoicheiolatry.

The interpretation of the phrase is a most perplexing problem. Says Professor Hincks: 'Perhaps no other New Testament expression has divided commentators so evenly.' The question in dispute is whether the words which are translated 'rudiments' and 'world' should be taken here in a physical or in an ethical sense. In the Ancient Church, Chrysostom, Epiphanius, Theodoret, and Theophylact of Bulgaria, make them physical; while Clement of Alexandria, Jerome, Tertullian, Gennadius, and perhaps Eusebius, count them ethical. Among mediæval and modern scholars, Neander, Schneckenburger, Hilgenfeld, Klöpper, Weizsäcker, Lipsius, Spitta, Everling, and Ritschl accept the physical meaning; Erasmus, Calvin, Grotius, de Wette, Meyer, Weiss, Lightfoot, Sanday, Schaubach, and the English-American Revision decide to accept the ethical.

Henceforth another name must be added to the list of those who hold the physical interpretation. It is the name of Professor Hincks. For if the phrase is given its physical sense, it is a combination of words which, to Professor Hincks,

presents no difficulty. *Kosmos* is the natural world, and the *Stoicheia* are its elements or elemental forces, here used in a special sense, as we shall see.

The ethical meaning, on the other hand, suffers from some serious embarrassments. Let *Stoicheia* receive an ethical sense, and call it 'rudiments,' that is, first principles or A B C. Is *Kosmos* then to be ethical also? Meyer says Yes; Lightfoot says No. And these two split the ethical camp in twain. Lightfoot holds that when, in Gal. 4⁸, St. Paul says, 'When we were children we were held in bondage under the rudiments of the world,' he means under the rudiments of religion given by the physical world, the world of nature in which we live. Meyer agrees that he speaks of the rudiments of religion, of elementary religious truths, but he holds that they are not those of the natural world, but those of the world of men, the elementary truths which belong to mankind in general.

This difference among the advocates of the ethical meaning offers a slight objection to that meaning, but Professor Hincks takes no great account of that. What, he asks, is the sense we have got on either meaning of the word? Take Lightfoot's meaning first. *Stoicheia* is ethical, but *Kosmos* is physical. *Stoicheia* means first principles, and *Kosmos* is the physical world. What sense does that give us? If we ignored or were ignorant of the context, we might take it to mean 'the elementary truths of physical science.' Would it ever convey the meaning which Lightfoot thinks it is meant to convey—'the rudiments of religious truth taught by the earth'? Take Meyer's meaning next. Both words are ethical now, and the translation is 'the rudiments of men in general.' What does that mean? 'The elementary religious ideas possessed by men in general' is intelligible, and a very simple idea, if it would stand. But it will not stand. For *Stoicheia* never means 'elementary religious ideas,' but simply 'elements' or A B C. An intelligible sense is gained by inventing an impossible meaning for this word.

So Professor Hincks returns to the physical. *Stoicheia* is physical, and *Kosmos* is physical. Moreover *Kosmos* must mean this physical world, and not the physical universe. For in Col. 2²⁰ St. Paul speaks of the Colossians as living 'in the world,' using this very word. Therefore *Stoicheia* cannot mean here the 'heavenly bodies,' as some of the Fathers fancied. It must be taken either in its general sense of the elements of nature, the physical features of this world's life, as the succession of the seasons and the alternation of day and night; or it must be taken in the special sense of *the heathen deities*, which some writers have hinted at already—Klöpffer, Spitta, Everling, Lipsius—which is accepted by Professor Hincks, and which Mr. Kean works out with singular persuasiveness in the article which will be found on another page.

No book of the Bible seems to have so many capable commentators working on it as the Book of Acts; and no book of the Bible needed them more. There are especially Mr. Headlam (who has written the article for the forthcoming *Dictionary of the Bible*), Professor Ramsay (who, it is much to be hoped, will yet produce the epoch-making edition), Mr. T. E. Page (whose brief commentary on the Greek text was published in 1886), Mr. A. S. Walpole (who co-operated with Mr. Page in publishing an English edition in 1895), Mr. F. Rendall (who pursues the commendable practice of giving both Greek and English with separate notes to each: his book came out a month ago), and above all, Professor Friedrich Blass of Halle.

It was in 1895 that Professor Blass published his edition of the Acts of the Apostles. It was written in Latin, and published in Göttingen by Vandenhoeck and Ruprecht. Next year there appeared an appendix, under the title: 'Acta Apostolorum secundum formam quae videtur Romanam.' It was published in Leipzig by Teubner. The *Editio Philologica*, as the greater work is called, was noticed in THE EXPOSITORY

TIMES of March 1896, to which Professor Blass made brief reply in the issue for September. Now there may be found a full review of both the works by Mr. Page in the *Classical Review* for July of the present year.

Mr. Page describes the exegesis of the book as 'terse, clear, and scholarly,' and then just touches it. He points out that at Acts 20²⁸, in the vexed passage 'the Church of God, which he purchased with his own blood,' Dr. Blass rightly reads with most MSS. the 'Lord' (τοῦ Κυρίου) for 'God' (τοῦ θεοῦ)—which the revisers have not dared to do—and 'wisely dismisses the whole controversy in a brief phrase of sound sense.' In the language of Professor Blass the brief phrase of sound sense is this, 'Solita confusio inter Κύριος et θεός (etiam v. 32), alias innotua, hic magnas turbas dedit, quia διὰ τ. αἰμ. τ. ἰδ ἀθ θεοῦ referendum.' That is, 'the usual confusion between "Lord" and "God" (also occurring in ver. 32), although harmless elsewhere, has caused great trouble here, because "his own blood" has to be referred to God.' It was natural, Dr. Blass thinks, to substitute 'God' for 'Lord' in an age when it had become the custom to speak of Jesus as 'God.' And he might have added, says Mr. Page, that 'the Church of God' would be written here by mistake the more easily that that phrase occurs eleven times in St. Paul's Epistles, while 'the Church of the Lord' is found in this place only of all the New Testament.

Mr. Page refers to another passage in which this word 'Lord' has its part to play. It is the speech of St. Peter in Acts 10⁸⁴⁻⁸⁹. Mr. Page does not think that Dr. Blass has succeeded in making the sequence of thought in that very difficult speech quite clear. But he has made a suggestion regarding the most difficult phrase in it which Mr. Page calls 'brilliant,' and adds that 'it deserves the most careful consideration.' In ver. 36 there occurs a parenthesis in our English bibles. The words are put in parentheses simply because no one knows what else to do with them. They are no part of the sentence.

They have no connexion with the context. In the Revised Version the whole verse reads: 'The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know.' Dr. Blass makes the simple suggestion of omitting Κύριος, 'Lord.' Whereupon we have the clear and pertinent sense: 'The word which he sent . . . through Jesus Christ, that (word) is for all men.'

Thus Mr. Page touches the exegetical notes. But it is not in the exegetical notes that the special interest of this edition lies. As is well known, there are two versions of the Book of Acts extant. The one held sway in the Eastern Church, the other prevailed in the Western. Dr. Blass distinguishes them as *α* and *β*. The Eastern or *α* text is the text of all our modern editions and all our modern versions. The Western or *β* text is best represented in the famous Codex Bezae of Cambridge. In other words, the text of Codex Bezae differs so often and so surprisingly from the Received Text, and it is so well supported by the Syriac version and other authorities, that critics have been led to describe it as a different text altogether, and Dr. Blass has been led to propose the most extraordinary solution of the phenomenon that in textual criticism has ever been made.

His solution is that St. Luke wrote a rough copy of the Book of Acts (perhaps on the back of some other manuscript), and that he then wrote a fairer copy and despatched it to his distinguished friend Theophilus. The fairer copy is the Received Text (*α*). But the original autograph was treasured by his friends, passed into the possession of the Western Church, and is now represented by Codex Bezae.

The theory is 'gratifying to the imagination,' says Mr. Page. He also says that it 'needs very strong evidence before it can be accepted.' He examines the evidence. He comes to the con-

clusion that it is not only inadequate, but 'points the other way.'

'On the whole,' concludes Mr. Page, 'the value of the β variants seems very small. The question of their origin may occupy the attention of scholars with ample leisure, and does not seem to admit of any solution; but they add practically nothing to our real knowledge of the Acts, while they frequently spoil what they seek to improve.' The final verses of our present text are an example of what Mr. Page refers to. These final verses as they stand are a model of powerful composition, while the rhythmic beauty of their closing cadence

—μετὰ πάσης παρρησίας ἀκωλύτως in Greek, in English 'with all boldness, unforbidden'—might strike even an unpractised ear. But, says Mr. Page, 'when there is a desire to drag in theological formulæ, nothing is sacred.' The β text tacks on to it the words, 'saying that this is the Christ, the Son of God, through whom all the world is to be judged' (λέγων ὅτι οὗτός ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, δι' οὗ μέλλει πᾶς ὁ κόσμος κρίνεσθαι). 'Not inaptly,' says Dr. Blass, 'is that placed at the end of the book.' But Mr. Page does not agree with him; and he adds the sly remark that *on his own theory* St. Luke did not agree with him, for after writing the words he deliberately struck them out.

Paul and Jesus.

BY THE REV. ARTHUR HOYLE, LEEDS.

A GOOD deal of the depreciation of Paul the Apostle may be traced to the revolt against supernaturalism that has marked the latter half of this century. It is a new development of an old position, and, partially, a strategical movement to the rear. The ultimate goal of these assailants, for the most part, is everything miraculous. If Paul can be got out of the way, then the rest are easily put aside. Paul has elevated supernaturalism into a system, made every Christian in some sense a miracle, and linked the Personal intervention of a Personal God to the deepest facts of our spiritual consciousness. So long as this system is accepted, even in its broad outlines, supernaturalism is safe. But get this out of the way, and, with flying banners, the assailants will march over all the rest. There is a show of retreat. Twenty years ago, all theology was of chaos and black night; now this position is somewhat modified. We may keep our theology, provided it has no mysterious depths and awful outlines; that is to say, provided it is no theology at all. Then Jesus is held up to us, but a Jesus one can hardly recognise. His life is a poem, dear and refreshing to the heart of man. He is the great unveiler of ethics. Simplicity and gentleness

and intellectual beauty are His distinguishing characteristics. About Him is nothing polemical or dogmatic, but the sweet seduction of an entirely human sentiment, so penetrative and so persuasive, that one feels, when putting down these accounts of Jesus, as a certain woman did, 'what worries me is that it doesn't wind up with a wedding.'

Such a Jesus as that Paul never knew. Such a Jesus as that has no sort of connexion with the teaching that 'it is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.' If we think other than thus about Him, we may at once put down Paul's Epistles. They are of no further use. They are plucked up by the very roots. But *was* Jesus just a Teacher with a handful of charming precepts? Had He *no* system? Had His system no mysterious depths, no awful outlines? I cannot dwell long on this, but I have observed that, just as those who object to theology do not really object to theology at all, only to some other person's theology, so those who say that Jesus has no system, usually have no system of their own. Jesus *had* a system. Every man whose life is at all based on reason *must* have

a system. He cannot help himself. A man can no more escape a system and base himself on reason than he can escape the bones of his own skeleton and be a man. Wendt and Beyschlag have *shown* us the system of Jesus, only they have ignored the gulf, and skidded over the depths on the thin ice frozen there by their own negations. If there be no pre-existence and no resurrection and no miracles, Jesus is not the Jesus of Paul, but another. Then His teaching *can* be crammed into an intellectual comfit-box, and made to do service in drawing-rooms and give a sentimental aroma to the tents of the proud. It is from these great and awful facts that the system of Jesus takes on its great and awful aspects. It was the Jesus of the great facts that Paul knew and preached.

But, undoubtedly, when we have said that much, we must say further, that Paul developed the teaching of Jesus, that he has brought out aspects, made deductions amplifications and revelations that would not occur to most of us. Paul has been described as the second founder of Christianity. Certainly, he found Christianity an obscure movement among a despised people, He left Christianity an expansive force that will shatter any and every philosophy and commonwealth that is not true to the image of the universe and the will of God. Now, how was this done? Was Paul's development legitimate? Viewed in the fierce light of our day, does it deserve the allegiance of men who are chiefly concerned to be reasonable? In giving what I conceive to be the principles upon which these questions must be answered, in the first place I will trace some of the factors in this development, and in the second place I will meet one or two objections.

And, under the first head, I remark (1) that Paul drew probably from what I will call tradition. We are too prone to assume that, when Paul preached and wrote, he had in his hand our four Gospels in good English print, only the version was unrevised. I mean this, he must be allowed to know nothing that we do not know, and have access to no sources now closed for ever. Exactly the contrary is the fact. He knew those who knew the Lord. He was intimate with Peter, had been face to face with John and James, and the others. All the memories of Galilee lay open to his hand. What

teachings are not recorded, but then were not forgotten, he knew. It is absurd to pin down Paul with ignorant and fanatical persistence to the four Gospels. A mind so alert as his, and a love so passionate and enthusiastic, would avail themselves of every source of wisdom and knowledge concerning the Founder of the new-found faith. We have precious recognisable fragments that he has rescued from oblivion. If we knew all, probably we should discover a good many more. He got whatever he could from wherever he could. Anything that threw light on Jesus and His meaning was welcome to Paul. Even granting that there are missing links in the evolution, which I, for one, am not disposed to grant, remembering that rich world of pure tradition in which Paul moved, he would be a very daring man who affirmed that those missing links might not be found in that which has now, alas, vanished from the remembrance of the Church. Upon this, however, I will not dwell, but in this direction we may find considerations that should moderate the courage of our judgments.

(2) Paul drew from his own spiritual experience and from the exercise of his intellect. In this I am disposed to see that which accounts for a good deal of Paul's peculiar teaching. So far as we know, the other apostles never had what we call a conversion. The most influential of them seem to have passed from the school of John to the side of Jesus. Jesus was known to them first as a familiar friend. Slowly, and by almost insensible degrees, they were led on to apprehend the unspeakable splendour of His Personality. But with Paul that splendour came at one awful burst. They were allured: he was seized. Voluntarily they followed Jesus: he was carried captive. They knew Christ first as a man of like passions as themselves: he knew Christ first as a revolutionary moral force breaking in upon his own heart and will. He knew no Christ after the flesh. From the very first he knew only the Lord from heaven. Now, this was a new thing in the apostolic band. Should we not be prepared to expect new results? This was a new view point, should we not expect to discover new aspects? Can we expect that Paul will expound the things of the kingdom from the same standpoint as those who have approached them from another side? And let it be borne in

mind that the kingdom of God and man's relation thereto are so vast and varied and wonderful that there is room for almost infinite variety. Further, we do not read of such dramatic, emotional, sin-stricken moments as the conversion of Paul in the Gospels. About every turning to the Lord in the Gospels there is a serenity that is, for the most part, wanting in the Acts of the Apostles. We know to what this is to be traced. The Spirit was given at Pentecost, and now God fairly gets at men, if I may so put it. Now, it is the Spirit of God close up and into the spirit of man. Palpably a newer and more radical factor has entered. Can we expect that this new power will confine itself to the emotions and the will? Is the intellect alone to escape its influence? That is not the manner of the Divine working. When God works, He works upon the whole man. If we see these strange new manifestations in the emotions and the will, is it not probable that we shall also see new manifestations in the intellect? If the Spirit quickens men to see more in their sins, is it not probable that it will also quicken men to see more in their Saviour? Again, that by the descent of the Spirit Christianity obtained a splendid accession of moral force, is unquestionable. Every accession of moral force must root itself in the intellect, or it will wither away and die. If it cannot find a base in the reason of things, it will be spent in a day. Throughout the Acts of the Apostles there are not wanting indications that the Christian mind *was* finding this root in the intellect, and basing its new facts upon the reason of things. An obscure man here and there lets fall hints and strikes out lights, and in Paul these hints are caught up and followed, these lights take on their full splendour. Paul was but the product of a tendency inaugurated at Pentecost. In him there emerges the adequate expression of what others were feeling, unuttered, in their hearts. More than one finds the bud: to him it is given to find the flower.

Paul, then, approached Christ from the side opposite to that by which He was approached by the other apostles. He was the birth of a time when there was direct inner access to man, on the part of God, through the Holy Spirit, an access that could not stop short of the chambers of the mind. And my further point is this, that it was

from *this* position that Paul had to look back upon the facts of Christ's life. Paul first saw the facts through the new light. The other apostles first saw the new light through the facts. The other apostles had experience of Christianity under its imperfect form, and it crippled them somewhat. It is hard work having to grow. Paul was confronted at once by the complete manifestation, and from the beginning his mind had the new equipment for taking in the complete manifestation. So, as was to be expected, *he* first reads the full significance of the facts, and welds them into a complete and coherent system. If Paul does not dwell much upon the words of Christ, but speaks and writes upon His Death and Resurrection almost to the exclusion of His gracious words, the reason for this is plain to see. The first business of his life as a Christian is to discover the facts, and, when discovered, the facts are so stupendous that they dwarf all else. If it be true that the Son of God came to this world, that is a fact of far more amazing import than that we have some brilliant ethical teachings from a charming rustic. Nothing that any man could say could possibly compare in importance with a fact like that. Such an occurrence opens out vistas for the exploration of the human mind that no mere ethics could ever equal. If this Son of God, having come, has been crucified, still more amazing is the profundity that calls for investigation, and if to Incarnation and Death be added Resurrection, I say, here we have a trinity of facts to which the Sermon on the Mount, in all its splendour, is a small matter indeed. A mind that could pass by subjects of such amazing grandeur as these, and spend itself on problems of sweetness and light, reminds me, I may perhaps be pardoned for saying—reminds me of the man with the muck rake, and yet that is the kind of mind that a good many people seem to think Paul ought to have had. From the nature of the case, then, it was inevitable that Paul should have a new view, and the facts—the stupendous facts—of the life of Jesus were such that they were sure to seize both the intellect and the imagination, and demand an exposition and a harmony. In some such manner rose the system of St. Paul.

But (3) *Paul's system was dragged out of him by the contradictions of adversaries.* Let us never fail

to bear in mind in what form the system of Paul is embodied—in his Epistles. Paul's theology is a fighting theology. His mighty thoughts are stricken out in the heat of conflict. You go through his letters, and what do you find? On the very face of them, with perhaps but one exception, they are the product of the practical exigencies of the hour. They are flung off to meet the needs of the moment, and without the remotest idea of providing material for a system. Paul's great passion was by all means to save some, and not to found a theology. That we are able to find a system in them at all is only because the man had thought out the whole thing for *himself*, and knew wherein *he* had trusted. In Jesus Christ he saw the saving purposes of God manifested in the end of the ages. To him God in Christ settled every question both in the heavens and upon the earth. He was the fulness that filleth all things, and we are complete in Him. He was not salvation merely, but philosophy also. Well, all who heard His exposition, or any intelligible exposition of the facts that had transpired in Judea, felt something of their tremendous import. A good many besides apostles began to expound and to preach Christ, and a good many went all wrong. Emphasis was laid where it should not be laid; explanations were vouchsafed that sold Christ once more, and for less than thirty pieces of silver; inferences were drawn that were not legitimate; mysterious facts were *denied*, because they could not be expounded; cunning men came in and made merchandise of the faith of Jesus; and ten thousand questions were set bubbling and fermenting by the new leaven. Then Paul arose. He was the first of those who know. The care of all the Churches fell upon *him*, and it did not always fall like the gentle dew. A man of trained intellect, of deep spiritual fervour, of boundless enthusiasm, and having what probably not five men have in any one century, the absolute courage of his convictions, Paul arose, and he made what answer it has been given him to make. What he did he had to do quickly, and under inconceivable pressure and inconceivable circumstances. A letter here, and another there, often blotted by his tears; a quick journey or a sudden message; a speech or a prayer; and much lonely supplication to Him that sitteth on high, whom he had once denied,—this was the method of Paul; it was thus that he wrought out the freedom of the Church, and saved

men amid their infinite perils. It is from the fragmentary materials that remain, and are cast at our feet from a tempestuous life of this sort, that we have to fashion *our* thoughts of *his* thoughts. How men can sit at home at ease and sneer at the grand old hero is not discoverable to me. But do let us remember that Paul was not concerned about a system or a conception, legal or otherwise; he was concerned about saving men. His primal impulse in such truth as he expounds is not exposition, but defence. If men had not battled against Jesus in the Churches he founded, we should probably have heard little from him about much that now stirs our minds. But at all hazards he meant to keep for the world the Saviour that had saved him.

Men say, Come back to the simplicity of Christ. So we might, if there were no devil in the world. Why do you add metaphysics to the truth as it is in Jesus? and we answer, We did not add the metaphysics. Men undermined our position, and we had to countermine. If you chose so to regard it, and you are pleased by the fancy, you may say that the metaphysics are but the rubbish we have cast up in our countermining. We are not concerned about that. What we are concerned about is, that because of those same metaphysics, our enemy has not been able to trouble our foundations. Some such defence may be made for Paul. He could not help himself. The wild and living intellect of man flung itself upon his faith, and he stood forth with all that was in him for its defence. There are people in this world who would have ministers and all teachers depend only on the Holy Ghost and the unbiassed judgment of an empty head. Certain French philosophers, once upon a time, wrote charmingly about the state of nature; and with such persuasive force did they write, that the common people began to preach what their philosophers had written, to preach rifle in hand, with cannon, guillotine, and bonfire in the background. The empty head and the state of nature are not very desirable consummations at this time of day, but they are the inevitable outcome of, and lie behind, all the accusations that are levelled against Paul for his system. If this world be based on reason, there is a reason for everything. If Christianity is able to save one poor soul, it is able to explain all things in the heavens above and in the earth beneath. Why should we shrink

back from our glorious heritage because it is so very wonderful? There is pain and difficulty in all great visions, but for that reason shall we call the moles blessed and the worms glorious? Paul had his vision and dreamed his dream, but his vision was of the deep things of God, and his dream a window opened in heaven. It was the questioning of circumstances that caused him to declare these things, and it is of the boundless mercy of God that they have come down to us.

It is obvious that I cannot analyse the system of Paul, and show how it harmonizes with the teaching of Jesus. I have tried to show, first, that even if new matters had been introduced, we should be very rash to say that it was necessarily false; second, that the change of emphasis from the words and teachings of Christ to the great facts of His life was inheritable—in them lies the essence of the Divine revelation; and, third, that the departure from a few elementary principles of ethics and theology was forced on by the evil that is in the world.

Now let me, very briefly, reply to one or two objections.

1. It is objected against Paul that his system is legal and rabbinical. My answer is something as follows: Paul had to speak in such language as the thought of the time was able to furnish, and he had to think in the forms of thought that were current. It was inevitable, if we consider the subjects with which he had to deal, that with the progress of the ages the language and the forms of thought should get somewhat antiquated. But I do not know that any conception could have retained its youth and its freshness so long as the legal. Law is needed to-day, and is understood to-day, and is likely to be for a good few centuries. And though he is the second founder of the legal conception of righteousness, he has an utterable scorn for a merely legal morality. He saw the danger of the tools he had to use, and he has guarded against it, amply. And because he has one or two weak rabbinical arguments, it does not follow that the truths these arguments are intended to support are no truths. Happily for us, truth is not one with the arguments we advance on its behalf. Unlike Jesus, Paul has to make an effort to *reach* the truth. Effort is a sign of human weakness; and man, even when he is greatest, is always limited and imperfect. But truth is in its holy

place, however we bungle in pointing out the roads that lead there. 'He saith not, And to seeds, as of many.' If any man has the heart, he may make a mock at the famous argument, but who would care to affirm that the futility of that proof in any wise invalidates the trend of the whole argument?

2. 'But there is not the serenity and sweetness about the system of Paul, not the charm that there is about Jesus'—an objection worthy of 'an erudite and elderly butterfly.' I acknowledge that in the Epistles you are at once in another atmosphere, another and a very different, and not so sweet and gracious. But, then, it is only a question of atmosphere, and who made that atmosphere? Certainly not Paul. You may quarrel with the form of the message as much as you like, but the last question of all, and the only really important question, is this, Is the message true? As to the form, you cannot expect that a cooled lava stream should have the same sweet aspect as a meadow with daisies. Paul is a cooled lava stream. The style of Jesus is picturesque, deep, effortless intuition. His atmosphere, literally, is of the open air. Over the Gospels there is the scent of the meadows and the breeze of the high hill-sides. Paul's teaching was wrung from him in the agonies of a great strife in great cities. Can we expect that the one will be like the other? Have you observed that when Christ is in strife with those about Him, that at once, even for Him, there seems to depart that indefinable something which certain critics call 'charm.' In the Gospel of John there are certain chapters in which Jesus contends with the multitude. Here, says a certain sad eye-critic, he is querulous, and there must be something wrong with the MSS. Charm! I am very sorry for the man who finds no charm in Paul's Epistles. I am very sorry for him, but I cannot help him. When a man's bucket can only dance up and down on the surface of the well, there is something wrong with the man or with his bucket.

3. 'But Paul says sometimes he is not inspired. Can his authority be equal with that of Jesus? He is only intermittent: Jesus is perpetual. Must he not take second rank?' Well, I do not think that Paul would object to take second rank below his Lord. I rather think he meant what he said when he wrote about being the chief of sinners, and sin impedes the vision, in Paul and in everybody. He

was below Jesus. Besides, I do not think that Paul at any time either claims or disclaims what we understand by inspiration. He sometimes claims the authority of the Lord, and at other times he tells us positively that he has not that authority, but relies only on his own judgment. But it by no means follows that sometimes in his Epistles he is guessing. If for what he says he has no express command of the Lord, what he says is a logical deduction from an express command. If Paul does not stand on the direct authority of the Lord, he always and in all things takes his stand on premisses that his Lord has furnished; and as he moves forward, he lays bare for you the processes of his intellect. Paul claims nothing, advances nothing that he is not prepared to make plain to any man who will bring his head with him, and not be afraid to use it. If his system is not a coherent logical image of the truth as it is in Jesus, it is just nothing at all. From beginning to end there is nothing imported, nothing new or novel that needs backing by inspiration or by any-

thing else. He only asks that we be prepared to think; and from conclusions upon which we are both agreed, he will vindicate every jot and tittle. Jesus and Paul are not to be compared. They belong to altogether different spheres. Jesus is the fact, Paul is the interpreter thereof. Jesus said, 'I am the truth'; Paul said, 'I determined not to know anything among you but Christ and Him crucified.' Men who set the one up against the other only write down their own incompetence and folly.

With this I close. I take up a certain Epistle, and I read: 'To me it is a very small matter that I am judged of you or of any man's judgment; there is One that judgeth.'

And I turn to the Gospels, and I modify words of the Master Himself, and quote them on the behalf of Paul: 'Think not that I will accuse you to the Father; there is One that accuseth you, even Jesus on whom ye have set your hope: for if ye believed Jesus, ye would believe me; but if ye believe not His words, how shall ye believe my writings?'

The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

THIRD ARTICLE.

PENTASTICH—*Continued.*

THE first and last lines are in synonymous parallelism. They enclose a triplet of synonymous lines giving the reason on which the advice of the first and last lines is based.¹

One of the choicest specimens of the pentastich is in Luke vi. 20, 23. Two antithetical strophes of five pentameter lines are clearly shown, which do not appear in the version of Matthew (v. 1-12)—

1. 'Blessed are ye poor: for yours is the Kingdom of God;
Blessed are ye that hunger: for ye shall be filled;
Blessed are ye that weep: for ye shall laugh;
Blessed are ye when men shall hate you:
For in the same manner did their fathers unto the prophets.
2. Woe unto you rich, for ye have received your consolation.
Woe unto you that are full, for ye shall hunger.
Woe ye that laugh, for ye shall (mourn and) weep.
Woe, when all men shall speak well of you,
For in the same manner did their fathers to the false prophets.'

Each line in the second strophe is antithetical to the corresponding line in the first strophe. Luke has inserted between the fourth and fifth lines of the first strophe other homogeneous material from

a much later period in the teaching of Jesus. It is evident that this is an insertion, for when it is removed, the connexion between the fourth and fifth lines of the two strophes is exactly the same.

¹ See *Messiah of the Gospels*, p. 202.

Matthew gives these with several changes, which we need not pause to consider; but omits the entire antithetical strophe. Furthermore, Matthew inserts five additional beatitudes, and changes the order of the second and third of Luke. He also changes the direct address of the discourse into the more objective third person plural. He even goes so far as to interpret them so as to give them a more general application. In Luke they have a specific application to those who have followed the special call to poverty, suffering, and enduring of persecution as prophets of the New Dispensation.

But Matthew qualifies 'poor' by 'in spirit,' and so seeks to avoid the misinterpretation that mere poverty was a blessing, and to show that poverty must be rooted in the disposition, and be a voluntary act. So by adding to 'hunger' the qualifying 'after righteousness,' he wishes to avoid the misinterpretation that hunger in itself is a blessing, and to show that righteousness must be the real goal of the endurance of physical hunger. It is evident that Luke gives the original Logion, and that here, as elsewhere, Matthew enlarges, interpolates, and explains by the use of other Logia.¹

5. HEXASTICH.

There are ten hexastichs, pieces of six lines each, in the Book of Proverbs (xxiii. 1-3, 19-21, 26-28; xxiv. 11-12; xxvi. 24-26; xxx. 15-16, 18-19, 21-23; xxx. 29-31, 32-33). We shall give one specimen:—

'Deliver them that are carried away unto death,
And those that are ready to be slain see that thou hold back;
If thou sayest, Behold, we know not this,
Doth not He that weigheth the hearts consider it?
And He that keepeth thy soul, doth He not know it:
And shall not He render to every one according to his work?'—xxiv. 11, 12.

In Ben Sira (xxv. 13, 15) we find the following:—

'Any plague but the plague of the heart; Any wickedness but the wickedness of a woman; Any affliction but the affliction from them that hate me;	 	Any revenge but the revenge of enemies; There is no poison greater than the poison of a serpent; There is no wrath greater than the wrath of an enemy.'
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There is also (ii. 7-17) a poem of Wisdom consisting of four strophes of six lines each, arranged as two antithetical pairs, as follows:—

1. 'Ye that fear the Lord, wait for His mercy,
And go not aside, lest ye fall.
Ye that fear the Lord, believe Him,
And your reward shall not fail.
Ye that fear the Lord hope for good,
And for everlasting joy and mercy.
2. Look at the generations of old and see,
Did ever any trust in the Lord and was confounded?
Or did any abide in His fear and was forsaken?
Or did any call upon Him and He took no notice of him?
For the Lord is full of compassion and mercy,
And forgiveth sins and saveth in time of affliction.
3. Woe be to fearful hearts and hands that hang down,
And the sinner that goeth two ways.
Woe unto him that is faint-hearted, for he believeth not,
Therefore shall he not be defended.
Woe unto you that have lost patience,
And what will ye do when the Lord shall visit you?
4. They that fear the Lord will not hate His words,
And they that love Him will keep His ways.
They that fear the Lord will seek His good pleasure,
And they that love Him will be filled with the law.
They that fear the Lord will prepare their hearts,
And humble themselves in His sight.'

¹ See *Messiah of the Gospels*, p. 172.

The Sayings of the Fathers gives the following choice specimens:—

- ‘There are four characters in those who sit under the wise:
A sponge, a funnel, a strainer, and a sieve.
A sponge, which sucks up all;
A funnel, which lets in here and lets out there;
A strainer, which lets out the wine and keeps back the dregs;
A bolt-sieve, which lets out the dust and keeps back the fine flour.’—v. 21.

We add this specimen because it is similar to one of Jesus’ soon to follow:—

- ‘Whosoever wisdom is in excess of his works—to what is he like?
To a tree whose branches are abundant and its roots scanty;
And the wind comes and uproots it and overturns it.
And whosoever works are in excess of his wisdom—to what is he like?
To a tree whose branches are scanty and its roots abundant;
Though all the winds come upon it they stir it not from its place.’—iii. 27.

This has two antithetical pentameter triplets.

Jesus gives us a gem of this type in Matt. vii.

24–27, where there are two antithetical hexastichs

in the tetrameter movement in which each line of the second strophe is in parallelism with its fellow in the first strophe:—

1. ‘Every one which heareth¹ these words of mine and doeth them,
Shall be likened unto a wise man,
Which built his house upon the rock:
And the rain descended, and the floods came,
And the winds blew, and beat upon that house;
And it fell not: for it was founded upon the rock.
2. But every one which heareth these words of mine and doeth them not,
Shall be likened unto a foolish man,
Which built his house upon the sand:
And the rain descended, and the floods came,
And the winds blew, and smote upon that house;
And it fell: and great was the fall thereof.’

This certainly is finer than any specimen of the hexastich in the whole range of the literature of Wisdom. The Evangelist Matthew has preserved this piece in its original form, but Luke (vi. 47–49) has condensed it and made it into a prose parable.

We shall now consider a longer piece, where the Evangelist has condensed the concluding strophe, and at times, also, by minor changes, mars the beauty of the other strophes. But the piece is so symmetrical that it is quite easy to see its original structure. This splendid piece of the Wisdom of Jesus describes His royal judgment (Matt. xxv. 31–46). It is unsurpassed for simplicity, grandeur, pathos, antithesis, and graphic realism. It is com-

posed of five pentameter strophes of six lines each. The first strophe is introductory, describing the King taking His seat on His judgment throne surrounded by angels, the assembly of all nations before Him, and His separating them as a shepherd divides his sheep from his goats. The judgment itself is presented in four strophes, a pair for the righteous and a pair for the wicked, each pair composed of a strophe and an antistrophe—and the second pair being in such thoroughgoing antithetical parallelism to the first pair that every line in the one is in antithesis to every line of the other. The whole concludes with a couplet summing up the everlasting penalty:—

1. ‘When the Son of Man shall come in His glory, and all the angels with Him,
Then shall He sit on the throne of His glory:
And before Him will be gathered all the nations:
And He shall separate them one from another,
As the shepherd separateth the sheep from the goats:
And He shall set the sheep on His right hand, but the goats on the left.

¹ πᾶς δούτις ἀκούει (ver. 24) and πᾶς ὁ ἀκούων (ver. 26) go back to the same original, כל השמע. οὐδὲν is a connective that

was inserted by the Evangelist to adapt this sentence of Wisdom to its context.

2. Then shall the King say unto them on His right hand,
Come, ye blessed of my Father, inherit the kingdom,¹
Which was prepared for you from the foundation of the world :
For I was an hungered, and ye gave Me meat : I was thirsty, and ye gave Me drink :
I was a stranger, and ye took Me in : naked, and ye clothed Me :
I was sick, and ye visited Me : I was in prison, and ye came unto Me.
3. Then shall the righteous answer Him,² Lord,
When saw we Thee an hungered and fed Thee, or athirst and gave Thee drink ?
When³ saw we Thee a stranger, and took Thee in ? or naked, and clothed Thee ?
When³ saw we Thee sick, and visited Thee ? or⁴ in prison, and came unto Thee ?
And the King shall answer and say unto them, Verily I say unto you,
Inasmuch as ye did it unto one of these least of My brethren, ye did it unto Me.
4. Then shall the King⁵ say also unto them on the left hand,
Depart from Me, ye cursed, into Gehenna,⁶
Which is prepared for the devil and his angels :
For I was an hungered, and ye gave Me no meat : I was thirsty, and ye gave Me no drink :
I was a stranger, and ye took Me not in : naked, and ye clothed Me not ;
I was sick, and ye visited Me not : I was in prison, and ye came not unto Me.⁷
5. Then shall the wicked⁸ answer him, Lord,
When saw we Thee an hungered (and did not give Thee meat⁹), or athirst (and gave Thee not to drink),
(When saw we Thee) a stranger (and took Thee not in), or naked (and clothed Thee not),
(When saw we Thee) sick (and did not visit Thee), or in prison (and did not come unto Thee).
Then shall He answer and say unto them, Verily I say unto you,
Inasmuch as ye did it not unto one of the least of these, ye did it not to Me.⁷

The following couplet was probably added by the Evangelist—

‘ And these shall go away into eternal punishment ;
But the righteous into eternal life.’

6. THE HEPTASTICH.

The heptastich, a piece of seven lines, is not common in Hebrew Wisdom. There are two examples in Proverbs. The first of these is the picture of the sluggard (xxiv. 30-32). The other is the following :—

‘ Neither desire thou his dainties :
For as he reckoneth within himself so is he.
Eat and drink, saith he to thee ;
But his heart is not with thee.
The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.’—xxiii. 6-8.

¹ The Greek combines lines 2 and 3 into one prose sentence *τὴν ἡτοιμασμένην ὑμῖν βασιλείαν*, but the Hebrew, as Delitzsch gives it, is *הַמַּלְכוּת הַמְּכֻנָּה*, so that the third line begins with the participial clause (cf. 4, line 3 below).

² *λέγοντες* is a prosaic insertion. Hebrew poets usually omit *לֵאמֹר*, leaving it to be understood (cf. Ps. ii. 2).

³ *δέ* is an insertion of the Greek translation.

⁴ This clause is verified by the parallel in 2, line 5, it was left out in the prose translation.

⁵ The parallelism of 2, line 1, requires ‘King.’ The Greek has reduced it to the mere subject of verb *ἐπελ*.

⁶ We have seen already the tendency in the Gospels to explain the Hebrew Gehenna to Gentile readers. I think

that Gehenna was in the original, in antithesis with ‘kingdom,’ and that ‘eternal fire’ is an explanatory substitution (see THE EXPOSITORY TIMES, p. 397).

⁷ This line has been reduced as 3, line 4. There the verb ‘visited me’ was left out, here the verb ‘came unto me.’

⁸ The antithesis requires the *wicked* over against the righteous, and not simply the subject of the verb. The measure of the line also demands it.

⁹ In this strophe the clauses were all condensed in the Greek prose translation by omission of all the verbs, and the summing of them up in ‘minister unto thee.’ They should all be restored.

A fine example of this type is found in the Sayings of the Jewish Fathers, a pentameter :—

‘Consider three things, and thou wilt not come into the hands of transgressors.
Know whence thou comest and whither thou art going,
And before whom thou art to give account and reckoning.
Know whence thou comest : from a fetid drop ;
And whither thou art going : to worm and maggot ;
And before Whom thou art about to give account and reckoning,
Before the King of the king of kings. Blessed be He.’—iii. 1.

A still more beautiful specimen is given by Jesus (Matt. vi. 19-21) :—

‘Lay not up for yourselves treasures upon earth,
Where moth and rust doth consume,
And where thieves break through and steal :
But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth consume,
And where thieves do not break through and steal :
For where your treasure is, there will your heart be also.’

This heptastich is composed of two antithetical triplets of exhortation, with a concluding line giving the reason for the exhortation.

The triplets are antithetical, line for line, in a most impressive correspondence of language and thought.

(The concluding Article to follow.)

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 2.

‘In My Father's House are many mansions ; if it were not so, I would have told you ; for I go to prepare a place for you’—(R.V.).

EXPOSITION.

‘In My Father's House.’—There is a Father, and there is a Father's home, and in that home many dwellings (‘abodes’ or dwelling-places, only here and ver. 23) awaiting them in the other world. And Jesus therefore, in leaving them, is going to His home, and their home (Heb. ii. 10.) Heaven is the true home-life, with the Father's heart the spring of all the affection, and the Father's presence the pledge of its permanence. All that we yearn for of a love that will never fade or disappoint—the love that we feel we are made for, a resting-place that shall never cast us adrift, our own place, our own home, love answering love, heart responding to heart—is there. As the heart, after a lifetime, turns back to the home and parental affection that shielded childhood, so the heart of the Christian disciple yearns for the Father's House. With every home comfort and feeling there is to be also in that better life an amplitude of blessing, a sphere for every capacity, a congenial task for each ; all the tender love of home ; all the infinite wealth and variety of a world.—REITH.

‘Many mansions.’—There is room enough for all there : though you may find no shelter among men (xvi. 1, 2), you

shall find it amply with My Father. It does not appear that there is in this place any idea of the variety of the resting-places as indicating different limitations of future happiness. Such an idea would be foreign to the context, though it is suggested by other passages of Scripture, and was current in the Church from the time of Tertullian. The rendering, *mansions*, comes from the Vulgate, *mansiones*, which were resting-places, and especially the ‘stations’ on a great road where travellers found refreshment. This appears to be the true meaning of the Greek word here ; so that the contrasted notions of repose and progress are combined in this vision of the future.—WESTCOTT.

‘If it were not so, I would have told you,’ is, in another form, the same as ‘Verily, verily, I say unto you,’ in ver. 12. The disciples might absolutely rely upon it ; and in this confidence might count it for nothing that the earth seemed to have no more place for them (comp. chap. xvi. 2 ; Rev. xiii. 17), and that the cry, ‘Away with Him, away with Him’ (John xix. 15), was lifted up on all sides against them. For He who gave them this assurance was the only True Being—He of whom it is written : ‘There was no guile found in His mouth’ (Isa. liii. 9 ; cf. 1 Pet. iii. 22) ; and who assuredly would not deceive His disciples with fallacious hopes.—HENGSTENBERG.

In adding that if such hopes were baseless He would have told them, Jesus seems to guarantee those deep instincts of human nature as correct interpreters of God's mind toward man, as well as to confirm every hope which His own words may raise.—REITH.

'I would have told you,' for I came forth from God, and know these many mansions well. I would have told you, for all things that I have heard from the Father (up to this time possible for you to receive) I have made known to you.—REYNOLDS.

'I go to prepare a place for you.'—I go as your fore-runner (Heb. vi. 20), to prepare a place for you in those mansions; which shows that they exist; which, again, explains why I did not tell you it was not so. Christ distinctly represents His departure from the world and to heaven by death and resurrection as the indispensable condition of, and presupposition for, His people's following.—WHITE LAW.

The Abodes of the Father's House.

The words were spoken to the Eleven, as they still sat at the first Supper table. There were but eleven now, for Judas had left the room to arrange for the betrayal. They were those whom Jesus could trust, all of them now, and He speaks in words of simple familiarity. But as He speaks to them He seems to be speaking to us. Perfectly fitted for the immediate occasion, His words have found a fitting audience wherever two or three are gathered in His name, and especially wherever another Supper table is laid.

The words are part of a discourse of farewell. He has many things to say unto them, but they cannot bear them now. One thought has taken possession of them now. It is the thought that He is about to depart from them. The fear of it is deepened by His words about betrayal and denial. But this is the deepest feeling of all, just that they are to lose Him.

They thought He had come to stay. Like their fellow-countrymen, they understood that the Messiah abode for ever. On the Mount of Transfiguration Peter thought Moses and Elijah had come to stay with Him, and was ready to build three suitable tents for them to dwell in. But Moses and Elijah had come only to talk about the exodus of Jesus from this Abode, and very soon they departed. Now it was plain that He was about to depart also. It was hard to think that He was to go. It was hardest that He was to leave them behind, whose hopes He had raised, whose love He had won.

In my Father's House, He says, there are many Abodes. It is a large place. It includes heaven and earth, and the sea, and all that in them is. The temple is His Father's House, or one of its Abodes rather. 'Make not My Father's House an house of merchandise,' He had said. So is the earth

itself. So is heaven. It has *many* Abodes. From one of its Abodes He has come down. He has been resident for a time in another. But He came to do a certain work. The work is nearly ended now. As soon as He has finished the work which the Father gave Him to do, He will return to that same Abode in His Father's House from which He came.

Why should they think this is the only Abode? If it had been, He would have told them. If His Kingdom had been of this world, He would have told them long ago. He has been telling them the very opposite all the while. In His Father's House are many Abodes, and He is going from one to another.

But He will not leave them orphans. He goes to prepare a place for them. It is the manner of His going that prepares it. 'I, if I be lifted up from the earth, will draw all men unto Me.' He opens heaven for sin and for uncleanness by the way of the Cross. So this is not their only Abode, as it is not His. He goes to prepare a place for them. And He will be scarce gone when He will return and take them to Himself, that where He is, there they may be also.

So we are not to speak of the earth as if it were only a hideous desert. That is contrary to the doctrine of the Master, as contrary as to speak of 'this *vile* body.' When the Apostle John wrote that great prophecy which we call the Apocalypse, he made the City of God come down out of heaven. In his prophetic vision, Christianity was perfectly realised upon the earth. And we may count it one of the gifts which Jesus Christ came to give us that He made earth and heaven both Abodes in the one great House of the Father. He stepped into earth from heaven, and we saw heaven was so near; He stepped out of earth into heaven, and we found it was yet nearer. And when St. Paul would encourage the Philippians (Phil. iv. 5) to gentleness, he does it by reminding them that the Lord, who has gone and prepared a place for them, is now always close beside them.

ILLUSTRATIONS.

THE figure which gave form to His thoughts was, doubtless, that of the Hebrew temple, with its spacious courts, and its innumerable chambers, in which a vast multitude found a home, and some task to do for God, and some worship in which they might take part—in which porters and singers, beggars and children, found a home, as well as

the Rabbis and priests. Viewed under this figure, Heaven is a mighty Temple, the abiding-place of the Almighty, in which He is worshipped day and night; and in this Temple are not only broad 'courts,' in which all may serve and praise Him, but many 'mansions,' each appropriately furnished, in which they may reside, and in these mansions a special 'place' for each one of them, which Christ is preparing for their reception, exquisitely adapting it, that is, to their special tastes and needs, to the task they will have to do, and to the happy and harmonious development of their individual character and bent.—S. COX.

THE old Rabbis had a tradition which, like a great many of their apparently foolish sayings, covers in picturesque guise a very deep truth. They said that, however many the throngs of worshippers who came up to Jerusalem at the passover, the streets of the city and the courts of the sanctuary were never crowded. And so it is with that great City. There is room for all.—A. MACLAREN.

BUILD thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last
Shut thee from Heaven by a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.
O. W. HOLMES.

ONCE when travelling in Syria, the guide upon whom we wholly depended disappeared. By and by he came back to us as we rode along, and told us where he had been; that in the village which we were approaching, and where we were to spend the night, his family lived. That he had ridden on to see that they were ready to receive him, and to prepare quarters in their house for us, the travellers under his charge, and now came back to conduct us thither, and by and by he brought us where he belonged, and where through him provision had been made and a welcome was waiting for us.—P. BROOKS.

It is greatest loss to lose the love of a friend, if indeed that can really be. It is not loss to lose a friend by death. As it has been said, a circle of friends is not complete till one sits out of sight. That friend goes to prepare a place for you. He brings Heaven to you. On entering, he changes Heaven for you. Before, perhaps, you knew nothing of it. Now you know that he is there, and that by his side and in his heart you have a place. You live with him above Space and Time.—F. W. LEWIS.

I HAVE yearnings deep and strong
That my life of human love
May be suffered to prolong
Its path in worlds above;

And although no chimes may ring
Their answer 'cross the snow,
Silence doth tidings bring
That my Father says not 'No!'

Oh, silence of my God,
Thou dost Thyself reveal;
My hopes beneath the sod
In Thee once more I feel.
In Thee I still aspire,
In Thee I pant and pray,
For Thou hast known my deep desire
And yet hast not said 'Nay!'

G. MATHESON.

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Hommel's 'Ancient Hebrew Tradition.'¹

By D. S. MARGOLIOUTH, M.A., LAUDIAN PROFESSOR OF ARABIC, OXFORD.

ALTHOUGH the Editor has already given a lucid summary of the contents of this book (see THE EXPOSITORY TIMES for July, pp. 433-36), I have been asked to discuss it afresh; and before doing so I ought to premise that Professor Hommel's services in the fields of Assyriology and S. Arabian epigraphy entitle his opinions on all matters which involve those subjects to respect; that, even though this book may be considered to have failed in its ostensible purpose, it is full of valuable matter attractively stated; and that, although THE EXPOSITORY TIMES admits even abstruse disquisitions, I will endeavour to keep within the depth of most of the readers and my own.

1. This work represents itself as a blow struck in favour of a conservative view of the character of the Old Testament as opposed to the 'Higher Criticism.' Its author hopes to restore to many the paradise of their faith, of which the scientific demonstrations of Wellhausen have deprived them. Nevertheless, the specimens of his method quoted by the Editor in the July number, seem far more akin to Radical than to Conservative theories. He does not hesitate to dissect, to rearrange, to eject, to supply what he fancies missing; and these are the processes from which, carried out on a large scale, the Higher Criticism derives its name. The 'paradise of faith,' which will be restored by the application of these methods, will surely be somewhat different from that which has been lost. It should seem, however, that the division of parties in Old Testament criticism should be marked at least as much by the nature of the methods employed as by the conclusions to which their application leads. The decidedly harsh language which this author employs about the 'critics' must therefore strike the reader as remarkable.

2. The sources whence Dr. Hommel draws his arguments are mostly unfamiliar ones; few readers can test his S. Arabian epigraphy, and fewer still his Assyriology. It is well known that in both

those studies much depends on acute reasoning and inference; and reasoning, to be of value, must be not only acute, but sound. Many readers therefore will have to be guided in their estimate of Dr. Hommel's reasoning in subjects with which they are unacquainted by the specimens of it which he gives on better known topics. These specimens will probably make them think it acute rather than sound.

He observes that the Moabite dialect, like the Minæan, uses the letter H to denote in certain cases the lengthening of a vowel, a usage which occurs less frequently in Hebrew, and never in Phœnician. 'The only possible inference which can be drawn from this is that both the Moabites and Hebrews, during the period prior to the adoption of the Canaanite language, that is, while they still spoke a pure Arabic dialect, must have originally employed the Minæan script in place of the so-called Phœnician or Canaanitish; for in no other way can this remarkable fact be satisfactorily explained.' One swallow does not make a summer; and a *single* parallel between the orthography of the Minæans and the Hebrews is not sufficient to support so vast a deduction. However, there is more to follow. This orthographic employment of the letter H, he finds, will account for the variety between the forms Abrahm and Abram,—I may notice that on p. 277 he states that this spelling, when applied to the internal elements of words, has no parallel outside the Minæan inscriptions, whereas on p. 276 he finds it in a Moabite inscription,—and now observe the inference. 'This fact is of the utmost importance to the study of the origin of the earlier Hebrew literature, since it permits us to assume confidently that a certain, and not inconsiderable, portion of the tradition on which Genesis is based had already been reduced to writing in the time of Moses.' Doubtless we may assume confidently anything that we like; but the confidence here would seem very insufficiently grounded. Let it be granted that the forms Abrahm and Abram could only be distinguished in writing, not in speech (an admission which ought not, of course, to be made); it follows that some one, at some time before

¹ *The Ancient Hebrew Tradition as illustrated by the Monuments.* By Dr. Fritz Hommel; translated by M'Lure and Crosslé. London: S.P.C.K.

Genesis reached its present form, had documents before him in which the forms alternated; but how does this bring us any nearer Moses? But, besides, it has to be proved that Abram and Abraham are the same person. There are names in Arabic compounded with the element *Ruhm* (an *Abu Ruhm* occurs in the *Aghani* xii. 66, with which *Abrahm* might be compared), and since Professor Hommel regards the biblical account of the relation between the names as fictitious, there can be no critical objection on his principles to going a step further, and denying all connexion between the names. Moreover, in most languages proper names are less regular and more subject to arbitrary alterations than other words.

One other example may be given of the signification which our author attaches to the word 'proof.' 'From a single instance,' he says, 'viz. the passage in Deut. xxviii. 68, I am able to prove that Deuteronomy must have been known to the prophets at least as early as the time of Jotham and Menahem, about 740 B.C. . . . In this verse there is a threat that "the Lord shall bring thee into Egypt again with ships." This passage is twice quoted by Hosea, viz. "Ephraim shall return to Egypt" (viii. 13), immediately followed by (ix. 3), "and they shall eat unclean food in Assyria," a threat more in harmony with the apprehensions of the time. The only possible deduction from this is that Deuteronomy must have been in existence at least long before Hosea.' This is very confident language; but no one who is not convinced already will attach any weight to the argument. The phrase 'quotation,' to begin with, is an exaggeration, since the form of the sentence is different, and the most characteristic part of the passage in Deuteronomy omitted; 'allusion' is the more appropriate word. But it has been rightly said that because a man has water, it does not follow that he has robbed some one else's cistern; and this threat of a return to Egyptian bondage may well have occurred to a number of prophets and preachers independently.

Even in minor matters Dr. Hommel does not appear to possess the strength of mind to resist an attractive combination, even when he knows that it will not 'do.' He argues that the Israelites spoke Arabic in the wilderness, because when they saw the manna they said *man hu*, and *man* in Arabic means—not 'what,' but 'who,' as Dr. Hommel has to acknowledge; as therefore they

cannot have asked of the manna 'who is this,' it is safer to infer that they did not speak Arabic. It might not be difficult to find an Aramaic dialect in which *man* does signify 'what.' Before, however, we rush to the conclusion that the Israelites in the desert spoke that dialect, two reflections should be made: (1) that this etymology belongs to a class of frequent occurrence in the Bible in which attention is called to an assonance rather than to the true source of the word; (2) that the statements of etymologists about the form and meaning of words must be received with caution, for they have an interest in misrepresenting them. The book under review will supply an instance. 'There are many ritual *termini technici* such as *tamid* ("perpetual burnt-offering," or rather "everlasting sacrifice"), which can only be explained through the Arabic (Arab. *ta'mid*, "fixed appointment"; *amad*, "end," "eternity").' Without passing an opinion on this etymology, we may nevertheless observe that the meaning of the Arabic words is misrepresented. *Amad* occurs both in the Koran and the Tradition, and its meaning should be given as 'term' or 'period,' i.e. a space of time within limits. *Ta'mid*, the existence of which is scarcely recognised in the classical dictionaries, should mean 'setting a limit,' the very *opposite* of 'perpetual' or 'everlasting.' As the meaning of words shifts, it does not follow that the etymology is wrong; but it is clear that Dr. Hommel has concealed from his readers the difficulties that attend his conjecture.

One more specimen of the reasoning may be taken from the highly ingenious chapter in which the import of the name Eber is discussed. Glaser (*Die Abessinier*, etc., p. 74, *seq.*) had compared two inscriptions in the Minæan dialect, in which there are many unintelligible words, but in one of which 'Egypt, Gaza, and A'shur,' while in the other 'Egypt, A'shur, and Ibr Naharan,' are mentioned side by side. 'From this we may conclude,' says Hommel, 'that to the Minæans Gaza and Ibr Naharan were interchangeable terms, or, at any rate—assuming that Ibr Naharan included a much larger territory than that of Gaza—that they undoubtedly regarded Gaza as forming part of it.' A man who knows nothing of Sabæan or Minæan may yet perceive that if he were to reason in this way in ordinary life, he would go wildly wrong. He sees one placard mentioning England, Ireland, and Scotland; another mentioning England, Scot-

land, and Wales; should he infer that Ireland and Wales are interchangeable terms? The inference does not become the more sound because the antiquities of the Minæans are wrapped in a veil of obscurity out of which the most fragmentary outlines emerge.

While, then, Dr. Hommel's arguments are invariably learned and subtle, no one who cannot test his statements will be justified in regarding his inferences as secure. By calling that certain which is possible, and that proved which is plausible, rapid progress may apparently be made; but it is illusory.

3. A further consideration is how far Dr. Hommel has carried out his undertaking to refute Wellhausen. Wellhausen's famous work consists of a reconstruction of the religious history of Israel; and although it would be surprising if the monuments of S. Arabia or Assyria had anything to say on this subject, still they might conceivably tell us facts about Moses, Aaron, Joshua, Samuel, and others, which would seriously endanger Wellhausen's position. These personages, however, would appear to be quite unknown to Hommel's inscriptions. Wellhausen did not deny the Egyptian episode; indeed, in dealing with it he for once dropped the weapons of criticism to assume those of Euhemerus. Later writers, however, have denied it *on the evidence of cuneiform inscriptions*. Even these daring sceptics are not answered: the

Tell el-Amarna tablets, according to Hommel, contain no allusion to Israel or to any Israelitish tribe. Perhaps Wellhausen's hypothesis would not be seriously affected, even if it could be shown that the fourteenth chapter of Genesis is historically accurate; Hommel, it is clear, has at best demonstrated that it contains seriously disfigured elements of truth; and though it might be charming to find Abraham restored to the theatre of history, this it at present lies beyond Hommel's power to accomplish. And while his theory about the tribe of Asher is brilliantly ingenious, it would, if made out, be hard to reconcile with the biblical narrative.

To those of us who have been convinced by the reasoning of Kuenen and Wellhausen, since Professor Hommel does not deal so much with facts as with inferences, it will probably seem best to endeavour to reconcile some of his results with the system they have adopted rather than to regard that system as overthrown. But even where those results seem most attractive, they will ordinarily find a gulf between his premises and his conclusion which it is dangerous to leap, and at present impossible to span. And though a man of such unusual attainments may with justice retreat upon 'Babylonian and Phœnician and Arabic, including the Sabæan and Minæan dialects,' many readers will be less alarmed by the names of those studies than doubtful whether they do not incapacitate the mind for sober historical inquiry.

The Two Fig Trees.

AN ADDRESS TO CHILDREN.

BY THE REV. HUGH MACMILLAN, D.D., LL.D.

I AM going to tell you about two fig trees; one which Jesus cursed, and the other which He blessed. You all know about the fig tree which He cursed. Our Lord's miracles were works of goodness and mercy. They were done to save and bless people. But there was one of them, at least, that was a work of destruction. One day Jesus went out of Jerusalem at sunset to spend the quiet evening hours at Bethany, a little village hid in a dimple of the Mount of Olives. Next morning as He was going back to the sacred city to resume His work of teaching the people,—for He had but a short

time now to do that work, and must therefore do it with all His might,—He felt very hungry. Either He had started too early from the hospitable home of Martha and Mary to break His fast, or He was so occupied with the thought of the work that He was going to do, that He forgot all about His bodily wants, as, you remember, He forgot His thirst when He was speaking to the woman of Samaria at the Well of Jacob. In any case, He was very faint and hungry, and He looked about for something to eat, which it is not difficult to find in that fruitful and open-handed country. He

saw a fig tree by the wayside clothed with green glossy leaves, and He expected to find fruit on it; for in the fig tree the fruit comes out before the leaves, and ripens slowly under the cool shelter of the shining foliage. But He was greatly disappointed, and in the revulsion of feeling said, 'Let no fruit grow on thee for ever,' and presently the fig tree withered away. In the face of all Jesus' acts of love and kindness that knew no limit, it seems very strange that He should have used His power in this instance only to destroy. It shows us surely that Jesus is not all meekness and gentleness. There is such a thing as the wrath of the Lamb. Jesus is full of pity for sinners; but against wilful, impenitent sin, He is terrible in His judgment, and we are commanded to 'kiss the Son, lest He be angry, and we perish from the way.'

You must not suppose that Jesus vented His disappointment and wrath against a senseless tree, as a dog worries the stone that has been thrown at it. No; it was against what the barren fig tree represented that He was angry. That barren fig tree was a picture of the Jewish nation. God, the Husbandman of souls, had done everything for that tree. He chose it out from all other trees. He planted it on a very fruitful hill, in carefully prepared and enclosed soil. He digged about it, and dressed it; He gave it every advantage; and yet when He came in the fulness of time seeking fruit from it, it put Him off with the rustling leaves of profession only. God chose it and cultivated it that it might bear fruit to bless the world, and it kept all its goodness to itself; it bore nothing but the selfish ostentatious leaves of pride and conceit. The Jewish nation had failed to fulfil the purpose of God in its election. God elected it that through it, and the special advantages which it got, all the families of the earth might be blessed. But it became Pharisaical and self-righteous and self-satisfied, and looked upon itself as the favourite nation of Heaven, and looked down upon all other people, and would have nothing to do with them. And therefore God cast them out of His vineyard, and pronounced the sentence of doom upon their barrenness.

But if the withered fig tree is a picture of the self-righteous Pharisee who lives for himself only, whom Christ destroys by His curse, let me show you another tree which Christ blessed. This tree is called a sycamore in the Bible, but it is in reality

a kind of fig tree. It is very common in the warmest parts of the Holy Land, and it puts out branches from its trunk so close to the ground that it is easy to climb up into it, and a very small man, or even a child, would have no difficulty in mounting and securing a safe seat among its boughs. I saw a good many sycamore trees growing near the ruins of Jericho. This tree bears a kind of fig, but not a fig of the best sort. The common people eat it, but it has an insipid taste, and I don't think you would be tempted to pluck many of those figs after having eaten one. It has a curious peculiarity about it. You require—while it is still on the tree—to scrape or cut off the top of it to make it eatable; for if you neglect to do this before it is ripe, it becomes nauseous and corrupt. Amos, the prophet, you remember, was a gatherer or a cutter of sycamore figs; and as he worked away, cutting his figs, trying to make the fruit better, he had earnest thoughts about his own people and how to improve them also.

Well, this inferior kind of fig tree bore, on one occasion, a very extraordinary fruit on its branches. Strange to say it was a man, Zaccheus by name. He was a tax-gatherer whom everyone hated and despised, because he was a renegade Jew who took the side of the conquering Romans against his own nation, and grew rich by oppressing his people with heavy taxes. He had heard of Jesus, and he was anxious to see Him. But being a little man, and a great crowd being in the place, he climbed up into this fig tree to get a better view of what was going on. He was like a wandering bird hitherto seeking a nest but finding none, and alighting on this bough if haply he might be successful this time. The sycamore figs were around him, growing in their strange way—directly out of the trunk of the tree, and he was like one of them. He was a mean kind of fruit which everybody but the lowest disliked; and like the sycamore fig, he needed to be subjected to a certain process of cutting and training to make him palatable and useful. The procession draws near, and the keen eye of Jesus sees the strange fruit up in the sycamore tree by the wayside, waiting for our Lord to make it fit for use in the world, by acting the part of Amos towards it. Nothing could have been simpler and more commonplace than the words which Jesus addressed to him. Jesus merely said that He was going home with him, to stay all night at his house. It was an ordinary greeting which

one man might make to another. But the words meant much to Zaccheus. For, just think of what he was. His own neighbours treated him as a social leper or outcast. They would have nothing to do with him; all his wealth would not bribe them to enter his house, or exchange a civil word with him if they met him in the fields. They shut him up by their scorn and hatred into an awful loneliness. To use a modern word with an evil meaning, they boycotted him in all the relations of life; and what that meant, no one who believes how dependent we are upon our friends and neighbours for our comfort and happiness can be ignorant of.

How precious, then, to such a man would be the offer which Christ made to go home with him, self-invited; for Zaccheus would not have dared to ask Jesus to partake of his hospitality. How sweet the words of unwonted kindness that greeted him, must have sounded in his ears! They must have fallen like dew upon his parched soul, longing for human sympathy and fellowship. That he, whom every one despised and hated, should be the only one out of all the vast crowd to be thus distinguished by the great Prophet, was almost incredible, and it filled his soul with a humble joy.

But there was more than this in the words of Jesus. There was wonderful consideration in them for the feelings of one in the position of Zaccheus. No words of reproach did the Saviour utter. He did not upbraid the tax-gatherer for his unpatriotic conduct, and for his manifold cruelties and extortions in his hateful office. He who lashed the sins of the Pharisees with words of withering scorn and indignation, had not a single word of condemnation to utter against this publican, whom the Pharisees looked upon as the vilest sinner of all. It was this gracious treatment that melted the heart of Zaccheus and conquered his soul with a single stroke. Trusted by Christ, he would strive in future to become worthy of that trust. Treated with kindness by Christ, he would treat others with kindness. He would make all the atonement in his power for his past sins. He would give back four times more than he took from those whom he had unjustly taxed. And if he could not altogether or at once abandon his hated employment, he would only retain it for the sake of insuring to his countrymen more just and

humane treatment at his hands than they would receive from any other tax-gatherer that might be appointed in his room. He would so use the powers and opportunities of his office, that he would make himself, if not loved, at least respected, and cause the hatred and contempt that his people cherished towards him to disappear.

That was the kind of fruit that Jesus gathered from the inferior fig tree at Jericho. Zaccheus was a sycamore fig, as it were, which the gracious dealing of Jesus had made sweet and eatable. In the neighbourhood of the Holy City of Jerusalem, He sought fruit from the highest kind of fig tree, and He found none. He met only with Pharisaic pride and pretension, which had no real food for the cravings of humanity, no blessing for the weary, sinful world. But here, down among the dark defiles of the old wicked Jericho, with all its dark associations, not far from where Sodom and Gomorrah were destroyed for their iniquity, He found the finest fruit from the most degraded fig tree, from the most degenerate of the sons of Abraham, one who was worse than useless, one who oppressed his fellow-countrymen. And how that fair fruit must have cheered the hungry soul of Christ! How it must have been meat and drink to Him, as He toiled up the long and steep defile, to find at the top of it the cross of anguish and shame!

Jesus is come seeking fruit from you to-day. Which picture represents you—the barren fig tree on the heights beside the Holy City, with every privilege and blessing to make you fruitful, and yet continuing unfruitful—the barren fig tree which Jesus cursed and withered; or the sycamore tree with its living fruit on it, down in the low depths of Jericho, the depths of sin and shame—the fruitful fig tree which Jesus blessed? Jesus is hungry for your salvation; will you give Him nothing but leaves, mere professions, or good resolutions, or hopes, or promises that when you are older, and have had your fill of the pleasures of the world, and your leaf of life has become sear and yellow, you will produce the fruit of righteousness which He wants? Or will you now climb the Gospel tree, that wisdom, which is a tree of life to them that lay hold of her, to see Jesus of Nazareth passing by, anxious to know Him and to serve Him, feeling that He is the very Saviour that you need; to put yourself in the way of His saying to you, 'To-day I must abide at thy house'? Are you

making use of the sanctuary worship and of every sermon you hear as a tree to climb into, and enable you to see more of Jesus, that you may love Him more and serve Him better? If so, then Jesus will come into your heart, to make the tree

good from the very centre of its life, in order that the fruit may be good and abundant. And He will say to you, 'I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain.'

Point and Illustration.

THOUGHTS FROM JEAN PAUL RICHTER AND ROTHE'S 'ETHIC.'

SELECTED AND TRANSLATED BY CHARLOTTE ADA RAINY, EDINBURGH.

The Future Life.

MAN travels like the earth, from the West towards the East, but it appears to him as if he went with the earth, from the East towards the West, from life towards the grave.

WE should not so much prepare ourselves for eternity, as plant eternity in ourselves.

IN the midst of our shadowed life here below, we see the mountains of the future world, standing in the morning light of the sun, which does not rise here. So the dweller at the North Pole sees in the long night, when no sun rises, a golden twilight on the highest mountains, and he thinks of his long summer, when his sun will never set.

ALL the evening stars of this life will once again appear for us—as evening stars.

HEAVEN is made up of first days.

TO believe utterly in a great character is the only foretaste of heaven.

WHERE man is, there beginneth, not even *Time*, but—*Eternity*.

Work.

THE virtuous heart, like the body, becomes healthy and strong, rather through work than nourishment.

Children.

YOU, little ones, are near God; the smallest world is the nearest to the sun.

The Ideal.

IN every noble heart there existeth an eternal thirst for a yet nobler one; it would have its ideal before it in a present and bodily form, in order more easily to attain unto it; for a noble soul can only ripen beside one of its own nature, even as diamonds alone can polish diamonds.

YEA, verily, O God; Thou canst and wilt give us at last a reality, which will more than realise our present ideals—as Thou hast verily shown us already in Thy love which hast blessed us with moments, wherein the Ideal became Reality. Yet, for the *Then* of that *Afterwards* hath this short 'Now' no voice. But, even should our present life become all poetry, and every day a dream, that would only intensify our longings. The higher reality would only give birth to a higher poetry, to higher memories and higher hopes.

THE heart of man is eternal, and He will care for it, who gave time out of His eternity, and laid them together in the human heart. Should the fleetingness, the transitoriness of life overwhelm thee, look up to the old fortress—to God.

Life with God.

A FEW people live near to the earth, a few far from it, but very few near to the sun.

IN the depths, where no God is, and no heart to love Him, all sorrow lasteth long; on the heights of devotion we still meet with sorrows, only they are but short. Just as the nights are longer in the valleys, but on the mountains they last not long, and a gleam of red showeth alway where day has been or is to be.

FROM ROTHE'S 'ETHIK.'

RELIGION, that is, Christian religion, takes in the whole of a man; he alone is truly devout who is so with his whole being, or at least would be so; that is to say, not only with his feelings and doings, but also with all his mind (understanding) and powers (will).—Vol. i. 43.

IT is in the love of God alone that love can altogether fulfil itself.—Vol. ii. 474.

ONLY in so far as it dwelleth in love can a human soul perfectly fulfil itself; only under the condition of universal love are moral ends practicable for the human race.—Vol. i. 474.

THE lover, just because of his love, possesseth spiritually the loved one as his very own.—Vol. i. 158.

LOVE—a working together with our neighbour to the fulfilment of moral aims.—Vol. i. 519.

THE truly artistic life is essentially and absolutely a religious one.

LOVE perfected is virtue perfected.—Vol. iii. 122.

VERILY, we do not need to ask for happiness. When the mind has awakened to that which is pure joy, that joy will come to meet us of itself in all our works and ways, and we shall ask ourselves how we ever could have thought of *willing* pleasure for ourselves.

No one should be a poet, and *that alone*.—Vol. iv. 99.

A CHRISTIAN is able to rejoice in his God because of his absolute confidence in Him, and not only so, he has the certainty of being able to reveal himself *utterly* unto Him. If we cannot so reveal ourselves to men, it is an unspeakable consolation to know that yet, at the last, we shall fall into the arms of God.—Vol. iv. 163.

Recent Foreign Theology.

Nestle's 'Introduction to the Greek New Testament.'¹

THIS is a decided acquisition to New Testament literature. Although intended primarily for German readers 'who would fain have more knowledge than has hitherto been easily accessible about the Greek New Testament and its history,' the book ought to find a welcome in this country as well, where we have nothing covering exactly the same field. Dr. Nestle's predilections for Codex D, and his independent attitude towards not a few of the principles and the conclusions of the prevailing school of textual criticism, are by this time well known. Even the staunchest followers of Westcott and Hort will not be disposed to ignore the acuteness and the erudition of the Ulm professor, and will feel it to be an advantage that a position they themselves refuse to occupy should be so brilliantly defended. A very large portion of the book, however, is non-controversial, and will be found to be of extreme value by all who are interested in the original text of the New Testament.

The work is divided into three chapters. Of these, the first is devoted to the history of the printed text since 1514. It is pointed out, as a remarkable and by no means creditable circumstance, that the 15th century closed without seeing any printed edition of the Greek New Testament, whereas the Jews had printed the Hebrew Psalter as early as 1477, and the whole Hebrew Old Testament in 1488. Dr. Nestle gives an extremely interesting account of the great work of Cardinal Ximenes, the printing of whose Greek New Testament was actually finished on the 10th January 1514, and the rest of the Complutensian Polyglot on 10th July 1517, although copies do not seem to have been offered for sale to the public till 1522. The story is well told of the rival undertaking of the Basel bookseller Froben, that gave birth to the New Testament of Erasmus, which that great scholar himself admitted to be *præcipitatum*

verius quam editum. An exhaustive account in due succession is given of the editions of R. Stephen, Beza, the Antwerp, Paris, and London Polyglots, etc. Of the last named we are reminded that the first edition was published under the patronage of Cromwell; while the second, issued after the Restoration, contained a new preface, in which the erstwhile Protector is denominated *maximus ille draco*. At present a republican copy of this work costs rather more than a loyal one. We may note here, in passing, that a somewhat novel but very useful feature of Dr. Nestle's account of these early editions of the Greek New Testament, is his statement of the approximate price at which a copy may be picked up to-day. As to variant readings, while these were, in the time of Mill (1645-1707), reckoned at 30,000, they may safely be set down now at four or five times that number. In fact, there are almost more variants than words! The chapter closes with an account of the work of Westcott-Hort, and of O. v. Gebhardt's edition of Tischendorf. The surprisingly small divergence between these two texts does not, in Dr. Nestle's opinion, justify the conclusion that the goal has been reached by textual criticism of the New Testament.

The second chapter leaves nothing to be desired in its account of the material of textual criticism. The MSS., of which 3829 have been catalogued, are classified, and a detailed account is given of the uncials and the most important of the minuscules. Justice is done to lectionaries and early citations, and very useful information is given about the versions, that field in which Dr. Nestle is so thoroughly at home.

The third chapter deals with the theory and practice of New Testament textual criticism. Such crucial passages as the conclusion of Mark's Gospel are discussed, and it is shown how helpless mere internal evidence is to decide such questions as the correct text of Rev. xxii. 21. The difference in Rev. xxii. 14 between 'they that wash their robes' (Eng. R.V.) and 'they that do His commandments' (A.V.) is shown to depend upon a very slight difference in the original, the first rendering being that of ΟΙ ΗΑΥΝΟΝ ΤΕΣΤΑΣΣΤΟΛΑΣ ΑΥΤΩΝ and the

¹ *Einführung in das Gr. N. Test.* Von Eb. Nestle. Mit 8 Handschriften-Tafeln. Göttingen: Vandenhoeck & Ruprecht. 1897.

second of OIHOIOYNTEΣTAΣETOAΔAYTOY. Dr. Nestle holds that the first of these was the original reading. Quite a number of similar questions are disposed of in a very clear and interesting fashion. For these we must refer the reader to Dr. Nestle's own work.

If it were not for D and the Old Latin, Bengel remarked long ago, the task of New Testament criticism would be a far lighter one, and Dr. Nestle thinks that it has been far too much the fashion hitherto to lighten this task by neglecting D. He himself accepts of Blass' theory that in Acts the original draft of the work has been preserved by D. The agreement of B and Δ, upon which so much weight is placed by Westcott-Hort, proves nothing. In Sirach the common archetype of BΔ was demonstrably considerably more recent than the rise of the Latin version. It may be, he thinks, that, as these two MSS. have, under the influence of Tischendorf and Westcott-Hort, displaced the *Textus Receptus* of the 16th and 17th centuries, and have themselves attained the rank of the Received Text at the end of the 19th century—it may be that Codex D, despised of the builders, shall become the foundation stone of a new building.

No doubt it is disappointing, to some positively irritating, to have the solidity of the building which it took Westcott and Hort so long to erect called in question; but these great scholars themselves have never claimed that their work is superior to inspection. Whether it is finally condemned or comes out of the ordeal unscathed, the present work of Dr. Nestle will have served an equally useful purpose, and as such it merits the careful attention of all New Testament students.

We may call attention, finally, to the full Literature of the subject appended to the book, and the eight facsimile plates of MSS., which greatly enhance its value.

J. A. SELBIE.

Maryculter.

A Theological Event.

PROFESSOR MÉNÉGOZ's article in the *Revue Chrétienne* has already been mentioned by Mr. Selbie. A fuller account of the article, which introduces what has justly been called an epoch-making book,

will be of interest to the readers of THE EXPOSITORY TIMES. Professor Ménégos has sent me his article, and with his permission I have selected the following for translation.

MARY A. WOODS.

Watford, Herts.

There are books that are events. The book just published by M. Sabatier is of this number.¹ It is a work of extraordinary interest. I hasten to bring it to the notice of all who are perplexed by the mystery of life, or disturbed about the future of the Church.

The work is entitled *Outlines of a Philosophy of Religion*. It consists of three parts. The first treats of Religion, the second of Christianity, the third of Dogma.

In the first part, M. Sabatier inquires minutely into the nature of religion, and, setting aside erroneous conceptions, finds its essence to consist in intimate communion with God, and its purest expression in prayer.

In the second part, after a glance at the history of the people of Israel, Christianity is studied under its three historical forms—Primitive Christianity, Catholicism, and Protestantism. The comparison of the principles of Catholicism and Protestantism is conducted with remarkable clearness and vigour.

Finally, in the third part, the author sets forth his views on the formation of dogma, its temporary and permanent elements, its relations with the Church on the one hand and with philosophy on the other, and gives his theory of religious knowledge.

I will not detain the reader with a more detailed analysis of this master-work, but will briefly set forth the fundamental principles of its theology.

Slightly modifying Cicero's saying, *Quid interius mente?* M. Sabatier has taken as the motto of his work, *Quid interius Deo?* The 'interior' God—the immanence of God, not only in man but throughout the universe—this is the foundation on which his building is constructed, and the reader who does not grasp this notion will fail to understand the book. It is in God that all the antinomies are reconciled that perplex and disturb the

¹ *Esquisse d'une philosophie de la religion, d'après la psychologie et l'histoire*. Par Auguste Sabatier, Professeur de l'Université de Paris, doyen de la Faculté de théologie protestante. Paris: Fischbacher, 1897, 416 pages in 8vo. Prix 7 fr. 50.

heart of man. And it is by an act of faith that this reconciliation is effected as regards our personal consciousness. What are these antinomies? M. Sabatier lays special stress on that between thought and will, between scientific determinism and moral liberty. The universe threatens to crush us with its fatal concatenation of cause and effect; but we refuse to be crushed, we resolve to live, and we save ourselves by an act of faith. In spite of appearances to the contrary, we believe in the supremacy of spirit over matter, because we believe in the supremacy of God; and in spite of formal logic, we refuse to admit that scientific thought and the moral sense are mutually exclusive: we believe that they find their perfect concord in God, who is the Author both of the laws of nature and of those of the spiritual life. These acts of faith are not the result of reasoning, but of a practical need—the need to live. This is the origin of the religious sentiment.

This sentiment finds fullest play in the radical opposition of good and evil, sin and holiness. Here, also, salvation is by faith alone, a movement of the heart—not a belief, or a rite, or any outward act. What saves us is an inward determination, an act of filial confidence, complete surrender to the Father in heaven. In Jesus Christ the union between God and man was realised in its perfection, and in the case of every believer it is realised, under the blessed influence of Christ, in proportion as the spirit of Christ, which is the spirit of God, animates and penetrates him. This is the origin, the vital principle, the guarantee for the future, of Christianity.

This inner life, born of the contact of the soul with God, cannot be expressed, like the exact sciences, in adequate and stereotyped formulas. We do not know God in Himself, we only apprehend Him in His relations with ourselves. And these relations we express by images, symbols. We say that God is a Father, a Rock, a consuming Fire. The language of the most transcendental theological speculation is not less symbolic than that of the simplest and crudest piety. Dogma is only a higher symbol. The symbol is the body, of which the religious life is the soul. Inward religion is the substance, the symbol is the form.

Considered in its essence, religion is eternal; but in its concrete expression it assumes different forms, conditioned by place and time. It is

evolved with philosophic culture and the progress of the sciences. The more abstract the formula, the more liable it is to modification. Created to-day, it begins to grow old to-morrow. It is only the simplest and most elementary symbols, such as the images and parables made use of by Jesus, that have any permanent value. These formulas, images, or parables, engendered by the religious consciousness, have a certain educational potency. They have the power of awakening in their turn the sentiment that created them. Thus they play a fundamental part in Christian education. But they only retain this potency as long as they effectually enshrine the treasure of religion. When once the wear and tear of time has deprived them of their content, they are nothing but dry husks without kernels, powerless to nourish the soul.

Considerations of social order make it necessary for the Church to express its convictions in official formulas—confessions of faith. But these collective formulas are not less subject than individual ones to the laws of evolution. Every new generation assimilates them by interpreting them afresh. It is the task of criticism to detach the religious and imperishable parts of dogma from its variable and temporary forms.

It is in this connexion that a conflict may arise between the ecclesiastical administration, whose office it is to see to the maintenance of symbols, and the theologians, whose mission it is to criticise traditional dogma. In such a conflict there are two extreme tendencies to be avoided: that of the obstructive orthodoxy which tries to maintain a superannuated formula as sacred and inviolable, and that of the rationalism which, in its struggle against an antiquated formula, rejects the religious substance together with the perishable covering. The mistake of both tendencies is to identify the form with the substance, and to retain or reject them together.

Symbolo-fidélisme avoids both mistakes. By respecting the historical formula, it maintains communion with the Fathers; by disentangling the religious substance from the transitory form, it finds itself in communion with the thinkers of to-day. Thus we acknowledge and maintain the unity of faith with believers of all times and places—that invisible unity which unites all the children of God.

This theological conception brings peace to the

mind by the reconciliation of science and faith; peace to the heart by the reconciliation of the sinner with God; peace to the Church by the union of those who, though they may still be divided by formulas, are united by the strong and gentle links of a common faith, a common love, and a common hope. It reproduces, under modern forms, the eternal gospel of Jesus Christ. E. MÉNÉGOZ.

Paris.

The New 'Herzog.'

THE new edition of this already famous work of reference is receiving a hearty welcome. The subjects dealt with in recent issues have tested both the wisdom of the editor and the ability of the writers, but critics are agreed that each new part lays the theological student under an increased obligation to Dr. Hauck, and contains in itself fresh proof that the third edition is, as it claims to be, greatly improved and enlarged. In an appreciative review which appeared in the *Theologisches Literaturblatt* for 14th May 1897, Professor Bonwetsch says that the articles by Loofs on such subjects as Arianism, the Athanasian Creed, and Augustine, suffice to show that the new *Realencyklopädie* is not merely a summary of results hitherto gained, but also an important contribution to scientific research.

Professor Loofs, in his thorough examination of theories respecting the origin and date of the *Athanasian Creed*, refers to the most recent discussions of these subjects in England, as well as in Germany. In his judgment, the dates, as fixed by A. E. Burn in the *Cambridge Texts and Studies*, are far from certain, nor is it safe to build on the same writer's arguments for an older and a later form of the text of the creed. Loofs is of opinion that the 'two-source' theory is untenable, the internal, as well as the external, evidence in its favour being very weak; he is, however, convinced that the authorship of the creed was not ascribed to Athanasius with any fraudulent intention. 'The *Quicumque* is no product of the early part of the Middle Ages, it is the precipitate of the Western development of the *expositiones symboli* in the Ancient Church. On this account it is venerable.

¹ *Realencyklopädie für protestantische Theologie und Kirche*. Herausgegeben von Dr. Albert Hauck. Leipzig: J. C. Hinrichs.

But its history reveals a confusion of the theological *expositio fidei* with the *fides* itself, and on this ground it cannot but be rejected by those evangelical Christians who regard a creed as being a statement of the faith as well as a witness to the faith. It is owing to this confusion of *expositio fidei* and *fides* that the first sentence of *The Quicumque* is unevangelical.'

A glance at the titles of the new articles—of which the second volume contains nearly fifty—is instructive, and as illustrating the breadth of Dr. Hauck's editorial plans, mention may be made of the new subjects which have been entrusted to Professor Lemme and Professor Freybe. The contributions of Professor Lemme, of Heidelberg, are an indication of the ethical tendency of modern theological thought; the authors quoted or mentioned in his bibliographies include such names as Rothe, Luthardt, Uhlhorn, Kierkegaard, and Frank. Under the title *Beruf*, Lemme discusses the ethical significance of man's earthly calling, and it is suggestive to find more space given to the exposition of this topic than is allotted to the article on *Berufung*, in which Professor Seeberg deals with the biblical and dogmatic conceptions of the calling which is an act of God's grace.

In estimating the value of the contribution made to the commonweal by the individual who discharges the duties of his calling, Lemme attaches greater importance to the motive than Rothe, and rightly points out that a selfish motive may rob an otherwise praiseworthy act of its claim to be called virtuous; the same tendency to resolve morality into activity appears in the teaching of Ritschl, whereas a man may be thoroughly egoistic, his zealous activity notwithstanding. With freshness and force Lemme dwells on the significance of the ethical side of the teaching of Luther, and on the necessary imperfections of the moral ideals of the ancient philosophers who depreciated labour, and of the Roman Catholic Church which unduly exalts the clerical calling. In his articles on *Almsgiving* and on *Compassion* (*Barmherzigkeit*) Lemme furnishes much food for thought. As distinguished from sympathy, which may be only a passing emotion, compassion is based on the union of the will with the emotions, and implies a permanent readiness to minister to the necessities of our neighbours; but compassion is not so permanent as love, which is the sum of all Christian virtues, for compassion is the expression of love

when confronted with sorrow and want. Hence compassion is an attribute of God, who never loses sight of the miseries of mankind.

Dr. Freybe contributes two most interesting studies of Early German poetry to the second volume. *Ava* is the name of the first German poetess whose writings are extant. She was a recluse, and died in a convent in 1127. Her two sons, Hartmann and Heinrich, inherited their mother's poetic gift, but as Dr. Freybe thinks they have been wrongly credited with some parts of their mother's work, he ably vindicates the claim of Ava to be the sole authoress of an elaborate poem, *On the Life, Death, and Resurrection of our Lord, and on the Holy Spirit*. The materials for this work are taken almost exclusively from the four Gospels and from the Acts of the Apostles. The wonderful works of Christ are narrated with simplicity and with womanly feeling, but without any trace of extravagance. The poem is also of interest as reflecting the moral condition of Germany in the early part of the 12th century. Under the title *Barlaam und Josaphat*, Dr. Freybe gives an account of the chief work of the poet Rudolfs von Ems, who flourished in the first half of the 13th century. It is the story of Josaphat, the son of a heathen king, who, in spite of his father's threats, is converted to Christianity. Astrologers having foretold his conversion, his father imprisons him in a palace specially built for this purpose, and keeps from him all knowledge of sickness and death. When at last the youth is permitted to go forth into the world, the sight of the suffering and of the aged awakens in him the thought of a future life, and he hears with astonishment that the Christians are persecuted because they claim to possess the knowledge of life eternal. Barlaam is the teacher, who, disguised as a merchant, shows the prince the precious jewel, emblematic of Christianity, on which none but the pure in heart may gaze. It is the transformation by a Christian poet of the legend of Buddha, and the poet has indelibly impressed on the story, which came from the banks of the Ganges to Europe, the ethics of the Christian faith.

The various articles on *Bible, Bible-Text, Bible Versions*, etc., occupy nearly three hundred pages of the second and third volumes, and are written by such specialists as Buhl, von Gebhardt, Dalman, Gregory, and Nestle. The article on the *Text of the New Testament*, by von Gebhardt, has

already been published separately, and forms an admirable introduction to textual criticism. In view of recent discussions of the value of Westcott and Hort's text, the judgment of such a distinguished critic has a special interest. The work of the two Cambridge theologians is first described as putting in the shade the labours of Lachmann, Tischendorf, and Tregelles, inasmuch as Westcott and Hort, whilst respecting the principles laid down by these critics, were especially successful in pursuing the inquiry into the history of the text which Bengel and Griesbach began; thus they were able to classify the MSS. and to estimate the value of the various groups. It is the use made of the 'genealogical method' which gives to the text of Westcott and Hort its peculiar value. Reference is then made to the opposition encountered by this 'epoch-making work'—to Dean Burgon and Scrivener, to Steck and Jülicher—and after weighing all that has been said against the genealogical method, against the over-valuing of Codex Vaticanus, and against the under-valuing of the Western text, von Gebhardt concludes: 'If these censures are justified the firm ground, on which at last the text of the New Testament seemed to be placed, begins to tremble; meanwhile we wait to see whether, and to what extent, others will succeed in substituting anything better for the good which we already possess.'

Dr. Nestle, in a learned and exhaustive dissertation on the *Syriac Versions*, writes, with respect to the relation of the recently-discovered Lewis-text of the Gospels to the Curetonian and to the Peshito versions, as follows:—'At the head of all the Syriac versions stands Tatian's "Harmony of the Gospels," an out-and-out Syriac and not Greek text. . . . The Lewis Codex is most nearly related to the Harmony, and the Peshito is farther removed from it than the Curetonian.' This view is upheld by Nestle in opposition to the theory advocated by Miller in the last edition of Scrivener's introduction that the Curetonian text is a correction of the much older Peshito version.

J. G. TASKER.

Handsworth College, Birmingham.

Among the Periodicals.

Ezra-Nehemiah.

IN the March issue of THE EXPOSITORY TIMES (p. 270 f.) Professor Kennedy gave some account

of Torrey's essay on *The Composition and Historical Value of Ezra-Nehemiah*. The same work forms the subject of a review in the *Th. Literaturzeitung* (26th June last), by Professor KRAETZSCHMAR of Marburg. Up till recently, we are reminded, amidst all the divergent results reached by different investigators, it was generally admitted that the Chronicler, in composing Ezra-Nehemiah, had at his disposal not only an Aramaic source (whose historical value was variously estimated), *but also the actual memoirs of Ezra and Nehemiah*. Ed. Meyer, in the introduction to his *Entstehung des Judenthums*, expresses the conviction that no one will have the hardihood to question the authenticity of these memoirs. This last, however, is precisely what Torrey does. He maintains that the Chronicler possessed only two sources. (1) Nehemiah's account of the building of the wall of Jerusalem (under Artaxerxes Mnemon, B.C. 372 (?)), which now lies before us in Neh. 1¹-2⁶, 2^{9b-20}, 3³³-6¹⁹ (except 3^{34a} and 5^{13b}). (2) An Aramaic document composed towards the end of the fourth century, *i.e.* about the beginning of the Greek period. To it belong Ezra 4^{9a}, 10, 8a^{8b}, 11-23, 5¹-6⁸, 6^{11-14b}. All the rest is the work of the Chronicler (after B.C. 300). The order in which Torrey would rearrange the contents we need not at present describe, especially as he believes that even then we have not got at the original form of the book. He considers, on the contrary, that the canonical Ezra-Nehemiah is a mutilated version of what once contained in Aramaic the story of the three pages, etc. The drastic handling to which Torrey subjects the credibility of the Chronicler may be estimated from the conclusion he reaches, that, with the exception of most of Neh. 1-6, the book has no historical value whatever. Sheshbazzar is, according to him, a pure fiction, occupying the same level as the persons with outlandish names that figure in Esther and Daniel. The documents alleged to be quoted in Ezra 5⁸-6¹² are forged for the glorification of Judaism, and even Ezra 4⁸⁻²³, if not exactly in itself improbable, yet incurs suspicion, because of the source from which it is drawn. Even the history of Ezra, 'the masterpiece of the Chronicler,' has no basis in fact. The alleged return under him is simply a repetition of the alleged return under Zerubbabel, devised with a view to the building of the wall, as the other had for its object the building of the temple. To

the author of Sir. 49^{1ff.}, the part Ezra played in introducing the Law is still unknown. The Chronicler's lists of names are worthless compilations; the narrative of Neh. 12²⁷-13³¹ is unhistorical. In short, the work of the Chronicler, 'whatever else may be said of it, certainly throws no light on the history of the Jews in the Persian period.'

Kraetzschmar thinks that Torrey has reached rather easily conclusions practically opposed to the *consensus omnium* regarding the genuineness of the Ezra memoirs. Linguistic weapons are too slender to achieve such a victory. It is surely going too far to argue that because in vocabulary, and occasionally in style, these alleged memoirs resemble the Chronicler's own work, therefore they are his invention, and unhistorical. There would be more than there is in Torrey's argument if he were right in holding that the Chronicler 'incorporates his documentary sources entire, so far as practicable, not rewriting them or working them over, but enriching them occasionally with an added clause or inserted paragraph.' But he is not right, according to Kraetzschmar, who compares 1 Chr. 21 with 2 Sam. 24, and 2 Chr. 28 f. with 2 Kings 11 f., and points out that upon Torrey's theory it would be legitimate to pronounce these and other chapters in 1 and 2 Chr. which rest upon early sources to be free compositions of the Chronicler, and therefore unhistorical. Torrey's conclusions, moreover, are frequently, in Kraetzschmar's opinion, beset by strong internal improbabilities. How, for instance, is it conceivable that the Chronicler, if Ezra 6¹⁴-8³⁶ all came straight from his pen, should have in 7⁷⁻⁹ so strangely anticipated the contents of chapter 8? Equally difficult is it to account, upon Torrey's theory, for the abrupt transition from the third to the first person. The utmost that Kraetzschmar will concede is that Torrey has proved a freer treatment of the Ezra memoirs by the Chronicler than was hitherto generally suspected. On the other hand, he holds, in opposition to Torrey, that Nehemiah's memoirs have been preserved for us by the Chronicler practically unaltered. Regarding the Lists, he also considers that Torrey has been too hasty in pronouncing against their genuineness. It may be quite true that the Chronicler revels in lists and catalogues, and that upon occasion he invents these, but it is too short and simple a way to get rid of the lists of Ezra-Nehemiah upon

this ground without taking the trouble to examine the internal criteria of their genuineness.

Luther's Grave.

The current number of *Studien u. Kritiken* is entitled 'Melanchthon-Heft,' and the whole of the contents have a direct or indirect reference to the life and work of that Reformer. Dr. Köstlin contributes a short but deeply interesting paper by way of supplement to his former discussion (see THE EXPOSITORY TIMES of January last, p. 170) of the question, whether the remains of Luther actually repose in the Schlosskirche at Wittenberg. Recently the report was revived, and obtained considerable credence, that the body of the Reformer was removed from Wittenberg during the war of Schmalkald and never brought back to its original resting-place. Köstlin formerly adduced reasons for rejecting this story, but he is now able to bring forward positive evidence that Luther is buried in the Wittenberg Schlosskirche. It will be remembered that in the course of excavations during the restoration of the church the coffin of Melanchthon was found and identified beyond dispute, but that the official search failed to discover any trace of the coffin of Luther. Thus matters remained till the beginning of the year 1892, when the work of restoration was completed and the consecration of the building fixed for the following October. Now comes the sensational disclosure contained in Köstlin's note. It turns out that on the 14th February 1892 two men, determined, if possible, to set at rest the question, instituted a search on their own account, and after digging to a considerable depth at the traditional spot came upon a decayed coffin, within which were the long-sought bones of the Reformer, 'regelrecht gelegt.' This conclusion seems amply justified by the evidence of the two discoverers, who also produced some fragments of wood and tin from the coffin, which Dr. Köstlin has had submitted to microscopical examination. The disquieting rumour that prevailed for a time thus seems to have now received its deathblow.

Sabatier's 'Philosophy of Religion.'

This work, of which we gave some account last June (see p. 418), continues to engage the attention of theologians. A searching criticism of it was begun by M. Bois in the *Rev. de Théologie* of May, and is continued in the current number. Sabatier's

book is one, according to Bois, of which one could say a great deal of good, and also a great deal of ill. The charm the author exercises over his readers is amply acknowledged. Sabatier has such a seductive way of presenting his ideas that he disarms and conquers one. Besides, what one cannot but consider erroneous teachings of his are so closely intertwined with profound truths, and are so admirably expressed, that one's notions are inevitably confused. Sabatier, according to his reviewer, does not clear up what was obscure, he rather succeeds in obscuring what one had supposed to be clear. It needs, he says, reading and re-reading of the book before one can shake off the spell and discover the right point of view from which to estimate the volume. M. Bois begins by pointing out that the *Esquisse* is a sort of intellectual autobiography of the author; it is the 'history of a soul,' and of a singularly noble and candid soul. At the same time, he will have it that the very large proportion of subjectivism in Sabatier's system is a serious drawback. Its author has found peace through the conclusions he has reached; those who are similarly constituted intellectually and morally may find peace in the same way, but he makes no claim that his principles have an objective universal validity. Others may find satisfaction in other ways, yea, on principles diametrically opposed to those of the *Esquisse*. Sincerity is henceforth to be the substitute for truth; he is saved who *believes* without regard to *what he believes*. M. Bois next laments, through several pages, the falling off from orthodox evangelical Christianity, which he alleges has taken place with Sabatier since 1868, when he was a candidate for the chair of Dogmatics at the University of Strassburg, and when he wrote letters (which are quoted) containing a very different profession of faith from what he could now make. Passing from the personal aspect of the question, Bois proceeds to argue that in spite of himself Sabatier is compelled to abandon the ultra-subjective position with which he starts, and to claim objective validity for his principles. It may be said, indeed, that the only doctrine for whose universal validity he contends is the ultra-subjective character of dogmatics and of religion. This answer does not, however, satisfy Bois. He is displeased that Ménégos should have ventured to compare Sabatier with Calvin and Vinet, and he roundly asserts that the essence of

the *Esquisse* consists in a popularising of some of the most subversive views previously enunciated by the German disciples of Kant, Hegel, and Schleiermacher, and by certain English evolutionist philosophers.

We have not space to go more fully into M.

Bois' criticisms, but the adherents and the opponents of M. Sabatier will both find these worthy of their attention.

J. A. SELBIE.

Maryculter.

Grace.

A NEW TESTAMENT STUDY.

BY THE REV. JAMES WELLS, D.D., GLASGOW.

III. The Doctrine of Grace.

GRACE in God, grace through Christ, grace with man; grace in its fountain, in its channel, in its receiver: these three ideas make up the whole of Christianity, and they shall guide us in our present study.

We must not forget, however, that this whole subject is essentially a unity, which one cannot divide as the schoolboy divides his school map into counties; one can only divide it as the school-boy divides the sea into bays. Still, the student's progress is helped by well-marked stages along his path. Grace in God is the theme of this article.

We are often told that grace is not a Divine perfection that contradicts any other Divine perfection. It is not at strife with justice, for ours is a religion of law and conscience. One text will be enough here. 'Even so might grace reign *through righteousness* . . . by Jesus Christ our Lord' (Rom. v. 22). 'Sovereign grace' is a favourite phrase with many, but it needs careful explanation. Some controversialists, in their ultra-orthodoxy, leave the impression that sovereignty somehow limits and lessens grace; while others, in their ultra-liberalism, speak as if grace and sovereignty were opposed to each other. We believe in a sovereignty that does not narrow grace, and in a grace that does not destroy sovereignty; for we believe in righteous grace and holy love. Our idea of a sovereign should be borrowed, not from modern kings, who reign without ruling, but from the old-world monarch, who had the lives and properties of millions at his disposal, and was worshipped as a present god. Such a sovereign is not subject to any will but his own, he does just what he wills, and because he wills it. In

speaking of God as a sovereign, we purify the idea from every defiling stain, from every suggestion of the capricious and the arbitrary. God does what He wills; but He always wills to act like Himself, and in harmony with His revealed will. Trace the grace in any man to its last fountain, and you cannot get beyond the words of Christ: 'I thank thee, O Father, Lord of heaven and earth . . . Even so, Father; for so it seemed good in Thy sight.'

The strongest statements in the Bible concerning this side of God's sovereignty come from the lips of Christ: 'No man can come unto Me, except it were given unto him of My Father.' 'All that the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out' (John's Gospel, vi. 65 and 37). If we go back to Christ, we shall not be offended by the frankest statement of God's sovereignty. Nor shall we be distressed by the apparent contradiction between God's part and man's part in salvation.

Further, earnest Christians everywhere ascribe all the grace in them to the will and power of God. Instinctively and generously they shrink, as Paul does, from halving the praise of any achievement of theirs between God and themselves, and haste to say, 'Yet not I, but the grace of God which was in me.' They all confess, 'What is good in us is God in us.'

Let us now go over the ridge of this subject, and survey its other side. Grace is not sovereign unless it be sovereign-like in its munificence and style, and free from the narrowness that always cleaves to a mere citizen or slave. It must be a right royal and king-becoming thing; for in all

ages it has given princes their most prized titles. God's grace must be godlike; it must, therefore, be both righteous and exceeding great. We must, therefore, dismiss the idea of jarring attributes, and do equal justice to both sides of divine sovereignty.

History and exegesis shed their consenting lights upon our study. The old world stories offer us countless and interesting illustrations of sovereign grace. 'I give as a king,' said Alexander the Great, 'and so give a city for a mean service.' One day he overtook a soldier sinking under a bag of gold, and cried out, 'Friend, do not be weary yet, try and carry it quite through to thy tent, for it is all thine own.' That was sovereign grace, according to the measure of a man. 'These are not royal gifts,' said Julius Cæsar reprovingly, when asked for small favours. The historian says that no music was so charming to his ears as the request of friends and the supplications of the needy. 'This placed Cæsar among the gods,' adds Marcus Aurelius. De Quincey tells us that the free gifts of the Cæsars baffle belief; that the story of them might fill volumes; and that even Nero is known to have given away during his short reign at least nineteen million pounds sterling, the purchasing power of which would be equal to one hundred millions in our day. Themistocles fled to Artaxerxes, his rival in arms, who pardoned him in sovereign fashion. He gave him all the revenues of Magnesia for bread, of Lampsacus for wine, of Myos for other provisions, and over two hundred talents into the bargain. Sovereign grace in earth's sovereigns always suggests unequalled bountifulness. Shall it suggest less in God? The idea of sovereignty should always enlarge our idea of grace.

He who tries to exegese grace will be profoundly impressed with the vast array of the teeming pregnant phrases and images by which its sovereign copiousness is set forth. Here are a few specimens. John in his Gospel (chap. i. 16) speaks of the *pleroma* of Christ, out of which we receive grace. The capacious and platonic mind of John Howe delights in this mystic word. It means, he tells us, a self-fulness not derived; a pure plenteousness that leaves no room for anything alien from its own nature; a boundless fund as of light in the sun; immeasurable, unfathomable, eternal grace. Paul enlarges John's phrase, for, in Col. i. 19, he speaks of the whole *pleroma* dwelling in Christ. He positively revels and exults in this

truth. He has identified his intellect with the subject, and thought himself, as far as possible, into God's thoughts about it. Each remembrance of grace awakens kindred joy in his soul, which evidently kindles at the first touch of his theme. In his eagerness to do justice to his subject, he seems to use all the wonderfully copious stores of the Greek language. It is often not easy to unravel the conspiracy of phrases and metaphors in some of his fullest utterances. The grammarian grows bewildered among them, and sometimes gives up the task in despair. 'There is a divine confusion in this passage,' Godet somewhere says, 'as in the luxuriance of a tropical forest.' In 1 Tim. i. 14 Paul says that the grace of Christ was *overfull twice over*, *ὑπερπεπλέοναι*; for the idea of surplus or overplus is in both the verb and the preposition. It is as if he would say, 'I had more grace than I knew what to do with; grace was poured wholesale upon me; it was far beyond my telling.' In Titus iii. 6 he says of grace: 'Which He shed on us abundantly,' *πλουσίως*. The phrase suggests the downpouring of Oriental sunshine and showers. In 1 Cor. xvi. 3, *χάρις* means liberality; abundance freely bestowed is the essence of grace. In Eph. ii. 7 we find 'the exceeding riches of His grace,' *τὸν ὑπερβάλλοντα πλοῦτον*. Our highest conception of abundance in things is riches; in speech, the hyperbole, the figure of exaggeration, that which surpasses the superlative. He unites these two feelings of abundance here. He writes as if greatly afraid of doing wrong to the vastness of grace, and under the feeling that it was too big for language and logic; as if only the language of extravagance were the language of sober truth. So far, he is like the widow whose oil Elisha had blest, when she had fetched every available vessel and had filled it. But, when he has filled all the vessels of his soul and speech, he perceives that the plenty outside is far greater than the plenty inside his vessels. In Eph. iii. 8 he tells us that he was called to preach (literally to angel well, or angel forth) 'the unsearchable riches,' *τὸν ἀνεύχνηστον πλοῦτον*; that is, literally 'untrackable' riches; riches so extensive that you can find no track to guide you in exploring them; riches amid which you are lost and confounded; a labyrinth for which there is not a long enough clue. This is a wealth 'that passeth knowledge'—all sorts and degrees of knowledge. We also read often of abounding and superabounding grace (Rom.

v. 17 and 20; 2 Cor. ix. 8, etc.). We may believe that this oft-recurring idea of victorious abundance is an echo of Christ's saying in the Gospel of John (ix. 10), 'that they might have life, and have it more abundantly.' In all these texts, the Greek root is the same: *Περισσεύω*, to be over and above, to be enormous, to have a super-plus, to run over the edges all round. The exact image here seems to be that of an ever-advancing tide, of which each wave outruns and buries the preceding: overflow surpassing outflow, and surrounding all previous rounds. Grace superabounding—abounding over what? The right answer seems to be, over sin, over our needs, over our widest conceptions, even over its past self; grace outracing itself in the hearts and lives of men. Language halts far beneath the conception, and the conception lies far beneath the reality. For what can you say of the infinite but that it is infinite? The very word implies that it is without *finis* or bounds, and that you cannot therefore *define* or measure it. Michael Angelo's criticism of works of art was *Amplius*: he ever wished something greater than the greatest he saw. *Amplius* is the apostle's idea as he reviews his utmost efforts to display the generosity of grace.

Even reason teaches us to expect immense magnificence of conception in a revelation from God. The doctrine of grace fully satisfies that just expectation.

When both sides of 'sovereign grace' are fairly presented, it is found that the doctrine of grace practically unites all evangelical Christians. Some of them have keenly opposed Calvinism because it seemed that many controversial Calvinists failed to do justice to the fulness and freeness of God's grace. Devout Arminians, when relieved from their honourable anxiety on that score—when persuaded that Calvinists erect a palisade around the fold, but not a barricade across the door—are usually ready to admit the truth contained in the phrase, 'the sovereignty of God.' They certainly admit it in their prayers and hymns, and in all their noblest moods. A Calvinist preaching on the mysteries of election, God's decrees, and the perseverance of the saints, could not do better than close with Charles Wesley's hymn—

He wills that I should holy be:
Who can withstand His will?
The counsel of His grace in me
He surely shall fulfil.

Stoicheiolatry.

GALATIANS IV. 1-10.

BY THE REV. WILLIAM KEAN, B.D., ST. PETERSBURG.

'THAT the στοιχεῖα have no reference to Gentile idolatry is quite clear, for ver. 10 describes unmistakably the Jewish economy to which the Galatians had turned back.' So Olshausen. But he is put to great straits in his endeavours to expound the τοῦ κόσμου of ver. 3; and he makes no attempt to expound on the Judaizing theory, the 'serving of those who in their nature are not gods' of ver. 8.

The Fathers mostly took στοιχεῖα as meaning the elements of nature, in which sense it occurs in Heb. v. 12, and as therefore referring to Gentile idolatry, the worship of nature and its elements. But this view taken as exclusive, forces us to do as most modern commentators have done, to regard the apostle as turning to, and addressing, according as his argument leads him, each of the

three classes separately into which the members of the Galatian churches were divided: Israelites, Gentile proselytes, and Gentiles converted directly from heathenism.

But in a passage which has no distinctive forms of address, one would prefer to think that the apostle was addressing his readers *en bloc*. From this point of view let us try to realise the state of things against which the apostle contended, and the nature of his argument.

Among the members of the Galatian churches there were no doubt pure Israelites. There were no doubt Gentiles also, some of them Jewish proselytes, and some of them converts direct from heathenism. The Gentiles most probably far outnumbered the true Israelites, and the latter

class of Gentiles may quite possibly have been as numerous as the former. The Judaisers came among these Christian communities, opponents of the apostleship of Paul, misrepresenting him, and introducing into Christianity Jewish rites and ceremonies. Their first endeavours would be made, and their first successes realised, among their brethren in race; and the movement would next spread among those of the Gentiles who had passed through a phase of Judaism before coming to Christ. And what would be the effect of this movement on those who had come straight from heathenism to Christianity? Its natural effect would be to make them reason thus: 'If the rites and ceremonies of the Jews can be taken over into Christianity, why should not the rites and ceremonies of our heathenism be similarly taken over?' It would only be in accordance with human nature that this kind of reasoning should be adopted, that the introduction into Christianity of rites that belonged to the pre-Christian practice of one part of the community would be made the occasion of similar conduct on the part of the remaining section of the community. And this latter movement, beginning among the Gentiles who had come direct from heathenism to Christianity would naturally extend to those Gentiles who had become Jewish proselytes.

The general result would be that the Galatian churches were departing from the purity of Christianity, and that by the introduction into it of elements from their pre-Christian beliefs and practices, whether Jewish or heathen, the heathenising of Christianity finding occasion in the Judaising of it.

Now, in the first three chapters of the Epistle St. Paul defends himself against misrepresentations, —the weapons used by the Judaisers to hurt his work,—and then he states generally the relation of the Mosaic dispensation to Christianity, the matter which, as interpreted by the Judaisers, was the cause of the whole of the bad business in Galatia. In chap. iv. he proceeds to speak to the question of the actual state of things in the Galatian churches. The word he uses as descriptive of the thing against which he has to contend is *στοιχέων*. We were once subject to the *στοιχέια*, he says, let us not make ourselves subject to them again. What then are they? To get an answer, we ask not the philosopher, nor the physicist, nor the Jew, but the heathen. And most probably we may hold

that the modern use of the word is illustrative of its popular acceptance in ancient times.

In the popular belief of the modern Greeks a *Stoicheion* is everywhere. The mountain top has its *Stoicheion*, and the grove and the fountain. The tree has its *Stoicheion*; and the woodcutter, when the tree is about to fall, lies flat on the ground praying silently, for the wrath of the *Stoicheion* is great at being evicted from its dwelling-place, and the man must not by any noise attract the attention of the *Stoicheion* as it issues from the tree at the moment of falling. Every parcel of ground has its *Stoicheion*, and if a house is to be built upon it safely, so as to stand and so that human life be not endangered, the *Stoicheion* must be pacified by the killing of a lamb upon the site of the house with a priest presiding at the sacrifice and making prayers to God. And I have seen in the cities of Egypt, at the building of a house for a Greek, the Arab masons smearing their hands and faces with the blood of the victim, for they, too, believe in the *Stoicheia*, and think that by the blood they preserve themselves from the vengeance which the *Stoicheion* that they are daily disturbing may seek to obtain.

In accordance with these illustrations we may form our conception of the meaning of *Stoicheion*. Those of the Galatians who had been idolaters, all of them, except the comparatively few genuine Jews, would understand it. It referred to the rites and the ceremonies of the nature-worship to which they had been addicted. And the apostle, in his argument on this subject, puts Judaism on the same level as idolatry, and includes both under the same condemnation. To those that know God, or rather are known of God, there is to be no readoption of the rites and ceremonies of pre-Christian practice, whether Jewish or heathen.

When we were infants we were in subjection to the *στοιχέια τοῦ κόσμου*. That is, we all, whether Jews or Gentiles, were in subjection to the processes, practices, rites, having their seat and their manifestation in this sinful world, which were made to have a religious significance. The same description is applied both to Judaism and to heathenism. To the apostle, at his standpoint in Christ, circumcision, purification, new moons, etc., are just on the same level as the worship of the spirits of trees and fountains. But both Jewish and heathenish elements had in their own time their place and function, they both contributed to

the realisation of the fulness of time. In their time it could only be that we would be subject to them. But when the fulness of the time was come, God sent forth His Son, born of a woman, born subject to law, that is, subject to the law of the race to which He belonged, subject to Judaism, that He might redeem those that were subject to law, that is, both Jews and Gentiles, the one subject to Judaism, the other to heathenism, that we might receive the adoption of sons. And because ye are sons (by God's making), God sent the spirit of His Son into your hearts, and so you recognise your sonship, for that spirit in you cries 'Father.' Thus, then, any one of you to whom God has done this, is no longer a slave in subjection, but a son, free; and if a son, an heir also of God through Christ. Well, then, when ye did not know God, ye were in subjection to things that were not in their nature divine, whether nature-deities on the one hand, or, on the other, the religious observance of circumcision, feast days, etc.; but now when ye know God, or rather, when ye have been acknowledged by God, how turn ye again to the weak and poverty-stricken *στοιχεῖα*, whether of Judaism or heathenism, eager to put yourselves again into subjection to them? How do you observe days and months and seasons and years?—the feast times, either of Judaism or heathenism.

Stoicheiolatry consists in taking things which belong to the *κόσμος*, to the world which by nature knows not God, and in giving them a place in religious faith and practice. This is evident in the case of heathenism—the finding of a deity in

trees places and men, is stoicheiolatry plain and palpable. It is not so evident at the first blush in the case of Judaism; but still it is not difficult to see that the introduction into Christianity of Jewish rites, and the making of them to be matters of Christian faith and practice, might well be stigmatised as stoicheiolatry. The apostle uttered no weightier condemnation of Judaism, as Judaism must be now that Christ has come, than in this Epistle to Galatians, in which he finds that to the Christian Judaism is stoicheiolatry, just as heathenism is.

To discuss the question of stoicheiolatry in modern Christianity would take us beyond the scope of the present article, which is only meant to be expository of the passage quoted from the Epistle to the Galatians. But the subject is of living interest. The illustrations given above show that stoicheiolatry has not yet departed from the Greek Church; the carnival, as equivalent to the Saturnalia of the Romans, might be taken as a striking example of it in the Church of Rome; and as to Protestantism, what shall we say? For instance, is it stoicheiolatry to observe the 'Christian year?' to observe the Lord's day as if it were the Jewish Sabbath? Is a Church given to stoicheiolatry when it strives to attain worldly ends, or when it adopts worldly methods for the furtherance of spiritual ends? Is it stoicheiolatry that a Church should be a business concern? In short, are we not in many ways still subject to the *στοιχεῖα τοῦ κόσμου*, which we have taken from the *κόσμος*, and introduced everywhere into our Christian faith and practice.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE SPIRITUAL BASIS OF NONCONFORMITY.

By EDWARD CAREY PIKE, B.A. (*Bible Christian Bookroom*. Crown 8vo, pp. 135.)

To see ourselves as others see us is good. It is also good to see others as they see themselves. Here is an earnest Nonconformist's opinion of himself and his. It were good if Conformists would read it carefully. What *has* he to say about himself and his. This is a central paragraph:

'It is no question of the correctness of Nonconformist opinions. Men who have separated from the Church may have no more immunity from error than the Church from which they separated. In some instances the mistakes, the extravagances, the illusions seem plain enough to thoughtful observers. That is not the point. *The separatists are responsible individually to God for their actions.*'

THE ASSUMPTION OF MOSES. BY R. H. CHARLES, M.A. (*A. & C. Black*. Crown 8vo, pp. lkv, 117. 7s. 6d.)

But the full title had better be given: '*The Assumption of Moses, translated from the Latin sixth-century MS., the unemended Text of which is published herewith, together with the Text in its restored and critically emended Form.*' Edited, with Introductions, Notes, and Indices, by R. H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford.'

Now, the reader of Mr. Charles' books—and every person who has the least interest in Apocryphal literature is a reader of Mr. Charles' books—knows the fidelity, and even the felicity, with which the promise of that title will be fulfilled. If ever man found his vocation in life, it is Mr. Charles. He is at home and happy among these unknown Apocryphal authors, as you or I might be with Isaiah or St. Paul, and he sees to it that the edition of their works he publishes is better than any edition that has gone before. There have been editions of *The Assumption of Moses* before; there is no edition that one would dream of buying now but this.

The Assumption of Moses was written, says Mr. Charles, by a Pharisaic Quietist shortly after the beginning of the Christian era. It was written in Hebrew, and its purpose was 'to protest against the growing secularisation of the Pharisaic party through its fusion with the political ideals and popular Messianic beliefs.' Thus it came into being during the early life of our Lord, or possibly during His public ministry; and so speedily did it obtain authority that it is referred to in Jude (vers. 9 and 16), in Acts vii., and possibly in 2 Pet. ii. 10, 11 and Matt. xxiv. 29.

HANDBOOKS FOR BIBLE CLASSES AND PRIVATE STUDENTS. THE TIMES OF CHRIST. BY LEWIS A. MUIRHEAD, B.D. (*T. & T. Clark*. Crown 8vo, pp. 179. 2s.)

A handbook to Schürer—how many have thought it should be written, how many have longed to write it? But a handbook to Schürer means knowledge beyond Schürer, independence, the power to ignore Schürer in fact, and boldness enough to indulge it. Mr. Muirhead has given us Schürer in these less than two hundred pages, judged him, differed from and gone beyond him. He divides his book into three parts: first, a Brief History of the Herods and the Romans in Palestine; next, the Secular Life of the

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'4. *Of the hardness of sin.*

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Contributions and Comments.

Rival Restorations of Num. xxiv. 23, 24.

IN the *Expositor* for April 1896 I called attention to a very clever emendation of the text of Num. xxiv. 23 due to Professor D. H. Müller. It was only too likely to escape notice, for it occurs in a large work which opposes most of the common theories of Hebrew poetry (see *Die Propheten*, 1896, p. 215). Since then Professor Hommel has mentioned it (*Anc. Heb. Trad.*, p. 246, note 1), but he has passed it by, having a conjecture of his own, which he prefers, and which fits in with a large and bold theory, known to many readers. I should add that Professor Müller also corrects עָנִי (twice) in ver. 24 into עָנִי. To the emended text he gives this rendering:—

[And he saw Sham'al], and began his speech, and said, Alas! who will survive of Sham'al?

And ships (shall come) from the coast of Chittim, and Asshur shall oppress him,

And Eber shall oppress him, and he himself is (destined) for destruction.

Sham'al is the region N.E. of the Gulf of Antioch lately explored by the Germans (see Sayce, *Criticism*, etc., pp. 194 ff.). The Assyrians and peoples from beyond the Euphrates (so Professor Müller explains Eber) harassed and destroyed the kingdom of Sham'al, and our critic deems it probable that shipmen from Cyprus landed at Alexandretta and made a raid on this North Syrian district. But can we believe that Balaam's beautiful style should have become suddenly so harsh and obscure, as Professor Müller's restoration of ver. 24 implies? Must we not go further, and change עָנִי into some form of יָצָא (so both LXX and Sam.), probably יָצָא (LXX, ἐξέλκεται)? The final מ is, of course, a dittograph of מ in מִיר. בָּתִּים should, perhaps, be בָּתָּי (cf. Ps. lxxxix. 24, and בָּתִּת in Zech. xi. 6); מִחֵי, in ver. 17, is a synonym. In lines 3, 4, read יַעֲנֶה (יַעֲנֶה) and יַעֲנֶה יֶאֱבֵר. Then we get this striking oracle—

Alas! who will remain alive of Sham'al,
And go forth (cf. 2 Kings xiii. 5) from the grasp of those
who shatter him?

Assyria shall oppress him; Eber shall oppress him;
And he too shall perish for ever.

We are not obliged to follow Müller in his interpretation of Eber. Professor Hommel's view seems to me untenable. Nor do I see the necessity for identifying it with the Bab. Khubur = the land of Šubarti (*i.e.* N. Syria and Mesopotamia), according to a geographical tablet cited formerly by Professor Sayce (*Acad.*, 1891, ii. p. 291). Eber is shortened from Eber-ha-nahar, and the situation of Sham'al suggests that Eber may mean that part of the region west of the Euphrates, which lies near the modern Aleppo (Ass. Halvan).

T. K. CHEYNE.

Oxford.

The Text of Matt. ii. 9.

MAY I be permitted to state briefly why I cannot agree with the genetic development of the text of Matt. ii. 9 which Mr. F. C. Conybeare proposes in THE EXPOSITORY TIMES for June (p. 428 f.).

1. To take the reading of Codex D (and of the old Latin Version), ἐπάνω τοῦ παιδίου, in the sense of ἐπὶ τὴν κεφαλὴν τοῦ παιδίου, and to consider this as the original reading, we are forbidden by the context. How can the Magi have seen the star above, *i.e.* over the head of, the child, if they are still without the house or cave, and the child, not yet seen by them, is within it, according to ver. 11: καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον? Even if the reading of Codex D were the original, we should have to take it in the sense of the common text: 'They saw the star above the child,' *i.e.* above the house, or cave, or place where the child was.

2. Mr. Conybeare supposes that Codex Lewisianus suggests a Greek original, ἐπὶ τοῦ τόπου οὗ. This is not the case. מָקוֹם stands frequently in these more ancient texts for οὗ or ὅπου, where in later versions we find מָקוֹם. Compare (besides the passages quoted in the *Thesaurus Syriacus*, col. 425) in the Lewisianus, Luke iv. 16: He came to Nazareth, οὗ, מָקוֹם; or Judith v. 19: ἐκ τῆς διασπορᾶς οὗ διεσπάρησαν ἐκεῖ, מָקוֹם . . . מָקוֹם. The Lewisianus really testifies in favour of our present reading.

3. If so, the other readings, ἐπὶ τοῦ σπηλαίου οὗ or ἐπὶ τοῦ ἀντροῦ οὗ are specialisations of the indefinite ἐπάνω οὗ.

4. It would very well suit my predilection for Codex D to consider ἐπάνω τοῦ παιδίου as the original reading; but in this case I cannot help it, I must keep to the Received Text, taking the reading just mentioned as its abbreviation, and the other two readings as its specialisations. Ἐπάνω οὗ is uncommon enough to provoke alterations, and *scriptioni proclivi praestat ardua* according to the principle of Bengel.

EB. NESTLE.

Ulm.

The Pestle and the Mortar.

'Who brays corn or anything else in a mortar to separate the chaff or worthless parts from it?'

THE other day, as I was looking through the March number of THE EXPOSITORY TIMES, by way of a Monday morning refreshment, I came to the interesting note on Ps. xii. 6 and Prov. xxvii. 21, 22. As I read the quotation, 'Though thou shouldst bray a fool in a mortar with a pestle among bruised corn,' etc., I heard a familiar knocking sound in the kitchen, and, on passing through, I found the Arab cook deliberately doing the very thing that your learned contributor pronounced incredible. She was braying meat and bruised corn together in a mortar with a pestle! She was preparing the ancient and national dish of Syria called *kibbeh*, in which minced mutton is pounded in a mortar for an hour, and then bruised wheat, a sort of rough semolina, is added, and the pounding process is continued till the meat and grain become a uniform indistinguishable pulp. The Arabs are often slipshod and careless in their work, but this is one of their own special things, and they settle down to its elaboration with the reverence and conscientiousness of Gothic architecture. It is quite true, as stated in the note, that the mortar is useless for the separation of the chaff, or worthless parts, from the wheat, but the point of the simile deals with the inward disposition and the difficulty of changing it. The fool is the pounded mutton, and after the pestle and mortar, as education and environment, have done their best, the tiniest shred will still have all the characteristics of the mass! In mentioning this little kitchen incident, I feel

sure Dr. Nestle will genially bow to its suggestion, that a profound scholar is not necessarily a good cook.

G. M. MACKIE.

Beyrout, Syria.

St. John viii. 25.

I HAVE read with much interest the discussion of this verse by Mr. G. S. Robertson in the June issue of this review. Mr. Robertson appears to me to be quite successful in his refutation of the various explanations hitherto advanced; but I cannot wholly agree with that which he himself advocates. The ellipse assumed in his rendering of *τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν*, 'first of all *your* question should be what it is that I speak to you,' seems to me somewhat harsh; and the sense of the reply itself somewhat unnatural. But he is certainly right in laying stress on the position of *τὴν ἀρχὴν*, and in making it an adverb. accus., contrasting with *ὅταν ὑψώσητε* in ver. 28. Accordingly, I would suggest to render the words of our Lord's reply thus: 'To begin with, I am—just what I am saying to you'; *i.e.* My personality, in so far as you are at present concerned with it, is simply My preaching. The reply thus involves a rebuke at once to their curiosity and to their ignorance. For both the question and the sense of the answer we may refer to St. John i. 19 ff. (of the Baptist): *Σὺ τίς εἶ; . . . ἐγὼ φωνὴ βοῶντος κ.τ.λ.* Christ's method involved a certain self-veiling, until His 'hour' arrived, which resembled the self-effacement of His forerunner, with whom the man was lost in his message—his *ὄνομα* hidden in his *ῥήματα*.

R. G. BURY.

Staplehurst, Kent.

Mark i. 8.

'And John . . . preached, saying, . . . I baptized you with water: but he (*αὐτὸς δὲ*, *i.e.* as in ver. 7, the coming One) shall baptize you with the Holy Ghost.'—(R.V.)

THIS passage, a part of the original Synoptic tradition (cf. Matt. iii. 11; Luke iii. 16), would seem to prove that the idea of 'holy spirit' (*anarthrous*) was common and prominent in the teaching of the Baptist. Inseparably connected with the person of Jesus, this element of 'spirit' appears from the context to have passed out of a

mere private or esoteric opinion into deliberate and public expression. Baptism and preaching were for John simultaneous and correlative: *ἐγένετό 'Ιωάννης ὁ βαπτίζων . . . κηρύσσων* (ver. 4). And 'spirit' formed an integral and authentic part of the general contents of the message (cf. Reuss: 'This sentence . . . became to the generation following the very nucleus of its memories of John the Baptist,' *Theol. Apost. Age* (Eng. tr.), i. 123. Keim: 'This utterance was natural enough to the Baptist,' *Jesus of Naz.* ii. 250).

Yet, in the single apostolic reference to John's adherents, this is as explicitly denied. The disciples found by Paul at Ephesus, so far from having received 'holy spirit' when they believed (*πιστεύσαντες*), profess ignorance of its existence (Acts xix. 1-6). 'Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. Baptized into John's baptism (ver. 3), they were unconscious of an idea which formed at once the fulfilment of his prophetic message and the completion of his own imperfect rite.

I do not remember to have seen this contradiction solved or even adequately recognised. *E.g.* to Professor Bruce the passage in Acts is one of 'these naïve records which have every appearance of being a faithful reflection of the spirit of the early Jewish Church' (*Paul's Conception of Christianity*, p. 246). It is just this 'faithfulness' which is thrown in question by the passage from Mark.

The problem may be approached in either of two methods.

1. *Assuming a real inconsistency*, we may reject one passage as less authentic. In this case, certainly, Acts xix. 1-6 must yield to the Synoptic tradition. Upon other grounds the passage, an erratic boulder in the narrative, is of disputed authenticity. Its rejection by Baur (*Paul*, i. 192 ff.) and Weizsäcker (*Apost. Age*, i. 403 ff.) on the score of tendency and allegory, is a matter of course, and might not prove convincing. But even a critic like Professor Ramsay, impressed with the general trustworthiness of the history in Acts, is unable to understand the incident (Acts xix. 2-7) in itself, or to reconcile it with the previous passage in chap. xviii. 'If there were any authority in MS. or ancient versions to omit the episode, one would be inclined to take that course' (*Paul as Traveller*, 1st ed. p. 270). The Mark-passage, on the other hand, is perfectly unquestionable. And on the question of relative trustworthiness one is

compelled to regard Acts xix. 1-6 as inferior and, if contradictory, unauthentic.

2. Those reluctant to thus cut the knot may look to solve the problem upon the assumption that *both passages are accurate and consistent with each other.*

(a) They may be reconciled by the hypothesis that the 'disciples' at Ephesus, who are simply named *μαθηταί* (=Christians, Acts xx. 1), though baptized into John's baptism, were nevertheless ignorant of a cardinal article in his preaching. This theory presupposes a possible separation between baptism and teaching in his ministry. Consequently, the dozen men in Ephesus received from Paul, in complete form, an idea and a gift of spirit which they might or should have previously received in germ at their first baptism.

This view, advocated by Mr. T. E. Page (*Acts, ad. loc.*), seems, however, to run against the fair interpretation of Mark i. 1-8. In that narrative baptism is the expression and accompaniment of a message. Undoubtedly this message, definite and outspoken, contained a reference to 'the coming One,' the comparison between whom and the forerunner turned upon the idea of 'holy spirit.' Unless very conclusive evidence were forthcoming to the contrary, we should be slow to infer from the Synoptic narrative that the rite was administered without a certain knowledge of its prophetic meaning, or that so new and vivid an idea as that of 'holy spirit' could fail to arrest and to impress the minds of the disciples.

It is a question whether the episode of Acts xix. 1-6 amounts to such a piece of weighty evidence.

(b) Or, again, and more probably, the case of the dozen men at Ephesus may form an exception to the general rule in Mark i. 1-8. This would imply that they were not Jews, and that they had not come into direct relations with the Baptist.

Upon the former point it may be argued (with Baur, *Paul*, i. 193) that if Jews they must already have known of the Holy Spirit from the Old Testament. This does not exactly follow. As Wendt has pointed out (*Teaching of Jesus*, Eng. tr., i. 86-87), the baptism of 'holy spirit' preached by John belonged to the more profound religious views of the older prophets, and was disregarded by the Baptist's average contemporaries in Israel. Still, in spite of Mr. Page's arguments, a certain acquaintance with the idea may be held to have been probable, even though a general

familiarity was out of the question. In view of a Jewish training, and the references of the Old Testament, no one could refer so naively as in Acts xix. 2 to 'holy spirit,' even in its Christian sense, much less as a non-technical idea.

Even if it might be deemed conceivable that a Jew could use such language, certainly it would have been unnatural for a former adherent of the Baptist (Mark i. 1-8). Accordingly this view implies that to be baptized into John's baptism was not necessarily equivalent to personal contact with himself. 'This Johannine movement overflowed even the boundaries of the Holy Land' (Keim, *Jesus*, ii. 259); and although most scholars seem to take it for granted, it does not absolutely follow that the 'disciples' at Ephesus were 'disciples of John,' in the sense of the Synoptic Gospels. Even the rite of baptism may have been propagated outside of Palestine.

In this event, owing to Gentile origin and out-of-the-way situation, the baptism of these men may have been inadequate. '*Ut fit apud remotiores et posteriores minus pure minusve plene administrata res est*' (Bengel). From ver. 4-5 it might be inferred that the converts were ignorant even of the place of 'the coming One'; and if so, the idea of the spirit may have been likewise missing. As Bengel admits, had these people been either Jews or disciples of John, they must have heard of 'holy spirit.' Whereas, their Gentile origin and distance from Palestine explain the seeming paradox, and indirectly vindicate the truth of the Mark narrative.

JAMES MOFFATT.

Dundonald, Ayrshire.

On some Readings of Codex Bezae in Acts.

THE theory of Dr. Blass as to the true value of D in the Acts, noticed in a recent number of THE EXPOSITORY TIMES, must set all students thinking and testing; for, on the face of it, it must, if proved, upset the positions both of Professor Rendel Harris and Professor Ramsay. In the light of the ingenious and romantic speculation of Dr. Blass, I have again examined some of the peculiar readings of D as commented on by Professor

Ramsay, with the result that, in some cases at least, I feel bound to suspend judgment. Take, for example, (1) the variation in xiv. 2. The Bezan addition is placed in brackets.

[οἱ δὲ ἀρχισυναγωγοὶ τῶν Ἰουδαίων καὶ οἱ ἀρχόντες τῆς συναγωγῆς ἐπηγάγον αὐτοὺς διωγμὸν κατὰ τῶν δικαίων καὶ] ἔκακωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν [ὁ δὲ κύριος ἔδωκεν ταχὺ εἰρήνην.]

In the above striking additions, D is supported by Cod. Laudianus, some Old Latin Codd. (including Gigas Holmiensis), the margin of the Harkleian Syriac, and Cassiodorus. On this passage, Ramsay (*Church in the Roman Empire before A.D. 170*, p. 46) points out that the distinction between ἀρχισυνάγωγοι and ἀρχόντες τῆς συναγωγῆς is perfectly correct, but concludes that the Bezan text is an anachronism, on the ground that διωγμὸς is 'a stock phrase which had established itself in Christian usage.' But why? The word is to be found in the Textus Receptus in the context of this very passage (xiii. 50), where D prefixes θλασιν μεγάλην καὶ δ., and in numerous other places in the New Testament. Ramsay also argues that the last clause is explanatory of Paul's staying a 'long time' after the διωγμός, contrary to his usual custom, e.g. at Philippi, Thessalonica, and Berea. So it may be; but then, the explanation may not only be not an afterthought, but a true record of fact. In the latter case, the passage is, on the whole, not to be cited as against the theory of Dr Blass. (2) Ch. xiv. 7. Here D (followed by C. Laudianus and Bede) adds: ὁ δὲ Παῦλος καὶ βαρναβᾶς διετρίβον ἐν Λυστροῖς. Bede qualifies his acceptance of the passage by noting, 'Et hi quoque versiculi in quibusdam codicibus nostris non habentur.' They are found, however, in the Sixtine Vulgate, though Franciscus Lucas of Bruges (1584) says: 'Non facile addenda sunt subsequencia in quibusdam codicibus verba: "Et commota est—in Lystis."' The question is, How did the reading get 'in quibusdam codicibus'? Ramsay answers by saying that this is an instance of the 'imperfect medium through which a report, substantially true, emanating from Paul himself reached us.' The difference between this result and the guess of Dr. Blass is very fine indeed. A substantially true report coming through an imperfect medium is not far removed from an extract from a rough original which the author afterwards revised and improved.

F. H. FISHER.

Pretoria, S. Africa.

Could Jesus Err?

I NOTICE in your April issue an article by Dr. T. Whitelaw under the title, 'Could Jesus err?' The subject is one of great importance in the present stage of theological thought, and several of your readers may desire to peruse the volume which has been dealt with by your contributor. May I be allowed in their interest to correct a mistake which has been made on p. 299 of the issue already referred to? On that page there is a note saying that the 'theological brochure of 102 pages which . . . deals with this momentous subject' has been 'translated into English under the title: *The Prophecies of Jesus Christ relating to His Death, Resurrection, and Second Coming and their Fulfilment* (T. & T. Clark, crown 8vo, pp. 328, 5s.)' This is a mistake. The book which has been translated, Dr. Schwartzkopff describes as 'mein jüngst herausgekommenes Buch'; whereas that which Dr. Whitelaw criticises is entitled *Konnte Jesus irren? Unter dem geschichtlichen, dogmatischen, und psychologischen Gesichtspunkte, principiell beantwortet*, von Professor Dr. Paul Schwartzkopff.

So far as I am aware this latter book has not yet been translated.

JOHN A. CLARK.

Göttingen.

'Throwing a Stone at an Idol.'

DR. HUGH MACMILLAN's article upon this subject in the June number of THE EXPOSITORY TIMES is most interesting. The custom to which he alludes is not only an ancient one: it is practised by the superstitious Mohammedans of North Africa to this day. I have passed many of these stone heaps in North Africa, and on certain occasions I have had to 'desecrate' them for the purpose of defence against savage packs of dogs. These heaps of stones are found in the vicinity of 'Saints' tombs—veritable 'whited sepulchres.' The pious Mohammedan who seeks some favour from the saint either attaches a piece of rag to the tomb, or adds a stone to the heap in front of it. It is a curious instance of the persistence of an old pagan idea even amongst people who boast of the purity of their Monotheism.

F. C. SPURR.

Lewisham.

The Transliteration of Hebrew.

I. I FEEL much indebted to Rev. J. A. Selbie for having called the attention of the readers of THE EXPOSITORY TIMES (see July number, p. 451) to this question, and I beg most decidedly to endorse his proposal to transliterate the composite shēvās by *ā, ē, ō*. This is the transliteration, as he reminds me, adopted by Professor A. B. Davidson in his *Hebrew Grammar*. Perhaps it will interest the readers of this note to learn that Professor Euting of Strassburg, the well-known authority in the department of Semitic palæography, writes to me: 'I am growing old and can no longer rise to any enthusiasm for all these modern proposals. For fifty years I have written *ā, ē, ō* for the shortest sound of *a, e, o*. What need is there for symbols like *q, ɛ, or a, e*, which look like performers balancing themselves on the tight rope, or embryonical types like *°, °*, which fall forward or backward?'

The only important point which I do not quite approve of in the system proposed by the Royal Asiatic Society, is the distinction between—

$$\psi = \text{ś} \text{ and } \psi = \text{s}.$$

Almost about the same time as the Society's proposals, another scheme was published by E. Kuhn and H. Schnorr von Carolsfeld.¹ These scholars propose—

$$\text{ś} = \text{s}, \psi = \text{s}, \psi = \text{ś}.$$

The last (*ś*) has been long in use, but for typographical reasons it seems desirable to do away with all signs above the consonants. Otherwise this sign would best commend itself.

For *b, g, d, k, p, t*, without Dagesh, they employ the Greek letters *β, γ, δ, χ, φ, θ*, but this is very awkward; for shēvā simple they write *ε*, and for the composite shēvās, *ā, ē, ō*. If we adopt Mr. Selbie's proposal, we may indicate simple shēvā by a dot or a circle, or by *ε* (with dot) or *ε* (with circle). I recommend the dot instead of the circle, because it gives much less trouble in writing.

2. I may use this occasion to call attention to the strange fact that not even the *order* of letters in the Hebrew alphabet is settled. The English scheme has *ψ* and *Ϸ*, the German *vice versa*, *Ϸ* and *ψ*. It has long been a puzzle to me who can have

first introduced this irrational inversion into German books on Hebrew. Even on the ground of alphabetical order *ψ* = *shin* (German *schin*) should precede *Ϸ* = *sin*. All older books have it so, but subsequent custom has so established the order *sin*—*shin*, that neither Ewald nor Gesenius-Kautzsch nor Stade waste any words upon it. Shall I live to see the ancient order restored?

Ulm.

EB. NESTLE.

P.S.—In my article in the *ZDMG* a little inaccuracy has crept in, which is repeated by Mr. Selbie. פִּרְאִשִּׁית should not be transliterated *brēsīt* but *br'ēsīt*. It is of importance to mark *ś* in the middle of words; compare, for instance, the difference between עֲשָׂהֶל = 'āsāh'ēl and יִשְׁמָעֵל = jīsmā'ēl.

Hebrew Mythological Terms.

PROFESSOR HOMMEL's paper last month is both interesting and valuable. I only regret that he should be so slow to recognise the force of old-fashioned critical arguments. The passage quoted by me from Ezra viii. 22, LXX, seems to render Prof. Hommel's suggestion, חוּלִים, 'the Havilæans,' difficult in the extreme. Such proposals may hinder the acceptance of the many really excellent ideas for which we are indebted to this zealous investigator. Certainly his remarks on Belial-Bilili (so courteously expressed) are very striking. But how far is the theory of Babylonian adoption of Canaanitish terms to lead one? Jensen thinks that 'nearly all specifically Babylonian conceptions have Sumerian names' (*Kosmologie*, p. 245). Prof. Hommel would connect a Babylonian divine name *Tibal* with תִּבְהֵל (*tēbhēl*). No doubt תִּבְהֵל is a primitive mythological term (even if late in biblical usage) for 'mother-earth,' as Gunkel and Gruppe have seen. But I should like to know a little more about *Tibal*. If this were a god of the solar fire (like *Gibil*), the name would be welcome as the possible source of *Tubal* in Gen. iv. 22, where LXX gives simply Θοβελ. That Methuselah is rightly explained by Prof. Hommel I have long been convinced, though I do not follow all his identifications of the ten patriarchs. His view of Sheol is very plausible, but a previous disappointment makes one cautious (cf. Jensen, *Kosmol.*, p. 13, šilan = 'himmel-niedrig'; and Zimmern's explanation of שִׁילָה in Gen. xlix. 10, as a by-name

¹ Die Transcription fremder Alphabete. Vorschläge zur Lösung der Frage auf Grund des Genfer 'Rapport de la Commission de Transcription' und mit Berücksichtigung von Bibliothekszwecken. Leipzig: Harrassowitz, 1897.

for the underworld as the region where the stars are after their setting in the west, quoted by Ball, *Genesis*, in Haupt's Bible, p. 49). I should also be very cautious in accepting his explanation of זִיּוֹן, 'Zion.' I agree with him and with Friedr. Delitzsch about Seraphim and Šarrāpu, and would gladly, had I time, add corroborations of this combination.

T. K. CHEYNE.

Oxford.

Nēbbēlah.

I AM surprised that Professor Hommel sees no discrepancy between the absolute prohibition (so far as Israelites were concerned) of Deut. xiv. 21 and the toleration of Lev. xvii. 15. His dictum, 'An action that must be atoned for by purification cannot be spoken of as allowed,' is indefensible. There were actions that needed to be atoned for by purification which were not only allowed, but which could not, without inhumanity, have been left undone. *E.g.*, see Num. xix. 14, 'This is the law, when a man dieth in a tent: all that come into the tent shall be unclean seven days.' In this case elaborate purification was enjoined, compared with which the purification required in the other instance was insignificant.

R. M. SPENCE.

Arbuthnot.

The High Priest's Diadem.

IN the fourth of Zechariah's visions or parables he describes the appearance of the high priest when attired in his fullest dignity and splendour. This description corresponds in most of the particulars with that given in Ex. xxviii. and in Lev. viii. In immediate connexion there occurs a reference which seems most irrelevant, and which has called forth a great variety of interpretations. 'Behold the stone that I have set before Joshua; upon one stone are seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts.' It is usually assumed that this stone is one destined to occupy some prominent place in the new temple. But this vision contains no reference whatever to the building of the temple; while the next chapter is devoted to the laying of the foundation-stone and the fixing of the loadstone. אֶבֶן does not necessarily mean a building stone: it is used quite regularly of a precious stone. Many gems were included in the adornment of the high priest's vestments, but not one of them is described

in this chapter, unless this disputed passage is such a description.

Then, again, there is considerable incongruity in a stone having seven eyes upon it, though it is perfectly natural to describe a gem as having seven facets. עַיִן comes to mean 'eye' because it first means 'that which twinkles.' It is the word used for the flashing of a fountain and the sparkling of wine, and so may well be used for the brilliancy of a precious stone cut into seven facets. But which of the stones can it be? Not the two onyx stones on the shoulders of the ephod, for this is but one stone; nor any of the four rows of stones on the breastplate, for none of them has any special distinction over the others. The resemblance appears to be closest with the gold plate or crown fastened to the lace of blue on the mitre. It will be remembered that on this plate or crown there is engraved the legend, 'Holy to the Lord.' There is some uncertainty in the shape of this part of the head-dress. Was it a plate or was it a crown? May it not have been a jewelled crown?

The purpose of the engraved crown was to indicate that the high priest was accepted, and permitted to approach into the presence of Jehovah. 'It shall always be upon his forehead, that they [the people] may be accepted before the Lord' (Ex. xxviii. 38). But this was also the very purpose of Zechariah's vision, to assure the returned exiles that they, through their high priest, might come before Jehovah. 'I will give thee a place of access among these that stand by' my throne.

The Lord of hosts is heard to say, 'I will engrave the graving thereof.' What is it that is engraved on the stone? Each of the stones in the breastplate had engraved upon it the name of one of the tribes of the children of Israel. Each of the stones on the shoulders of the ephod bore the names of six of the tribes. Perhaps the stone Zechariah saw bore the same inscription as the gold plate of Exodus. More probably it bore simply the ineffable name which reverence would forbid any engraver to carve. We have then to conceive of a crown of pure gold upon the forehead of the high priest, surrounding the 'fair mitre.' Conspicuously placed on the front of the crown was a large gem, the face of which was a hexagon and the six sides quadrilaterals. Upon the face was engraved the sacred name, which shone forth from the midst of radiating, many-coloured flashes of light.

Surely it was this vision with which John was

inspired when he described the privileges of the saints, now become priests unto God. They are clothed in raiment made white in the blood of the Lamb. They are the servants of God, who are sealed in their foreheads. And as the wicked bear the mark of the beast, so of these it is said, 'his servants shall do him priestly service; and his name shall be in their foreheads.' Because they are clothed and sealed, John says, 'Therefore are they before the throne of God; and they serve him day and night in his temple,' recalling Zechariah's 'place of access among these that stand by.'

R. C. FORD.

Grimsby.

A Rendering Revised.

[UNDER the title of 'A Rendering Revised' the late Principal Brown, of Aberdeen, contributed a short article to THE EXPOSITORY TIMES for May. He had read in a previous issue that Dr. Maclaren, of Manchester, preferred the Revised translation of 1 John 5¹⁸ to the Authorized. Dr. Brown was a member of the Revision Committee, but he did not approve of that translation, and in that short paper he gave his reasons.

Dr. Brown drew the attention of Dr. Maclaren to the paper, and received a reply, which he then asked permission to publish. He sent that reply for publication to THE EXPOSITORY TIMES, just before he died.—EDITOR.]

I have read your article with the deference which we all have for your opinion, and I feel the force of the considerations which it presents. What weighs with me in respectfully venturing still to incline to the R.V. rendering is not so much the evidence for the reflexive pronoun (which seems to me, as you point out, precarious), as the remarkable variation from the usual participial form designating the regenerate man; and the (to me) great improbability that if the subject of the two successive clauses were identical, the full designation of him should be repeated, and yet so singularly varied. On your hypothesis the sentence seems too unnecessarily weighted and dragging, whereas, if we admit the distinction of subject, the repetition, the variation, and the analogy of the two participles are all accounted for.

But I ought to apologise for setting my judgment in opposition to yours, who are so much more competent to form an opinion on questions

of scholarship than a hard-worked preacher can be.

ALEX. MACLAREN.

Manchester.

Note on John i. 9.

Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

THERE is great diversity of opinion as to what is the correct rendering of these words. As showing how undecided the minds of the Revisers were regarding them, the Revised Version gives no fewer than three interpretations. The text reading is: 'There was the true light, *even the light* which lighteth every man, coming into the world'; while there are also two marginal readings: 'The true light, which lighteth every man, was coming,' and 'every man as he cometh.'

It seems to us, looking at the unpointed Greek, as it stands in the text of Westcott and Hort, that there are three *distinct* renderings possible, and more or less plausible. Let us see what they are, and what can be advanced for, or against, each.

I. There is nothing in the Greek to prevent us from connecting ἐρχόμενον with ἄνθρωπον—thus giving the Authorized Version's 'That was the true light, which lighteth every man that cometh into the world,' or the Revised Version's alternative marginal reading, 'Every man as he cometh' into the world. Most Ancient Versions so give the passage, e.g. the Slavonic, 'It was true light, that lighteth every man stepping into the world'; and the Arabic, 'It was true light, which shineth for every man coming into the world.' To this view of the case, however, there seem to be two strong objections:—(1) The phrase, 'come into the world,' is a very common and favourite phrase with St. John—occurring in as many as seven additional passages in this Gospel—iii. 19, vi. 14, ix. 39, xi. 27, xii. 46, xvi. 28, xviii. 37; and in every one of these, without exception, the *coming* is the *coming* of our Lord Himself. Specially noteworthy is xii. 46, which very strongly resembles our text—Jesus Himself saying, 'I am come a light into the world.' If, therefore, we would allow St. John to interpret himself, it is pretty clear that he intends us not to take ἐρχόμενον with ἄνθρωπον as meaning *any* man, but with Christ as τὸ φῶς. But (2) another objection to the view in question is that joining 'that coming into the world' with 'every man' seems to add nothing

to the thought or meaning—*seems* to convey no information. We say *seems*, for there is something, perhaps, in the suggestion of Plummer (Cambridge New Testament Series) that in the whole phrase ‘every man that cometh into the world’ we may have ‘a solemn fulness of expression, and not a weak addition.’ But, on the other hand, is there not fully more to be said for Professor Milligan’s view, viz. ‘*Every man* is really as full and inclusive an expression as *every man that cometh into the world*’?

II. On the whole, then, it seems clear that it is best to associate *ἐρχόμενον*, not with *ἄνθρωπον*, but with *φῶς*; and so we have the Revised Version’s two renderings, ‘There was the true light, *even the light* which lighteth every man, coming into world’; or, as in the margin, ‘The true light, which lighteth every man, was coming,’ etc.

Now a very great deal—perhaps most of all—can be said in favour of this view. To regard *Ἦν ἐρχόμενον* as a periphrastic imperfect is most natural, and is according to very frequent New Testament usage. And so taking it makes good sense here, viz. that the revelation of light to the world was, as yet, at an initial stage—that the Eternal Word was not yet fully manifested, but was only being manifested. There is what seems a strong objection to this rendering, however, viz. that *Ἦν* and *ἐρχόμενον* are much too far apart to form a compound verb—a periphrastic imperfect. Winer is very decided on this point, remarking that ‘*ἦν* and *ἐρχόμενον* must not be joined together’ (*Grammar*, p. 439). On the other hand, it ought, in all fairness, to be pointed out that the two elements of what may be a composite verb are not much further removed from one another here than are two similar elements in an undoubted composite verb in Mark ii. 18: *Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες*.

III. But is it an absolute necessity to regard *ἦν* here as forming part of a composite and periphrastic imperfect? Is it not more consonant with its use in the preceding context (vers. 1, 2, 4: *ἦν ὁ λόγος . . . ὁ λόγος ἦν πρὸς τὸν θεόν . . . θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ . . . ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων*) to take the *ἦν*, not as an auxiliary, but as a verb by itself = *was*, i.e. ‘existed, or continued existing’? We very humbly think so; and, therefore, we venture to ask whether a good deal cannot be said for a third rendering, viz. ‘There was (continued to exist) the

true light, which lighteth every man by coming into the world.’ According to this view, *ἐρχόμενον* would be an adverbial participle of *means* or *manner*—modifying the verb *φωτίζει*—which use of the participle is very common. ‘The adverbial participle logically modifies some other verb of the sentence in which it stands, being equivalent to an adverbial phrase or clause denoting time, condition, concession, cause, purpose, means, manner, or attendant circumstance’ (Professor Burton’s *Moods and Tenses*, p. 169). See also Goodwin’s *Syntax*, p. 216; and compare *ἦτις ἐργασίαν πολλὴν παρέχεν τοῖς κυρίοις αὐτῆς μαντευομένη*—which brought her masters much gain by soothsaying (Acts xvi. 16) with *Δηξόμενοι ζῶσιν*, they live by plunder (Xen. *Cyr.* iii. 2, 25).

By adopting the above rendering (which, I observe, Plummer gives in large type, as if approving it) the teaching of the passage would be that Christ’s coming into the world brings with it the means of enlightening every man. Nor seems there to be anything against either doctrine or fact in accepting such a view. It by no means derogates from Christ’s attributes as the Son of God. Instead of denying the eternal pre-existence of the Word, it, on the contrary, strongly affirms it. As its position clearly shows, the verb *Ἦν* is emphatic—There *was* the true light—i.e. He was in existence all along—even while John was preparing His way and proclaiming Him. Nor does it by any means tie us down to believing that only at and after His Incarnation had Christ any bliss-imparting efficacy on the world of men. After what is stated in ver. 4, ‘the life was the light of men,’ that cannot be. Ver. 9 does not contradict ver. 4—it only expands the thought contained in it by indicating an additional *means* or *manner* of light-giving, combined with prospective *results* so extensive as to be *even universal*. What it teaches is that when John arose as a witness, the True Light already existed somewhere, but that, *by coming into the world*, He necessarily manifested Himself with a clearness altogether unknown before—bringing light, at anyrate potentially, *to every man*.

P. THOMSON.

Dunning.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE *Biblical World* for July contains a short answer to the question, 'In whose house did Jesus eat with publicans and sinners?' The question is important, because, in answering it, some eminent scholars discover a flat contradiction between St. Luke and the two preceding Gospels. St. Luke says plainly that it was in the house of Levi. But, according to Meyer, Holtzmann, and now also Professor Gould, it is 'doubly certain' that St. Matthew and St. Mark say it was in the house of Jesus Himself.

'Doubly certain' is Professor Gould's phrase. The double certainty arises in this way. St. Mark (2¹⁴) says 'He (*αὐτὸν*) was sitting at meat in his (*αὐτοῦ*) house.' The recurrence of the same pronoun shows that the same person is meant. Jesus was sitting at meat, therefore the house was the house of Jesus. St. Matthew gives no pronoun. He simply says (9¹⁰), 'He sat at meat in the house.' That makes his language point in the same direction. Thus these two evangelists, *using different language*, point to the same conclusion, and that conclusion becomes thereby 'doubly certain.'

Well, there is no doubt that St. Luke says it was Levi's house. His words (5²⁹) are, 'Levi made him a great feast in his house.' So the Revised Version. The Authorized says, 'in his

own house'; but that emphasis is unnecessary; the meaning is clear without it. If, then, St. Matthew and St. Mark say it was in the house of Jesus Himself, there is surely a flat contradiction.

But do they say it? St. Matthew says nothing. For argument's sake he is useless. 'In the house' may be in Levi's as easily as any other. Nay, since Levi is Matthew, it were easy to argue that this is the evangelist's modest way of speaking of his own house. What does St. Mark say? He says, 'And as he passed by, he saw Levi, the son of Alphaeus, sitting at the place of toll; and he saith unto him, Follow me. And he arose and followed him. And it came to pass that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples.' The words are, 'He was sitting at meat in his house.' Jesus was sitting at meat. But in whose house? The pronouns being the same, the persons must be the same, say Professor Gould and the rest. But St. Luke uses these very pronouns, and yet, according to Professor Gould, 'says plainly that it was in the house of Levi.' 'Levi made *Him* (*αὐτῷ*) a feast in his (*αὐτοῦ*) house.' So the pronouns are not decisive. And since the narrative throughout reads as if Jesus were the guest, not the host; since the charge was that He ate and drank *with* publicans and sinners, not that

He entertained them; and since St. Luke says plainly that Jesus was a guest in Levi's house, we may rest content that that is what St. Matthew and St. Mark say also, and find our contradictions somewhere else.

One of the features of the new *American Journal of Theology* is entitled 'Critical Notes.' The title is used with a comfortable largeness of meaning. For of the three Critical Notes in the second number—the number for the present quarter—one is an examination of Schaff's way with Servetus, one is a plea for a new theology, and one is an intelligible exposition of a central Pauline phrase.

The author of the exposition is Professor W. A. Stevens of Rochester. The phrase is 'the righteousness of God.' It occurs elsewhere, but Professor Stevens has it specially in mind as it occurs in Rom. 3^{21, 22}.

It will be remembered that Sanday and Headlam, in their commentary on the Epistle to the Romans, devote a 'detailed note' to the meaning of this phrase. There they come to the conclusion that the grand Pauline idea of the Righteousness of God is a forensic idea. That is to say, God's righteousness is seen in its 'going forth,' and it goes forth not to *make* men righteous, but to *account* them so. And when they have come to that conclusion, they abide in it. 'To this conclusion we feel bound to adhere,' they say, 'even though it should follow that the state described is (if we are pressed) a fiction, that God is regarded as dealing with men rather by the ideal standard of what they may be than by the actual standard of what they are.' For the facts of language are inexorable; 'justify' and 'justification' (δικαιῶν and δικαιοσύνη) are rightly said to be 'forensic'; they have reference to a judicial verdict, and to nothing beyond.

Professor Stevens takes his departure there. He accepts the forensic sense. He says it is a commonplace of Protestant exegesis, if not

of biblical philology, that δίκαιος, 'just,' and all its cognates, have more or less often in St. Paul a forensic sense. But he says that what that forensic sense precisely is, it is by no means matter of agreement yet.

For there are more forensic senses than one. Forensic means simply 'legal.' It is that which belongs to the *forum* or court of justice. And when in the Pauline thought the sinner is justified, it simply means that he is pronounced by the judge to be just. He is not made just—a judge has no such function to perform as that. But if the sinner is pronounced just when he is actually not just, is it not a transaction on paper? Is it not a legal fiction? It depends on what you mean by 'just.'

By 'just' or 'righteous' *you* probably mean virtuous or good. St. Paul did not mean that. A Jew of the Jews, he could not mean that. To him to be just was to be acquitted. He stood before God's law. He was 'under the law' before God (ὑπόδικος τῷ Θεῷ). No doubt he was bad also—vicious, unclean, whatever you will. And he would not deny that he was. But it was not his uncleanness that troubled him; it was his condemnation. It was not his moral condition, it was his legal standing that disturbed this Pharisee of the Pharisees. To be right with God's law, to have its condemnation removed,—in short, to be justified,—that was his passionate longing.

Thus it is almost absurd to suggest that in the mind of St. Paul righteousness (δικαιοσύνη) was goodness, or to be justified (δικαιοῦσθαι) was the same as to be made just. The point is that righteousness was not even imputed goodness, nor was justify to impute or reckon good. That were a legal fiction indeed. If the former is forbidden by the inexorable demands of language, the latter is forbidden by the inexorable laws of the human mind. Nor has this notion ever been able to escape the bite of the old sarcasm, that the God who pronounces a sinner good when he is not good is a very proper God for such a sinner.

In the mind of St. Paul, to justify was simply to acquit. Whether the person was good or bad belongs to another place. Here the question is one of legal standing. Man is *ὑπόδικος*, under God's law. He must be taken from under the law, justified or made just. Yes; *made* just. For now that we see that the matter is not of man's moral character, but here only of his relation to the law of God, we are no longer afraid to speak of him as made just. We know it simply means that he is no longer under the law's condemnation—that, so far as the law is concerned, God has in Christ made him a just man.

A recent writer has spoken of the Jewish 'passion for pardon.' It was the Jewish passion for pardon that gave the world its great doctrine of Justification by Faith. Your passion and mine may be for morality. St. Paul's was also for morality afterwards; but his earliest passion was for pardon. And it is just pardon he means when he says that 'the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe.'

The current number of the *London Quarterly Review* contains an article on 'The Structure of St. Paul's Doctrine.' It is something to find an article on such a subject anywhere at present. But, no doubt, St. Paul will return to his own again. This article proves that there is one good student at least who has never bowed the knee to the Baal of 'Back to Christ.'

After a rapid survey of past efforts to discover the structure of the Pauline doctrine, the writer ventures the generalization that the defect of the Tübingen school and of German historical construction generally lies in its inadequate grasp of *personalities*. Paul is lost behind Paulinism; the man is torn into shreds and then labelled 'motive' and 'tendency.' Even our Lord Jesus Christ

Himself seems at times to be resolved into a resultant of the currents and forces that gave Him birth. It is a method that serves for boundless speculation, but it is barren of assurance. And it contradicts the plainest things we see. There is not the most ordinary person but he is a little more than the outcome of his circumstances. Great men are as truly the creators as the creatures of their time. St. Paul was not the Apostle of the Gentiles because he could not help it, but because it pleased God to reveal His Son in him.

So, in this writer's judgment, the French theologians are nearer. There is Reuss, for example, who says that the doctrine of St. Paul is the natural corollary of his history. Christians have found themselves at home in his system, not because they could speculate as he is said to have done, but because he lived as they have to live also. 'The life of St. Paul,' says Reuss, 'is the key to his theology; the life of the Christian will be its demonstration.'

'It pleased God to reveal His Son in me.' That was on the Damascus road. And then and there on the Damascus road the Pauline doctrine began. So the order of apprehension was not salvation first and Christ next. That is the mistake even Reuss makes, and others have made it after him. 'He revealed His Son in me.' It was Christ first. Salvation through Christ followed after.

Nay, we must go further back. 'It pleased God to reveal His Son in me.' He possessed that God already. Says our writer, 'The vision of the glorified Jesus that made Saul of Tarsus a Christian apostle revealed to him the Son of God as his Saviour; but that God, whose Son Jesus Christ now proved Himself to be, was already known to Saul's faith.' It was the God of his fathers, the God who said, 'Out of darkness light shall shine,' who now 'shined in our hearts to give the light of the knowledge of His glory in the face of Christ.' Saul's conversion to the faith of Jesus was right on

the lines of his youthful creed. *God* was there in Christ reconciling Saul unto Himself, and it was not new things that had no existence before, but the old things that became new to him from that very hour.

So the structure of St. Paul's theology begins with the doctrine of God. Now, when it pleased God to reveal His Son in Saul, what difference did that make to Saul's thought of God? Perhaps the 'righteousness of God' was there already, and 'sin,' and 'holiness,' and the watchword 'God is one,' and 'O the depth of the riches and the wisdom and the knowledge of God.' But if it had not pleased God to reveal His Son in Saul, where should we have looked for 'the grace of God,' or 'the love of God which is in Christ Jesus our Lord,' or 'the Father of our Lord Jesus Christ'? Only an Israelite indeed could have framed the grand thesis of the Epistle to the Romans, that in the Gospel 'God's righteousness is revealed from faith to faith.' For 'God's righteousness' here is not to be resolved into 'a righteousness from God.' In that our author agrees with Sanday and Headlam. Righteousness belongs to God: it is His own property, it is His nature as apprehensible to men and ascertained from His Word. Only an Israelite could have spoken so. But only an Israelite in whom God had revealed His Son could have found this righteousness in the Father of our Lord Jesus Christ. Only an Israelite could have found God just, but only an Israelite who had seen the glory of God in the face of Jesus Christ could have found this just God just to Himself, yet 'justifying him who is of faith in Jesus.'

But the discovery was Christ. So in the structure of St. Paul's doctrine, the doctrine of Christ comes next. And it is the doctrine of the *Person* of Christ, the doctrine of the Son of God. 'It pleased God to reveal His *Son* in me.' This was the grand discovery. 'Thou blasphemest,' said the Jews, because He said, 'I am the Son of God.' Saul was one of them then. 'Thou blasphemest,' he said more angrily than they all. And now that

Jesus *is* the Son of God, has St. Paul lowered his thoughts of it? 'Immediately,' we are told, *immediately* after the vision near Damascus he went and preached 'that this Jesus is the Son of God.' There is no record that he stayed to explain how much less that title carried than he had formerly fancied. He never stayed to explain. From first to last this Jesus is no less than He is in Romans ix. 5, 'God blessed for ever, Amen.'

Then comes the Soteriology. For this Christ, who is God, is given to us as a gift. He is not ours. 'Christ is God's.' But He is given to us for a time and for a purpose. The Son of Man came to give His life a ransom. This is the heart of the Pauline Soteriology, not simply that Christ died, the just for the unjust, but that *God* was in Christ reconciling the world unto Himself, that God *spared* not His own Son but delivered Him up for us all, that 'God commends His own love to us' in the cross of Jesus Christ. And this opens the way to the doctrine of the Spirit, and the Spirit to the doctrine of the Church, and the Church to the doctrine of the Kingdom—which is the order of this able writer's ideas of the 'Structure of St. Paul's Theology.'

In New College, Oxford, as already stated (but on the 6th not the 11th of May), a debate took place on the Textual Criticism of the New Testament. For in Oxford, at the present moment, two great rival theories confront one another as to what is the true and original text of the New Testament. The Regius Professor of Divinity (Dr. Ince) presided. Three speakers were called upon from either side: on the one side, Prebendary Miller, Mr. Gwilliam, and Mr. Bonus; on the other, Professor Sanday, Mr. Allen, and Mr. Headlam. The utmost courtesy was observed throughout. And the single note of regret that can be detected is that 'inevitable limits of time hampered all the speakers,' and in particular that Mr. Miller's reply was cut short 'by the inexorable approach of the college dinner-hour.'

The debate has now been published. It has been published through Messrs. George Bell & Sons (8vo, pp. xvi + 43), under the editorship of Mr. Miller, and with a Preface explanatory of the rival systems.

The Preface is described by Mr. Miller as 'a thoughtful suggestion.' We owe the suggestion, apparently, to Dr. Sanday. It is to him, at least, we owe it that the system of Westcott and Hort is described by Dr. Kenyon of the British Museum. It is taken from his recent work, *Our Bible and the Ancient Manuscripts*. The system of Burgon and Miller is described by Mr. Miller himself.

Now, this debate is of more than academic interest. For it is very well known that it is not a new translation, but a new text underlying the translation, that gives the leading colour to the Revised Version of the New Testament. That new text was due to Westcott and Hort. Burgon and Miller say it is false. They say it is not a true text, for it proceeds upon false principles. They say that the true text is the Traditional Text, and that the Authorized Version, although not founded entirely upon the Traditional Text, is very much nearer it than is the Revised Version, and therefore very much to be preferred. So we cannot appreciate the question, 'Authorized or Revised?' until we appreciate the controversy of the texts. We cannot even understand the Versions themselves till we understand something of the texts from which they come.

We find the text of the New Testament in manuscripts, and the manuscripts are of two kinds, *Uncials*, because written in 'capitals,' and *Cursives*, because written in running hand, the Uncials being the older. We do not find the text we now possess—either Westcott and Hort's, Burgon and Miller's, or any other—in any single manuscript. One manuscript must be compared with another. When disagreement occurs, the most probable reading will be accepted. And the result will be checked by the witness of early Versions into

other languages, and by quotations found in the Fathers.

Well, there is no question that the overwhelming majority of Manuscripts, Versions, and Fathers witness to the Traditional Text. If the question is to be settled by numbers, then Burgon and Miller have it. And Burgon and Miller hold that it ought to be settled by numbers. Of the whole mass of evidence—Manuscripts, Versions, Fathers—they claim that nineteen-twentieths support the Traditional Text. And they ask 'how it can be that one-twentieth shall be supposed to override the verdict of all the rest?'

But Dr. Sanday puts a case. 'Suppose,' he says, 'you have a manuscript from which, from time to time, fifty copies are made. On Mr. Miller's theory, those fifty copies would entirely outweigh the manuscript itself, whereas all of them would contain such corruptions as are to be found in the original manuscript, and each of them would have its own corruptions as well. Clearly, the single manuscript is of more value than the whole fifty.'

In short, Dr. Sanday holds that manuscripts, like men, have a genealogy, and to know their worth you must know something of their kith and kin. That is the secret of the theory of Westcott and Hort. Westcott and Hort were not the happy discoverers of that secret. Griesbach, in the end of last century, had discovered and roughly made use of it. But Westcott and Hort, having the command of a far larger range of materials, having the command also, perhaps, of a more scientific temper, so used that secret that they founded upon it a system of textual criticism, which has gained the assent of most of the textual scholars of to-day—a system which, in Mr. Miller's language, is everywhere now in vogue.

Westcott and Hort set the solitary Manuscripts and Versions in families. They find that a certain number of authorities have a tendency to exhibit

the same readings, so they group these authorities together,—whereupon they find that there are three great families. In the first family are found the great Uncials, B, \aleph , and L, a few Cursives, such as 33 (Evan.), 61 (Acts), and the Memphitic and Thebaic Versions; the next consists of the Uncial D, the Old Latin and Old Syriac Versions, and a number of interesting Cursives, as 13, 69, 81, for the Gospels—44, 137, 180 for the Acts; while A and C (generally), the later Uncials, and the great mass of Cursives and the later Versions, form the third group, numerically overwhelming.

When the groups are formed, the effort is made to trace their history. And now the Manuscripts themselves are found to furnish a surprisingly useful aid. In a certain number of instances, when one group offers a special reading and another group offers another, the third group is found to combine the two. Take the ending of St. Luke's Gospel. \aleph , B, C, L, with the Memphitic and one Syriac Version, have 'blessing God'; D and the Old Latin have 'praising God'; but A and twelve other Uncials, all the Cursives, the Vulgate and other Versions, have 'praising and blessing God.' Now, is the combined reading (or 'conflate' reading, in Hort's terminology) likely to be older than the two separate readings, or are they likely to be older than it? Is it more likely that a scribe finding two separate readings in the copies that were before him, combined the two; or is it more likely that, finding the two combined, he selected the one or the other? The motive for combining, say Westcott and Hort, would be praiseworthy—the desire to make sure of keeping the right word by retaining both. But the motive for separating would be vicious, since it involves the deliberate rejection of words of the sacred text. Therefore they conclude that, whether 'blessing' or 'praising' be older, they are both older than 'praising and blessing' together.

At this point comes in the evidence of the Fathers. When Chrysostom quotes from Scripture

he quotes such passages as this according to the reading that combines them both. Now, Chrysostom was Bishop of Antioch in Syria at the end of the fourth century. Other writers who lived in or near Antioch about the same time also quote the combined readings. And in fact it is found that the writers of Syrian Antioch are the first to show a partiality for the text in which these readings occur, and which is represented by the group of authorities that has been mentioned third. Hence this type of text, which is the text of the later Uncials and Cursives, the Traditional Text of Burgon and Miller,—the text that generally underlies our Authorized Version,—has been described by Westcott and Hort as the 'Syrian' Text, and held to be later than the other two.

Of the other two, one is found mainly in Latin manuscripts, and in those (like D) which have both Greek and Latin texts, and therefore has been called the 'Western' Text, though it is certain that it had its origin in the East, probably in or near Asia Minor. It is a small group of authorities. But the third is smaller still. And yet the third, in Westcott and Hort's opinion, is by far the most important group of the three. Small as it is, they divide it into two. First there is a type of text which is found most regularly in the quotations of Origen, Cyril of Alexandria, and other Alexandrian Fathers, and so is called the 'Alexandrian' Text. It is not continuously represented by any existing manuscript. It is most characteristic of C in the Gospels, and of A and C in the Acts and Epistles, while \aleph and L and certain Cursives occasionally agree with it. Lastly, there is the type of text which can be claimed by no restricted locality, and is therefore described as 'Neutral,'—the type which most frequently exhibits the readings that have least suspicious aberration, the type which represents most nearly, in the judgment of Westcott and Hort, the original text of the New Testament. It is headed by the great Vatican Manuscript known by the letter B.

Thus it is manifest that between the rival systems of New Testament criticism of to-day there is a great gulf fixed. The 'Syrian' Text is the Traditional Text. 'We maintain,' says Mr. Miller, 'that it represents the text which issued from the pens of the writers of the New Testament.' Westcott and Hort maintain that it is the latest and least authoritative of all their four. There is a great gulf fixed, and it was to see if anything could be done to bridge it that the Oxford debate was held.

It has not bridged the gulf. Yet it was not held in vain. For, in the first place, Dr. Sanday admitted that he thought Dr. Westcott and Dr. Hort had pressed their preference for the Uncials B and \aleph too far. In the second place, he acknowledged that if the early date of the Peshitta Version could be proved, a very strong claim would be made for the Burgon and Miller theory. And, in the third place, he went so far as to say that in his opinion the Traditional Text was really due to some early but deliberate revision.

In the first place, Dr. Sanday confessed that in his opinion Westcott and Hort had sometimes pressed their preference for Aleph and B too far. The 'Western' Text and the text represented by these two Uncials branched off in the second century, and so the true reading may be found in either of those two branches, and Dr. Sanday thinks it quite possible that the right reading may sometimes be preserved in the Western branch, and not in the branch represented by Aleph and B. And when Mr. Headlam afterwards spoke, 'That,' he said, 'is really the point at issue before scholars at the present day.' It is not, you observe, whether the 'Syriac' or Traditional Text is oldest. Towards that, which is the vital point, neither Dr. Sanday nor Mr. Headlam makes any concession whatever. It is whether the 'Western' Text does not really contain some considerable element of truth. Mr. Headlam does not think so. But Dr. Sanday, who does not count it a safe inference that because a manuscript is right in nine cases it

must be right in the tenth—Dr. Sanday thinks it quite possible that in the tenth case the 'Western' Text may have it.

In the second place, Dr. Sanday acknowledges that the sheet-anchor of the Burgon and Miller system is the early date of the Peshitta. This Syriac Version is the oldest of all the authorities that belong to the Traditional group. If the Peshitta could be carried back beyond the date of the so-called Syrian revision, then the Syrian revision would be proved an invention, and the field be practically won. But, at present at least, the Peshitta cannot be carried back so far. It is true that Mr. Bonus believes the Peshitta to be a direct translation from the Greek, and that it must have come into existence 'scarcely later than the latter half of the second century.' But Mr. Allen holds, on the contrary, that the Peshitta is a late stage in a long recension of the same Syriac Version, the Lewis Codex and the Curetonian representing earlier stages. And Mr. Headlam still maintains that up to the present moment nothing has been found which carries our knowledge of the Peshitta further back than the beginning of the fourth century, say 310 A.D.

In the third place, and last, Dr. Sanday was bold enough to assert that the Syrian Text was due to deliberate revision. Mr. Miller presses the argument: Why, if the Syrian or Traditional Text is the latest and least of all the four, is it found in almost universal acceptance at the end of the fourth century? 'I will end,' says Dr. Sanday, 'by venturing to do what Dr. Hort, with his great care and circumspection, has never done. It constantly seems as if his argument was leading up to it, but he never lets the name pass his lips. He thinks there was a *revision* of some kind; that is simply a way of describing the phenomena of the Manuscripts on what appears to be the easiest hypothesis as to their origin. He thinks that a kind of revision took place at that time, and was a more or less continuous revision. I confess it

has always seemed to me that that revision was probably connected with Lucian of Antioch and his school, which exercised great influence all through the fourth century. This type of text is prominent in his disciples, most prominent indeed in Theodore of Mopsuestia, where it reaches its

culmination. The school was in close contact with the Syriac-speaking churches and writers, and I have always suspected, although I cannot prove it, that this Traditional Text, of which Mr. Miller is so fond, owes its origin ultimately to Lucian of Antioch in Syria.'

A. B. Davidson, D.D., LL.D.

BY PROFESSOR THE REV. S. D. F. SALMOND, M.A., D.D., F.E.I.S., ABERDEEN.

II. HIS WRITINGS.

IN a former paper we said something of Professor A. B. Davidson as a teacher, and of the academic chair as the first source of his remarkable influence. Great, however, as he is in that position, he is not to be measured by that alone. He is not only a teacher ranking with the most select few in the large roll of theological lecturers; he is also a writer, and one of a penetrating faculty and original vein. We should, indeed, give a very imperfect idea of what he is, and a very inadequate account of what we owe to him, if we did not attempt some estimate, however rapid, of his published works. There are other things of which it might also be fitting to speak, especially the services which he rendered as a member of the Old Testament Revision Committee. But these must be passed over in order that some attention may be given to his writings.

His contributions to theological literature have a distinct value, which is gratefully recognised by all students, and best appreciated by those most competent to judge. They are also of considerable amount, and there is more in preparation. He is largely involved in the new *Dictionary of the Bible*, which is announced by Messrs. T. & T. Clark, and those who have seen certain articles now in type for that important publication know them to be of great interest to the scholar. He is also engaged on two works which are peculiarly congenial to him, and from which much is anticipated — a *Commentary on Isaiah* and a treatise on the *Theology of the Old Testament*. The one is to form part of the *International Critical Commentary*; the other is to make one of the volumes of the *International Theological Library*.

These are subjects which belong to the most favoured studies of his lifetime. In both he is an acknowledged master, and his promised volumes are looked for with eager expectancy. He has never been in haste, however, to rush into print. In this, as in other things, he has aimed at the *multum* rather than the *multa*. Of all our recent scholars, the late Dr. Hort of Cambridge is the one to whom he may be best compared as a writer. There is much in common between the two. In both we have the same rigorous standard of values in authorship, the same punctilious carefulness of statement, the same precise and finished style, the same exacting ideal which makes it natural to shrink from quick production or frequent publication, the same jealousy of all that comes short of the best and most honest work.

There are two kinds of literary producers. There are those who write easily and steadily with all the regular continuity of well-set but level instruments, and turn all they have to say into print—preachers who make books of each series of sermons, *littérateurs* who make volumes of each set of papers that see the light in magazine or journal. And there are those who take the pen only when the fire burns, who seem slow where others are precipitate, who refuse to write but at their best, and limit themselves to one or two subjects which they make their own by severe self-repression and lengthened silence. Neither class is to be despised. Each has its audience, by whom it is appreciated and whom it profits. But it is the more restricted work of the latter that has the finest quality, the most quickening influence, the most enduring worth. It is to this class that

Professor Davidson belongs. Like Dr. Hort, he knows nothing of the *cacoethes scribendi*, and is as unpractised as a child in the arts of the popularity-monger or the methods of the book-maker. He is never betrayed into writing diffusely. He is incapable of hasty, pretentious, or facile work. His books are of modest compass, and still more modest look. But they are packed with thought that comes straight from the mint of a keen, capable, observant, original mind. In concise form and well-considered phrase, they give the results of the studies and reflections of years. If the ways with which many writers in these days have made us familiar were followed, large and imposing volumes might be made of his smallest books. Each sentence tells. Nothing is allowed a place that is beside the purpose or incapable of satisfying the author's jealous sense of what the quality of work should be that the public are asked to accept.

As we should expect, his writings are mostly on Old Testament subjects, the prophets and the poetical books having his chief attention. What distinguishes his literary work, and gives it its peculiar value, is the combination of easy command of the language, trained critical faculty, insight into the Hebrew genius, and the most correct exegetical conscience, with a historical sense and a historical imagination which make Hebrew times and Hebrew ways, Hebrew thought and Hebrew faith, present realities. Of his treatises on *Hebrew Grammar* and *Syntax* it is unnecessary to speak. They have won extensive acceptance at home and abroad by their precision, their balance, the scientific arrangement of their contents, their skilful use of exercises, their judicious adaptation to the needs of learners. Neither shall we venture to say anything of his book on the difficult and technical subject of the *Hebrew Accents*. But in his recently published *Primer on The Exile and the Restoration* we have a performance of a very different order. It is a remarkable instance of his gift of compressed lucid statement, as well as of his readiness to spend of his best on things of modest pretension. It may be safely said that nowhere within anything like the same narrow limits will one get so vivid a view of that period of Old Testament history, so capable and convincing a treatment of the many difficult questions connected with it, so true an appreciation of the character and purpose of the main events that fill

it, so just an estimate of its permanent effect upon the people. It is a book written for the general reader. But the trained student will find in its unobtrusive pages much to interest and instruct him in what it says of the two competing religions that were known in the Israel of these days, the failure of reforms that were carried by authority, the nature of the Judaism of Ezra's time, the judgment to be formed of the 'false prophets,' the way in which the 'death of the people' became 'the birth of the individual and the ruin of the State the rise of the Church,' the figure of the servant of the Lord, the idea and influence of the law, the prophetic voices of the period, and many things else.

Two volumes contributed to the *Cambridge Bible for Schools and Colleges*, one on the *Book of Ezekiel* and another on the *Books of Nahum, Habakkuk, and Zephaniah*, give us something of the fruits of his studies in important sections of Old Testament prophecy. Both are admirable examples of the historical interpretation which reads the writing from the writer's position and brings us face to face with the ideas as they were present to his mind. The second of these two volumes compresses a wonderful mass of scholarly matter into its modest bulk of 144 pages. It leaves no point of any importance in the exegesis or the literary history of these three prophets untouched. It is particularly successful in its discussions of the occasions of the books. It is happiest of all in its descriptions of their distinctive characters and special messages. It is the 'universal voice of humanity,' a voice that is heard more or less all along the line of Israel's prophets, that is heard in unusual purity and simplicity in Nahum. 'The prophecy,' as it is understood by Dr. Davidson, 'is the voice of the human mind expressing its revolt against the spirit and deeds of the brutal foe of the human race, and might almost have come from the heart of any of the oppressed nationalities trodden under the foot of Assyria. It is the blood, the wiles, and demonic witchcraft (iii. 1-4), and the spirit of the wild beast (ii. 11-13) that in the name of mankind the prophet appeals against; and if he adds the traffic and riches and luxury of Nineveh, it is only to complete the picture of the immoral spirit of the people.' The peculiar note in Habakkuk, again, is the prominence given to a conception different from what we have in

Jeremiah or Ezekiel—the idea that the excesses of the Chaldeans, the instruments of the Lord in punishing the sins of Israel, must ‘themselves demand the Divine vengeance. That God could be silent and permit the atrocious inhumanity of the oppressor that engrosses the prophet’s mind almost to the banishment of the thought of his own people’s sin,—that is the moral problem in Habakkuk, and ‘its answer comes in the shape of a moral distinction: “his soul is not upright in him, but the righteous shall live in his faithfulness.”’ The different characters of the Chaldean and the righteous carry in them their different destinies. The moral destruction involves its final verification in events, though this may not come at once.’ So, too, a few bold strokes set the central thing in the short prophecy of Zephaniah, the great idea of ‘the day of the Lord,’ before the reader in its magnitude and its just significance.

Little has been done by English students for the Book of Ezekiel. Professor Davidson’s commentary, therefore, is all the more welcome that it relieves British scholarship of a reproach which has long lain upon it. On its own merits it is an important addition to the limited number of scientific commentaries, which have helped us to a better insight into the structure and meaning of this prophecy. It is of great value for its treatment of the questions relating to the prophet’s own position and function, the measure of historical matter in the book, the proportions of the real and the ideal in it, its symbolism of figure, action, and vision, the position in which the law appears in it, the influences discovered to have told on it, the impression made by it on the Pauline writings and the Apocalypse. The idea that Ezekiel was in any sense either a legislator or a ‘sort of pastor, with a cure of souls,’ with an office limited to the exiles, is shown to be inconsistent with the contents of the book. It is a feature of the prophecy that ‘circumstances of actual occurrence are idealised and made the expressions of general conceptions and principles.’ The key to the prophet’s symbolical actions, which have been so fantastically interpreted even by some competent scholars, is found in the book itself; and though it is admitted that there may be some doubt regarding a few of them, they are taken as actions of the imagination. ‘They passed through the prophet’s mind. He lived in this ideal sphere; he went through the actions in his fantasy, and they

appeared to him to carry the same effects as if they had been performed.’

Above all, the master hand is seen in the presentation of the ideas of the prophecy—its conception of the *holiness* of God, the Divine *name*, the Divine attributes, especially as expressed by the bold imagery of the book, and the *future*. The question involved in the prophetic ascription of all things, not excluding the evil done by men, to God as author, has its peculiar difficulties in this book. But it is taken to come at last to this, that ‘God appears as the author of sin only in a secondary and modified sense. He uses sin already existing, punishes it with delusion and worse sin, laying a stumbling-block before the sinner over which he falls and perishes.’ Another series of questions which are handled with characteristic discretion are those raised by the points of contact and distinction between Ezekiel and the ritual law—questions concerning the age of the law in its present written form. Here the first consideration with Dr. Davidson is one which the critic is often tempted to overlook. That is, the logic on which a sound criticism must thrive, and in this case in particular the caution with which inferences should be drawn from the comparison of Ezekiel with the law, by reason of the freedom with which the prophet handles ‘institutions certainly older than his own time.’ The differences in detail between Ezekiel and the law, on any hypothesis of priority, may be best explained, Dr. Davidson thinks, by supposing that, ‘while the sacrifices in general, and the ideas which they expressed, were fixed and current, the particulars, such as the kind of victims and the number of them, the precise quantity of meal, oil, and the like, were held non-essential and alterable when change would better express the idea.’ The affinities between Ezekiel and the small code are fully recognised, but the differences are too important, in Dr. Davidson’s opinion, to permit us to say that the prophet was the author of the code, the materials too scanty to allow us to decide even whether he had any parts of it in written form before him. There are other things, not a few, in this volume of which much might be said; as, for instance, the way in which the great section in chap. xxxv., in itself and in its bearings on New Testament ideas, especially the Pauline doctrine, is handled. But it is at its best, perhaps, when it comes to the question of the ‘emancipation of the

individual soul,' than which there is nothing of greater moment in Ezekiel. Nowhere have we a better example of the feeling for the historical, the discrimination, and the penetration which distinguishes Dr. Davidson's exegesis than in his exposition of this subject and the prophet's relation to it.

It is, however, in his *Job* that he will probably be felt to be at his highest. This has been a favourite study. It was his first attraction, and he has worked at it in various ways since the days of his youth. It furnishes a subject peculiarly germane to his genius, appealing to his poetic, imaginative, and speculative gifts, and to those broodings on the thick mystery of things and the deep problems of the kingdom of God which are natural to minds of finer cast. He admits the general correctness of the common view that the book is not altogether 'poetical invention,' but rests on historical tradition, however difficult it may be to say what parts belong to the one and what to the other. He describes it as *dramatic* rather than a *drama*, the action being 'internal and mental,' and the successive scenes 'representations of the varying moods of a great soul struggling with the mysteries of its fate, rather than trying external situations.' Taking prologue and debate together, we can see, he thinks, that it was at least one chief object of the book to enlarge men's ideas of God's ways by giving them a new view of suffering, as a trial of the righteousness of the righteous, not a chastisement for their sins. With true insight into the genius of the Old Testament, he reminds us at the same time that the Hebrew poet or thinker was never merely a poet or a thinker, but always also a teacher—one, too, who looked at men in their relations to God, and at the individual for the most part not simply as the individual, but as a member of the family of Israel. So he concludes it to be most probable that the main purpose of the book was practical rather than theoretical, and that it is to be recognised as also having a national scope, the new view of suffering being of national interest, the particular view indeed that was needed to 'comfort and uphold the heart of the people in the circumstances in which they were.'

Questions such as those regarding the date of the book and its relation to the Second Isaiah receive the cautious and restrained replies which alone are in point in a region which, as Dr.

Davidson puts it, is 'not that of argument but of impression,' and in which we have ideas instead of historical events. Of the former he will only say that the probability is that *Job* belongs to the age of the captivity of Judah. His reasons for thinking that it cannot be placed earlier than the seventh century, are taken partly from the condition of misery and disorder presupposed in the book, and partly from the new aspect given to old questions. The laws of providence 'are no longer calmly expounded,' he points out, 'but subjected to doubt; from being principles securely acquiesced in, they have become problems painfully agitated.' With respect to the latter subject he shows how difficult it is to say whether the coincidences between the figure of the suffering Job and that of the servant of Jehovah in the Deutero-Isaiah indicate a relation of similarity merely or one of identity, and how open the question is left whether the one author may have borrowed something from the other, or both writers may have made independent use of the same conceptions.

There is no line of study in which Dr. Davidson is more instructive than in the exposition of ideas which are common to various writers, but occur in these writers at the same time with characteristic differences. Among the ideas which are common to Job and some others of the Old Testament books, but which have a distinctive form in *Job*, that of a *future life* is of commanding interest. It is also one that is singularly difficult to define. To deal worthily with this, the finest faculty of the historical interpreter is required. Dr. Davidson's peculiar gift is seen in his statement of the affinities between the primary passages in Job and the deep intuitions of the Psalmists, the religious foundation on which the thought of an after-existence rests in both alike, the glories and the limitations of the hope to which they severally rise, the source which it finds in the longing for fellowship with God or in the experience of that fellowship. Most of all does his gift appear in the way in which the point is caught and explained at which the hope as we see it in Job is distinguished from the hope as we have it in such Psalms as the xvi., xlix., and lxxiii. The Psalmists speak out of the actual enjoyment of that communion with God in which they recognised life; and in them, therefore, we have a protest against death, a demand for the continuance of life that there may be a continuance of that communion, or else a negation of the old

idea of Sheol and the crave that the godly man shall somehow overleap its dark domain. But in Job we have one who feels that the Divine wrath is on him for all his earthly existence, and whose aspiration, therefore, is that God might suffer him to be hidden in Sheol until that wrath exhausts itself, and then visit him with a mercy which 'involves a complete return to life, for in death there is no fellowship with God.' So Job's solution, though to himself only 'a momentary gleam of light,' is interpreted as 'broader than that of the Psalmist.'

Old Testament subjects, however, do not wholly usurp Dr. Davidson's attention. Like the late Franz Delitzsch, he makes occasional flights into the territory of the New Testament student, and, as also in the case of Delitzsch, the best example of his skill in New Testament exegesis is his *Commentary on the Epistle to the Hebrews*. This is a book of quite unpretending aspect, but of great value. It is one of the most informing expositions of that Epistle. The more it becomes recognised that the work of true exegesis is to get at the writer's ideas precisely as they were conceived by himself, the more will the worth of Dr. Davidson's contribution to the interpretation of this important section of the New Testament be appreciated. His general view of the Epistle is that it is addressed to readers who, under the pressure, perhaps, of trying external circumstances, were in danger of falling away from their faith, but of whose locality nothing more can be said than that it may have been somewhere in the Eastern Diaspora, where a Hellenistic type of Judaism prevailed. But the strength of the commentary lies less in its discussions of the literary and historical questions, excellent as these are, than in the precision of its exegesis and its fine treatment of the characteristic teaching of the Epistle. Its expositions of the conceptions of a 'covenant' under which religion is presented here, of the 'Rest of God,' the 'Word of God,' the Sonship of Christ, His Priesthood, the Day of Atonement, the ideas of 'purifying,' 'sanctifying,' and the like, furnish the careful student with much that will repay him by bringing him closer to the writer's mind. The important question of the Sonship and the Priesthood of Christ, as these appear in peculiar form in this Epistle, are handled in a way that deserves special attention. The resemblances between this Epistle and the later Pauline

Epistles in the region of Christology receive just recognition. But it is shown at the same time that 'the central place to which the Sonship of Christ has been elevated in the Epistle seems an advance on other Epistles, and suggests reflective systematising.' What this commentary says of that subject, as well as of the falling away of the difference between priest and high priest, the disputed question of the view given by this writer of the time when the Son assumed the high-priestly office, and much else that is most characteristic of this great Epistle, calls for more consideration than has yet perhaps been given it.

Any statement of Professor Davidson's literary work, however, would be altogether incomplete that left out of account his minor and more occasional writings. These amount to a very large number; and it is characteristic of the author that much of his best work will be found among them. Of his numerous contributions to dictionaries, encyclopedias, and journals, his early papers in the *Imperial Bible Dictionary*, his articles on the Apocrypha, Job, and Proverbs in the *Encyclopædia Britannica*, his many papers in the *British and Foreign Evangelical Review*, the *Expositor*, *The Expository Times*, and other magazines, it is impossible to speak in detail here. It must suffice to say that many of them are of great value. Special mention may be made of a recent article in *The Expository Times* on *The Old Testament Doctrine of Immortality*,¹ and of the important series of papers contributed to the *Expositor* some years ago on the same subject, on *Messianic Prophecy*, the *Wisdom of the Hebrews*, *Isaiah*, and others of the Old Testament Prophets. Nowhere will we find more suggestive and instructive writing on the Messianic hope, the problem of the suffering servant of Jehovah, the functions of the Prophet, the Hebrew ideas of a future existence, than in these articles.

Nor must Dr. Davidson's work as a reviewer be overlooked. His briefest and most fugitive performances are strewn with important statements of principle, fruitful remark, luminous exposition. Nothing is ever done perfunctorily. This is true even of his notices of books. One cannot look into the briefest of these without finding something of moment. His choicest riches are often spent on these, and with no niggard hand. It would be easy to multiply instances of this as

¹ October 1896.

regards the ideas of the Old Testament books, the literary analysis of these books, the principles of criticism, etc. But the limits of space arrest us. It would be pleasant also to give some instances of the familiar humour which lights up even his most technical bits of writing, the fun and fine irony which dispose of many an exaggeration more effectively than the closest argument. But these two must suffice. Here is how he deals with the extravagances of men like Duhm on the Maccabean period and the authorship of the Prophecies and the Psalms: 'What a glorious view the Maccabean age presents to our admiring eyes! How rich the period was in literature! The great writers in the Psalter have shown us how every skirmish of the day had its poet, and how every rise and fall in the spirits of the little army have been photographed in the Psalms which we sing; and now Professor Duhm draws the curtain aside and exhibits a company of prophets no less numerous than the poets we knew before.' Then speaking of the prophecy in Isa. xix. 24, and how the occasion of it is made to be the fact that Jonathan the Maccabee was invited to the wedding of Alexander Balas, the Syrian usurper, with Cleopatra, the daughter of the king of Egypt, he proceeds thus: 'Such a meeting of such a three could mean nothing less than that the kingdoms of the earth would speedily become the kingdoms of the Lord. One thing is difficult to understand amidst this wealth of prophecy, namely, how the people should be so often represented in the Book of Maccabees as complaining and lamenting that they had no prophet. Had they, perhaps, the same opinion of their prophets as Professor Duhm has—that they were sterile in imagination and solecists in style?'¹

And here is how he exposes the tendency to excessive analysis and extreme disintegration which threaten in the hands of certain critics to bring discredit on a just principle: 'The criticism of the Pentateuch is a great historical drama, which needs to be put upon the stage with appropriate scenery and circumstance. When performed by a company of puppets called J. E. D. P., with all their little ones down to J³ and P^x, it loses its impressiveness. It will not be strange if some spectators mistake the nature of the performance

and go home with the impression that they have been witnessing a farce.'²

This, therefore, may be said of Professor A. B. Davidson, that he is as a writer what he is as a teacher, and that the value of the service which he has rendered to his generation in both capacities consists above all in these things: first, he has familiarised succeeding bands of students with the conception of revelation as a historical process. What was done for the German student by men like Ewald, Rothe, von Hofmann, and others, each in his own way, has been done for the Scotch student by Dr. Davidson. He has emancipated us from an idea of revelation which was imperfect and misleading and had outlived its time, and he has done this so as to enlarge our regard for revelation. He has taught us also what *exegesis* is. He has grasped, as few British scholars have done, its real object; to wit, the apprehension and exposition of what was in the writer's mind—that and nothing else. There is a kind of exegesis which is attractive to many minds, particularly to Anglican minds, and which gets an undeserved popularity. It is the kind of exegesis that seeks mystic meanings in Scripture, and ties itself to the worst methods of the Christian Fathers. There is another kind that looks first to the preacher's need, and makes the sacred writers express fine nineteenth-century ideas of which they had no conception. All this, however interesting and however useful in a homiletical point of view, is *not* exegesis, and it is alien to Dr. Davidson. His one object is by grammar and history and the historical imagination, to get precisely what the writer thought and meant, and to set his ideas in their own proper light and historical position. He has given us, further, the guidance which was needed in Scotland in the methods, the principles, and the just appreciation of the results of the Higher Criticism—a guidance at once wise and cautious. And above all he has given us to know what *Biblical Theology* is. Here is perhaps at once his strongest point and the best of all his services. He has a rare insight into Old Testament Scripture, a wonderful grasp of its burden and its purpose, an exceptional gift for interpreting its ideas, placing them in their proper light and relations, and helping us to understand how in the long and changeful story of the kingdom of God they took

¹ See his notice of Duhm's *Das Buch Jesaias* in the *Critical Review*, vol. iii. p. 1.

² See his notice of Cornill's *Einleitung* in the *Critical Review*, vol. ii. p. 31.

shape, and grew, and were purified, passing through a great process of development parallel to that of the history itself. It is an education to hear him or read him as he expounds the great Old Testament conceptions of sacrifice, immortality, the

Messianic hope, the righteousness of God, and the like. We have no one in our time and land who has done so much for us, or who is capable of doing us yet a richer service, in this most vital of all the subjects of Old Testament inquiry.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 6.

'Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me' (R.V.).

EXPOSITION.

'Jesus saith unto him.'—Unto Thomas, who, as usual, expressed the desire to walk by sight, as well as by faith. Thomas heard Jesus say He was going away, and let that pass, disconcerting as it was. But when he heard Him say further, that they all knew where He was going and the way He would take, he could not let it pass. 'Lord, we know not whither Thou goest, and how can we know the way?' Jesus answers both questions, but in the opposite order. First He points out the way, and then He tells where it leads to.

'I am the Way.'—This is the answer to the second question. And it turns the question round and makes it personal. The disciples said, 'We know not the way *Thou* goest?' He answers and tells them the way *they* must go. 'I am the way.' 'By *Me* if any man enter in he shall be safe.'

'And the Truth, and the Life.'—That is, according to the Hebrew way of expression, 'the true and living way.' Other ways have been offered, but all that ever came before Jesus were thieves and robbers, and the sheep did not hear them. He is the true way. He is the living way, because He has life in Himself, and He comes to give us life and that abundantly. The thief comes to take life away; He comes to give it. And He gives it by losing His own life. He is the true and living way, because He lays down His life for the sheep.

'No one cometh unto the Father, but by Me.'—This is the answer to the first question now. 'Lord, we know not whither Thou goest?' 'To the Father,' He says. But again it is turned round. It is not where *I* go, but where you go.

'Whither' and the 'Way.'

The conversation is still in the upper room. It is now wholly on the departure of Jesus, His near departure. He had said, 'I go away,' and their hearts were full of sorrow. He must go.

That single fact they seem to have made theirs. *Why* He must go they could not tell, nor *whither*, nor the *way*. He is now explaining all these. He is answering these three questions.

1. Why must He go? His answer is, that He has to prepare a Place for them, and He must go away to do it. Or rather, He must do it in the going away. The Place is at God's footstool. It is in God's presence. It *is* God's presence. Adam and Eve had a Place in Paradise. That *Place* was not a locality so much as a condition. It was friendship and fellowship with God. They walked with the Lord God in the cool of the day. Then Adam and Eve lost their *Place*. They sinned and were driven out of Paradise, and the flaming sword was placed at the entrance gate. It was not the loss of Paradise—the garden—however, it was the loss of the walk with the Lord God in the cool of the day.

Jesus has come to restore that lost Place. But He must go away to do it. He has come to open Paradise again to the seed of Eve. It is by *death* that He shatters the flaming sword, opens the gate of Paradise to all believers, and gives the disciples a Place.

2. Whither does He go? He goes to the Father. The Place is there, and as they are to get there, He must be there also. 'That where I am, there ye may be also.' 'Lord,' they said, 'we know not whither Thou goest.' His answer is, 'I go unto the Father.' He does not go to the Father for His own sake, but for theirs. He is to have their Place ready by entering the Father's presence 'without sin.' It is to the Father they must come. It is back to the walk with the Lord God in the cool of the day.

3. And the way? The way is Himself. 'Lord, we know not the way.' 'I am the way.' It is the

same as when He said, 'I am the door.' 'By Me if any man enter in,' He said then. By Me every man *must* enter in, He says now. 'No man cometh unto the Father, but by Me.' Paradise is there, and the Lord God is walking, as of yore, in the cool of the day. But the man is outside with his sin. The sword is there at the gate, turning every way. Then comes Jesus and takes away the sin. The sword is shattered, the gate is open, there is an abundant entrance for sin and for uncleanness,—for that which once was sin and uncleanness. Now the Lord God has His friends again. 'Adam where art thou?' and he answers, 'Here am I.'

Is this a narrow way? 'I am the way: no man cometh unto the Father, but by Me.' Yes and no. It is narrow enough to keep back everything that worketh abomination or maketh a lie. It is narrow enough to exclude personal merit. 'All these have I kept from my youth up?' Yet 'one thing thou lackest': sell all that thou hast kept from thy youth up, and come, follow Me. Follow Me to the Father, come to the Father by Me. Yet it is not narrow. It is open to every kindred, every tongue, where there is neither Jew nor Gentile, male nor female, where it is 'whosoever will,' and 'I never said to any of the seed of'—Adam—'seek ye my face in vain.' 'No one cometh unto the Father, but by Me;' but every one may come unto the Father by Me.

ILLUSTRATIONS.

BEFORE the Roman civilisation there were scarcely any carefully constructed public roads. Men journeyed from point to point as best they might, by watching the heavens, or by taking note of any traces they might find of earlier travellers through the forests and mountains of the West, through the deserts of the East. In these early days, and long after, the metaphor was too natural and too welcome not to be generally employed to describe any plan of moral or religious guidance; and thus, to go no further, it appears in the later treatises of the Stoics, in the system of some Chinese mystics, in the Mohammedan Koran, although here it is undoubtedly derived from the Jewish and Christian Scriptures. In the language of the Jews it meant the path which a soul should follow in order to reach the true goal of its destiny, in order to conform with the will of God.

The expression 'the way' had a fixed and well-understood religious meaning. 'It meant a path uniting two worlds, the seen and the unseen, earth and heaven, traversing regions through which, without such guidance, the thought and heart of man could not safely penetrate.—H. P. LIDDON.

MAN'S primal communion with God in Eden was broken by his fall. Henceforth, humanity became as an islet in mid-ocean, without material for bridge or boat. And the Eternal Word became flesh in order that He Himself might become the causeway which should reconnect the island-man and the continent-God. He not only shows the way as our Teacher, He is the way itself, the true ladder connecting earth and heaven. He is alike the portal, the line of direction, the true *Scala Santa*, 'The world's great altars stairs that slope through darkness up to God.'—G. D. BOARDMAN.

'WHAT is truth?' was asked of a deaf and dumb boy one day. He drew on his slate a straight line; and for falsehood a crooked line. It was a significant answer. You must beware of crooked ways and crooked character, if you please, and be worthy of that Master who *is* the Truth.—C. A. SALMOND.

WHEN a man is, with his whole nature, loving and willing the truth, he is then a live truth. But this he has not originated in himself. He has seen it and striven for it, but not originated it. The one originating, living, visible truth, embracing all truths in all relations, is Jesus Christ. He is true; He is the live Truth.—G. MACDONALD.

IN Christianity we have the only way home. All other modes and courses of life stop at the edge of a great gulf, like some path that goes down an incline to the edge of a precipice, and the heedless traveller that has been going, not knowing whither it went, tilts over when he comes there. Every other way that men can follow is broken short off death.

On the other hand, the path that Christ makes runs clear on, without a break, across the gulf, like some daring railway bridge thrown across a mountain gorge, and goes straight on on the other side without a curve, only with an upward gradient.—A. MACLAREN.

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The Oxyrhynchus Fragment.

A LECTURE DELIVERED AT CAMBRIDGE, 29TH JULY 1897, TO THE SUMMER MEETING OF CLERGY.¹

BY THE REV. H. B. SWETE, D.D., REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE.

WHEN some months ago a report reached us here in Cambridge that a discovery in Egypt had brought to light either the work of Papias or the Logia of St. Matthew himself, the highest hopes were raised of a speedy solution of some of the problems connected with the literary history of the first century. These hopes have been disappointed by the publication of the single leaf which proves to be the measure of our gains. There is some risk that the disappointment may tempt us to undervalue what we have actually secured. Yet the value of the find is considerable, if it is very far less than what report led us to expect. It would be premature to attempt anything like a precise estimate. But it has been suggested to me that the members of this meeting may be glad to carry away with them some general ideas upon a subject which is exciting much interest, and I shall therefore endeavour simply to place before them the impressions which a first study of the

fragment has left upon my own mind. It must be understood that both the suggested restoration and the remarks which I shall offer upon the interpretation of the fragment are tentative only; fuller knowledge or consideration will doubtless lead to truer and better results.

Those among us who have been up the Nile will remember the town of Abû Girgeh on the right bank, 119 miles south of Cairo, and 30 or 40 north of Minyeh. A ride of 7 miles N.E. from Abû Girgeh brings the traveller to the wretched Arab town of Bêhnesa, which occupies the site of Oxyrhynchus. The Greek name of the old city reveals its antiquity; it was so called, as Strabo tells us (xvii. p. 812²), from the worship of a Nile fish of the sturgeon class, with pointed head (ὀξύρυγχος). In Christian times the place acquired a reputation as a stronghold of Egyptian monasticism. Ruffinus (*Hist. Monach.* c. v.) describes its monastic establishments in glowing colours. 'No one,' he writes, translating appar-

¹ A few paragraphs have been rewritten, and some passages slightly abridged.

² τιμῶσι δὲ τὸν ὀξύρυγχον.

ently the witness of some fervent pilgrim who had visited the city, 'can worthily depict the religious life of the place; it is so manifold and so delightful. The town is packed with monks, the neighbourhood teems with them. Such public buildings as they have, and the old pagan temples, are now in the hands of the monks, and in every part of the town the monastic cells far outnumber the private houses. The city, being a large and populous one, has twelve churches; but the monks, with their ceaseless hymns and lauds, which rise night and day to heaven, make it, in fact, all one Church of God. There is not a pagan or a heretic to be found there. All the citizens are Christians and Catholics.' He adds that the place had a population of 10,000 monks and 20,000 virgins. This was perhaps in the last years of the fourth century, but the history of Oxyrhynchus as a Christian city goes further back; a bishop of Oxyrhynchus signed the Seleucian Creed of 359, and other bishops preceded him in the see. There is no reason to doubt that Christianity was already active in this nome and town in the third, and even the second, century.¹

I will not go over ground which the editors of the fragment have covered in their preface; but I may remind you that they regard the leaf as considerably earlier than A.D. 300, and probably not much later than the beginning of the third century. Since it belongs to a codex, and not to a roll, it can hardly be earlier. Dr. Sanday, in *Studia Biblica*, iii. 234,² has collected interesting evidence as to the use of the book-form in the third century, adding, 'Yet we cannot go beyond the beginning of that century, for it is clear, from the language used by the Roman lawyers, that at that date papyrus rolls were still the rule, and anything else the exception.' Assuming the soundness of these conclusions, it will be safe to place the fragment provisionally in the first or second decade of the third century. It was written, let us say, while Origen was still a youthful catechist at Alexandria, perhaps while the persecution of Septimius Severus was still raging in Lower Egypt. Few Christian documents have reached us which can claim so hoary an antiquity.

The editors have called their book *Λόγια Ἰησοῦ*, which they translate 'Sayings of our

Lord.' 'It is difficult (they write) to imagine a title better suited to a series of sayings, each introduced by the phrase λέγει Ἰησοῦς, than *Logia*.'

I fear that this sentence is likely to lead to misconception. The word *logia* has come into general use in connexion with two different works. Papias wrote five books, which bore the title, 'Exposition of the Lord's *Logia*.' In this work, now, alas, no longer extant, or, let us rather say, not yet rediscovered, Papias mentioned that 'Matthew wrote the *Logia* in the Hebrew tongue.' The word λόγιον, from Herodotus downwards, means an oracle, a Divine or inspired utterance. It maintains this meaning in the LXX, in Philo, and in the N.T. The appropriateness of the title *Λόγια Ἰησοῦ*, therefore, does not rest on the mere fact that the book consists of sayings. The *dicta* of a philosopher or a poet, e.g., could not properly be called his λόγια; they would be his ἀποφθέγματα or ῥήσεις, or the like.³ The *Λόγια Ἰησοῦ* are the oracles of Jesus, or sayings in which He reveals the Divine will. The book bears, I think, manifest tokens of its claim to possess this character. It was written in the form of a codex, on leaves, not in successive columns on a roll—a form which seems to have been reserved among Christians for sacred or ecclesiastical books. Each saying begins with a formula which indicates its oracular authority. A writer in the *Guardian* of July 21 says that the use of λέγει in preference to ἔλεγεν or εἶπεν stamps the book as 'a collection of sayings having a present living force.' I assent to this; but I should like to add that the reason why λέγει is appropriate, is that we have before us a fragment of a collection of sayings which purport to be λόγια ζῶντα, living oracles of the living Lord. λέγει, λέγει ἡ γραφή or τὸ πνεῦμα or [ὁ] Κύριος is a regular formula for the citation of an inspired utterance. That the speaker is described simply as Ἰησοῦς, not as ὁ Κύριος Ἰησοῦς or ὁ Κύριος, need not, I think, modify our conclusion; no Gospel uses the personal Name of our Lord so frequently as that of the θεολόγος.

We will now take the *logia* separately.

1. The first is part of a canonical saying reported by Matthew and Luke. Comparing what remains of the *logion* with the WH text of the Gospels, we

¹ Cf. Lequien, *Oriens Christianus*, ii. p. 577.

² Cf. Sir E. Maude Thompson's *Greek and Latin Palaeography*, pp. 60 ff.

³ E.g. we read of the ἀποφθέγματα Ἀναξαγόρου and the ῥήσεις Εὐριπίδου.

find that the new text approaches to that of Luke—

Matt. (WH).	Luke (WH).	Logion 1.
διαβλέψεις ἐκβα- λεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.	διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβα- λεῖν.	διαβλέψεις ἐκβα- λεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

The editors say that the *logion* agrees exactly with Luke. It does agree exactly with the R.T. of Luke, but not with WH, who, following B and some important cursives, place ἐκβαλεῖν at the end of the sentence; nor with the 'Western' text, which has ἐκ τοῦ ὀφθαλμοῦ for τὸ ἐν τῷ ὀφθαλμῷ, and thus assimilates Luke to Matthew. This is a point of no little interest, and ought to be weighed before we infer a Lucan tendency in the new *logia*.

2. The second 'saying,' which is entirely new, presents at the outset a considerable difficulty. For the phrase νηστεῖν τὸν κόσμον appears to be without parallel, and it is not easy to see what meaning it can have been intended to bear. When νηστεῖν is followed by an accusative in biblical Greek, it is either that of the cognate noun (νηστεῖν νηστείαν), or that of duration (νηστεῖν . . . ἡμέρας). It would seem that if τὸν κόσμον is to stand here, it must be taken in the latter sense. The fast which the Lord prescribes is world-long; while the present order lasts, with its temptations to sin, His disciples must practise a perpetual abstinence. In this connexion we should have expected (εἰς) τὸν αἰῶνα (cf. 1 Cor. viii. 13, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα = ὁὔν); but there may have been reasons why τὸν κόσμον was preferred in the present context.

But, suspending judgment as to τὸν κόσμον, let us try to understand the saying as a whole. There is a fast, our Lord is reported to have said, which Christians must keep, and there is a Sabbath which they must observe, under pain of exclusion from the vision of the Father in His eternal kingdom. The saying may well have been an answer to a question of the Apostles. Staggered by our Lord's teaching as to the Jewish fasts and the traditional law of the Sabbath, they asked Him, as we may suppose, 'Shall we then not fast at all, neither keep Sabbath?' Such a question might have come quite naturally after the incidents of Mark ii. 18–iii. 6 = Luke v. 33–vi. 11. The

form of the answer is surely very characteristic; cf. Matt. v. 20, vi. 15, xviii. 3; Luke xiii. 3, 5; John iii. 3, 5, xiii. 8, xv. 4. Further, the earliest post-apostolic literature of the Church supplies interesting parallels which may suggest that some such answer was current in the second century. The editors aptly quote Justin, *Dial.* 12: σαββατίζειν ὑμᾶς ὁ καινὸς νόμος διαπαντὸς ἐθέλει, καὶ ὑμεῖς μίαν ἀργοῦντες ἡμέραν εἰσεβεῖν δοκεῖτε, μὴ νοοῦντες διὰ τί ὑμῖν προσετάγη. . . εἴ τις ἐν ὑμῖν ἐπίορκος ἢ κλέπτης, πανσάσθω· εἴ τις μοιχός, μετανοησάτω, καὶ σεσαββάτικε τὰ τρυφερὰ καὶ ἀληθινὰ σάββατα τοῦ θεοῦ. They might have added that in *Dial.* 15 Justin quotes Isa. lviii. 1 ff., and adds the comment: καὶ τὴν ἀληθινὴν οὖν τοῦ θεοῦ νηστείαν μάθετε νηστεῖν, ὡς Ἡσαΐας φησὶν. The idea of a true Sabbath to be observed by Christians occurs frequently. Ignatius indeed writes, *Magn.* 9, οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον μηκέτι σαββατίζοντες ἀλλὰ κατὰ κυριακὴν ζῶντες, but the interpolator has no doubt rightly interpreted his meaning when he makes him say: μηκέτι σαββατίζωμεν Ἰουδαϊκῶς. . . ἀλλ' ἕκαστος ὑμῶν σαββατίζετω πνευματικῶς. There are two ways in which this spiritual Sabbath can be kept,—either in the future life, or by living a new life here. The former is in view in Heb. iv. 9, ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ; and in Barn. 15, τότε καλῶς καταπαυσάμενοι ἀγιάσομεν αὐτὴν [sc. τὴν ἡμέραν τὴν ἐβδόμην], ὅτε δυνησόμεθα αὐτοὶ δικαιωθέντες καὶ ἀπολαβόντες τὴν ἐπαγγελίαν, μηκέτι οὔσης τῆς ἀνομίας. Both views occur together in Irenæus, who teaches, iv. 1, 'Sabbata autem perseverantiam totius diei erga deum deservitionis edocebant. . . consecrati et ministrantes omni tempore fidei nostræ et perseverantes ei et abstinentes ab omni avaritia,' though he adds, 'manifestabatur autem et tanquam. . . requietio Dei hoc est regnum, in quo requiescens homo ille qui perseveraverit Deo adsistere participabit de mensa Dei.'¹ On the whole, however, the thought of the present rest from worldliness and sin prevails in the patristic explanations of the true Sabbath; and it is this which seems to be prominent in the new saying: 'Keep the true Sabbath here, i.e. cease from evil and do good, if ye would attain to the sight of God hereafter.'

¹ Cf. Aug. *de Gen. ad Litt.* 13: 'Perpetuum sabbatum iam observat qui spe futuræ quietis operatur quiddam boni operatur. . . quiescit a pristinis operibus suis ut iam in novitate vitæ ambulans.'

The editors are perhaps scarcely justified in saying that *σαββατίζειν τὸ σάββατον* is the ordinary phrase in the LXX for observing the Sabbath. The normal phrase is *φυλάσσειν* or *φυλάσσεσθαι τὰ σάββατα*. *Σαββατίζειν σάββατα* occurs, however, in Lev. xxiii. 32 and 2 Chron. xxxvi. 21, and Aquila has *σαββατίζειν σάββατον* in Isa. xxv. 2. But *σαββατίζειν τὸ σάββατον* with the emphatic article is, I think, unique, and points directly to an ideal Sabbath, the 'Sabbath indeed' which Christ requires.

3. This *logion*, again, is new. It is imperfect at the end, and it is uncertain how much space intervened between the last decipherable letters and the first words on the other side of the leaf. The editors incline to the belief that a whole saying intervened, of which *τὴν πτωχίαν* was the end. But this hypothesis seems to be unnecessary, and a reviewer in the *Guardian* of July 21 suggests that the third *logion* ended *ἀμβλείς τῇ διανοίᾳ οὐκ οἶδασιν αὐτῶν τὴν πτωχίαν*, referring for illustration to Apoc. iii. 17 (*οὐκ οἶδας ὅτι σὺ εἶ ὁ . . . πτωχὸς καὶ τυφλός*). This is ingenious and not improbable; on the other hand, *ἀμβλὺς* is not a biblical word, and such an ending as *οὐ βλέπουσιν οὐδὲ γινώσκουσιν τὴν ἑαυτῶν πτωχίαν* is perhaps slightly preferable.

In the first part of the saying the reference to Baruch iii. 38 may, I think, be regarded as highly probable. The words *μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη καὶ ἐν τοῖς ἀνθρώποις συνανεστράφη* can hardly be without connexion with our *logion*. But the verse in Baruch belongs to the second part of that book, which is probably a later addition to the Hebrew Baruch; and this particular verse has been regarded by some recent scholars as a Christian interpolation. That is not perhaps a necessary inference from its apparent anticipation of the doctrine of the Incarnation. But it is clear that the use of this uncanonical work, in a saying attributed to our Lord, raises more than one question of some intricacy, and may suggest doubts as to the genuineness of the *logion*. The words of Baruch are quoted by a succession of Christian writers from Irenæus downwards in reference to the Incarnation, and would have formed a tempting basis for an imaginary utterance of Christ.

If, notwithstanding this somewhat suspicious element, we may refer the saying to our Lord, the question arises to what part of His life it

belongs. The aorists *ἔστην*, *ὤφθη*, *εἶρον* have been thought to suggest the forty days after the Resurrection, whilst *πονέει*, on the other hand, seems to point to the ministry. But if we accept the connexion with Baruch, the aorists may have been suggested by the prophecy; or they may be used in a sense hardly distinguishable from that of the English perfect. The difficulty will, however, be altogether overcome if we place this saying, where indeed it may well stand, among the utterances of the Holy Week. Both aorists and present will then have their natural force. The Lord looks back over His completed ministry, but His sorrows are as yet unhealed. Cf. John xvii. 4, 6, 12, *ἔδοξασα, ἐφανερώσα, ἐφύλαξα*, for similarly retrospective aorists. *Πονεῖν* is not a N.T. word, but it occurs as an intrans. in 1 Regn. xxii. 8, *οὐκ ἔστιν πονῶν περὶ ἐμοῦ*, and as a trans. in Isa. xix. 10, *λυπηθήσονται καὶ τὰς ψυχὰς πονέσουσιν*. The reference to the Lord's human *ψυχὴ* is characteristic of the latter part of His ministry (John x. 15; Mark xiv. 34). For *μεθύοντες*, 'intoxicated with pleasure or business,' cf. Matt. xxiv. 49, Luke xxi. 34; for *διψᾶν*, 'to thirst after spiritual truth,' Apoc. xxi. 6, xxii. 17, and the *agraphon* in Origen on *Matt. i. xiii. 2*, *διὰ τοὺς διψῶντας ἐδίψων*. The striking *ἔστην ἐν μέσῳ τοῦ κόσμου* need, I think, create no difficulty; it is in the style of other genuine sayings, e.g. *ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν*, *ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι*; cf. *αὐτὸς ἔστη ἐν μέσῳ αὐτῶν* (Luke xxiv. 36) *μέσος ὑμῶν στήκει* (John i. 26). The thought is that of John i. 10, *ἐν τῷ κόσμῳ ἦν*.

Everything in this saying is appropriate and true, and the saying, as a whole, is one of great beauty; whether it is a genuine saying of our Lord, or the product of early meditation upon His true sayings and on the miracle of His life, we shall perhaps never know.

4 (= 5). It is not necessary at present to make good the broken line with which this *logion* begins. As a tentative restoration, I venture to place upon the black-board the words, *Λέγει Ἰησοῦς Ὅπου ἐὰν ᾧσιν πάντες μισόθει, καὶ πιστὸς εἰς ἔστιν μόνος, ἰδοὺ ἐγὼ εἰμι μετ' αὐτοῦ*. But *μισόθει* is far from probable in such a context. In any case the first sentence is a promise of Christ's Presence with a solitary believer under circumstances of difficulty or danger. We may assume that the believer is

represented as working alone amongst unbelievers and antagonists. Keeping this picture before us, let us look at the second clause, which is happily complete.

The words have been taken to suggest either a revelation of the immanence of God in nature, or (on the supposition that they are not genuine) a docetic doctrine of the Person of Christ. The editors quote from the Gnostic Gospel of Eve: "Ὅπου ἔαν ᾗς, ἐγὼ ἐκεῖ εἰμι, καὶ ἐν ᾧπασίν εἰμι ἐσπαρμένως, καὶ ὅθεν ἔαν θέλῃς, συλλέγεις με. But why is Christ to be found in particular under the stone, or in the heart of a block of wood? The LXX seems to me to supply a clue to the meaning. In Eccl. x. 9 we read—

Ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς·
σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς.

The writer is dealing with the toils and dangers inherent in the arts of life, which are minimised by the gift of wisdom. In building, the raising of the great blocks of which the temple or palace is constructed is a work of much labour; the cleaving of the timber, a work of peril. The Lord, if this *logion* be really His, adapts the saying of Koheleth to the circumstances connected with the spiritual building of His Church. His Apostles, scattered over the world, alone amongst unbelievers, would incur much hard labour and many perils. But it was just in such toilsome and dangerous work that they might expect the promised Presence of Christ. 'Raise the stone, do the uphill work of the religious pioneer, and thou shalt find Me. Cleave the timber, face the danger that lies in the way of duty, and there am I.' The Wisdom of God (Eccl. x. 10) pledges Himself to be with the Christian builder, and never more so than when he builds alone, and with labour and peril. There is a true Christian *Gnosis* here, but no Gnosticism. It is a saying full of practical importance to the first generation, and one which may help us in the work of to-day.

5 (= 6). The first part of this *logion* appears to be another form of the saying recorded in Matt. xiii. 57 = Mark vi. 4, Luke iv. 24, John iv. 44. A comparison of the four forms reveals considerable differences—

(1) Mark, Matt.	(2) Luke.
Ὁὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ.	Οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

(3) John.

Προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

(4) Logion.

Ὁὐκ ἔστιν δεκτός προφήτης ἐν τῇ πατρίδι αὐτοῦ.

In form the new saying is cognate both to (1) and (2). Like (1), it begins οὐκ ἔστιν; like (2), it substitutes δεκτός for ἄτιμος εἰ μὴ. Δεκτός in the N.T. is used only by Luke and Paul, so that here, as perhaps in *logion* 1, we have a distinct inclination towards the form which our Lord's saying assumed in St. Luke. But there is, of course, nothing to show that the compiler took either saying from the third Gospel, nor does he follow exactly, in *logion* 5 at least, the Lucan text.

The second part of this *logion* is new. St. Luke, however, represents the Lord as saying in the same context: Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρί, θεραπείσον σεαυτὸν ὅσα ἠκούσαμεν γένομενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε. It seems quite likely that the words οὐδὲ ἱατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν are based on an imperfect report of this Lucan saying. Ποιεῖν θεραπείας is not a Lucan or a biblical phrase; St. Luke uses θεραπεία in this sense (ix. 11), but instead of ποιεῖν θ. he writes (xiii. 32) ἀποτελεῖν ἰάσεις. But ποιεῖν, it is worth observing, occurs in the saying of Luke iv. 23, in near proximity to θεραπείσον, and in reference to the miraculous cures. Οἱ γινώσκοντες αὐτόν, 'His acquaintances,' is another unusual phrase; the N.T. prefers οἱ γνωσταί (Luke iv. 44, xxiii. 49). But compare Ps. lxxxvi. = lxxxvii. 4, τοῖς γινώσκουσίν με (יְיָיִי). Have we not here a trace of the Aramaic origin of the *logion*?

6 (= 7). Here, again, is a saying which may be based upon an inexact report of a canonical saying. Let us place this *logion* side by side with Matt. v. 14, vii. 24, 25—

Matt.	Logion.
Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὁρους κειμένη. . . ὥκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. . . καὶ οὐκ ἔπεσεν, τεθεμελιώτω γὰρ ἐπὶ τὴν πέτραν.	Πόλις οἰκοδομημένη ἐπ' ἄκρον ὁρους ὑψηλοῦ καὶ ἐστηρικμένη οὐτε πεσεῖν δύναται οὐτε κρυβῆναι.

I am unable to see the force of the argument which the editors urge against the hypothesis of conflation, on the ground that there is no reference to the rock. The rock is implied in ἐστηρικμένη. The saying is, however, not so much a conflation as an abbreviation which labours to collect the ideas of two very distinct sayings, and

produces in its present detached form a somewhat confused result. At the same time, it is quite possible that such a saying as this might really have been addressed by our Lord to the Apostles who had heard the other two. One can imagine that some question or remark on their part may have called forth this brief reference to the two utterances.

Some details require notice. The editors' remark that the Syriac versions and Tatian agree with our *logion* in substituting 'built' for 'set' is interesting; I may add that Hilary on Matthew has the same reading ('non potest civitas abscondi supra montem ædificata'). I must demur to *οικοδομημένη* being described as a serious error on the part of the scribe of the *λόγια*; the form is well supported by inscriptions, and occasionally occurs in good biblical MSS. (Winer-Schmiedel, p. 100).¹ *Ὅρος ὑψηλόν* is a N.T. combination (Matt. iv. 8, xvii. 1, Mark ix. 2); *στηρίζειν*, which occurs in Luke, Cath., Paul, Apoc., is not used in the N.T. or apparently in the LXX of the foundation of a building, for which Matthew has the proper word *θεμελιῶν*. *Ἐπ' ἄκρον*, again, is not biblical; the LXX has *ἐπὶ τὸ ἄκρον* or *ἐπ' ἄκρον*, but not as the precise equivalent of *ἐπάνω*. The whole saying, notwithstanding its points of connexion with the Sermon on the Mount, stands apart from St. Matthew's Gospel in some important particulars; the words which it has in common with St. Matthew, *πόλις, δύναται, κρυβῆναι, ὅρους, πεσεῖν*, are such as could scarcely have been replaced without a periphrasis. Nor does it show any closer relation to Luke vi. 48 ff., where we have the Lucan account of the saying about the man who built on the rock.

7 (=8). The last of the *logia* in the new fragment is imperfect, and the loss is the more to be regretted because it seems to have been, like 2, 3, and 4, quite new. The first three words are fairly clear: *λέγει Ἰησοῦς Ἀκούεις*. For the next line the editors suggest *εἰς τὸ ἐνώπιόν σου τό . . .* *Ἀκούειν εἰς τὸ ἐνώπιον* is an almost inconceivable phrase, and, since the *π* is uncertain, it has been proposed to read ΕΙΣΤΟΕΝ-ΩΤΙΟΝΣΟΥ, *i.e.* *εἰς τὸ ἐν ὠτίον σου*, 'thou hearest in one of thine ears.' If this is accepted, we may proceed with some probability: *τὸ δὲ ἕτερον συνέκλεισας* (or *συνέσχεας*), 'but the other thou hast closed,' or other words to the

like effect. *Ἀκούειν εἰς τὸ οὖς* is a N.T. phrase (Matt. x. 27),² and the saying has a partial parallel in Mark viii. 18, *ὅτι ἔχοντες οὐκ ἠκούετε*; and the frequent saying, *ὁ ἔχων ὅτα ἀκούειν ἀκούετω*. But the idea of a man hearing with one ear only, *i.e.* paying apparent but imperfect attention to the message, is peculiar to this new *logion*, and very striking.

We are now in a position to consider the character of this collection, so far as it can be judged by a single leaf.

Let me say a few words as to the linguistic features of the fragment. We have noticed that it does not keep strictly to N.T. or even biblical Greek. The phrases *νηστεύειν τὸν κόσμον* (if that is the true reading), *σαββατίζειν τὸ σάββατον, ποιεῖ ἡ ψυχὴ, ἔγειρον λίθον, ποιεῖ θεραπείας, οἱ γινώσκοντες αὐτόν* for *οἱ γνωσταί, στηρίξεσθαι* for *θεμελιῶσθαι* are instances. There is no clear evidence of dependence on any of our present Gospels, even where the sayings approach to St. Matthew or St. Luke, if we except, perhaps, the first saying, which agrees verbally with the St. Luke of the R.T. Nevertheless, the Greek has, I think, the true ring of the evangelical style. It is marvellously simple and clear. Compare it with the Greek of the Pseudo-Peter, and you will feel the difference; or, since the Gospel of Peter has only one, or at the most, two sayings assigned to our Lord, place these sayings by the side of those in the Leucian Acts of John lately edited by Dr. James. Not only the vocabulary, but the style, is widely different. Everything in this present fragment points to the simple Palestinian Greek of bilingual Jews, accustomed to render word for word the memoirs of the original hearers of the Lord. I doubt if the second century or the soil of Egypt could have produced anything of the kind. It is not necessary to rush to the conclusion that all the sayings are genuine, still less that they preserve words uttered by our Lord in their present form. I could quite imagine, *e.g.*, that *logion* 3 might be a fragment of a primitive Christian hymn, putting words, as many of our own hymns do, into the mouth of Christ, which in a very short time would pass in the Church as His own. Again, it is quite possible, as I have already

² Cf. the LXX *ἀκούειν εἰς ἀκοὴν ὠτίου*, 2 Regn. xxii. 45, Ps. xvii. (xviii.) 44. I owe the suggestion of *ὠτίον* to the Master of St. John's; I had thought of *ἐνώτιον* = *οὖς*.

¹ *Οικοδομησθαι* is edited by WH in Luke vi. 48.

hinted, that *logia* 5 and 6 (6 and 7) may be somewhat distorted reports of similar sayings which have reached us in a purer form through the Synoptic Gospels. But I find it difficult to believe, judging from the form in which they are cast, that any of these sayings are later in their origin than the first century, or that the collection which contained them was put together after our canonical Gospels came into general use.

Both St. Luke's preface and the postscript to St. John speak of books other than the Gospels which had been written, or might have been written, to contain the *Gesta Christi*. We have now for the first time distinct evidence of the existence of books which contained His sayings only, detached from the narrative. While it is perhaps a little premature to entitle this fragment *Λόγια Ἰησοῦ*, the probability is greatly increased that the *Λόγια* which St. Matthew wrote was a collection of this sort. As the editors observe, there is no reason for identifying this collection with St. Matthew's; it is slightly against such an hypothesis that two of the sayings seem to follow the Lucan rather than the Matthean tradition. But besides the *logia* of St. Matthew there may have been other collections of this kind compiled in the first age by believers who had received them orally from the hearers of our Lord. To the Palestinian Church more especially such compilations would have been suggested by the custom of treasuring up the *dicta* of the Rabbis. If it be asked why no collection of *λόγια* found its way into the canon of the N.T., or has survived as a whole to our own time, the answer may well be that the Church needed, above all things, histories of the Lord's Life and Passion and Resurrection, the facts upon which her faith was built, to which even His personal teaching was secondary. The sayings detached from the history were useful for the meditation of the faithful to whom the facts were known, but for ecclesiastical purposes the complete records were essential; and thus it may have come to pass that *εὐαγγέλια* only, and not *λόγια*, gained an entrance into the canon of the New Testament.

Thus the special interest of this discovery consists in the substantial proof it affords of the existence of a class of early Christian writings of which we have hitherto had no certain example. It encourages the hope that other portions of this collection or other collections may come to light

in the course of further explorations. It opens a new view of the literary activity, the devotion and faith, of the first generation of believers.

The direct gain to the Christian student from the new fragment is the addition of six or seven new sayings to our stock of uncanonical sayings attributed to our Lord. Most of us are aware that a considerable number of detached sayings of our Lord have been collected from the fathers and early writers, ecclesiastical or heretical. To this store our fragment contributes six new *agrapha*, of which four are unlike any sayings recorded in the New Testament. I am not prepared to say that these sayings are more important than certain of the *agrapha* which have long been before us, or that they have any better claim on our attention. Beyond the fact that the present sayings form part of an early collection, there seems to be no reason why the title *λόγια*—oracles—should be given to them, so long as it is withheld from such sayings as 'He that is near Me is near the fire,' or 'Prove yourselves expert changers of coin.' All that we can expect is that in future collections of the uncanonical sayings of Christ editors will place side by side with those time-honoured words the new sayings, 'Except ye keep the [true] Sabbath ye shall not see the Father'; 'Lift the stone, and there thou shalt find Me; cleave the wood, and there am I.' None of these detached sayings, however worthy, can ever perhaps acquire the full authority which belongs to those which are embedded in the historical setting of the Gospels, even though, as in the case of the new *logia*, they may be believed to have descended to us from the Church of the first century.

On the other hand, in proportion as such sayings seem to bear the characteristic stamp of the mind of Christ, they are of deep and living interest for all Christians. We cannot use them to establish new articles of faith or rules of conduct. But, in so far as we can satisfy ourselves that we hear in any of them the voice of the Master, they may be of practical value to us who are of the clergy, both for personal guidance and for the instruction of the Church. I venture to hope that the Oxyrhynchus 'sayings,' when they have been fully deciphered and interpreted, may be found to supply help in both these directions.

For the convenience of readers I give the provisional restoration of the Sayings to which reference is made in the Lecture. It will be found on page 568.

At the Literary Table.

LITERARY NOTES.

ONE of the best short histories of the Scottish Church (from the Free Church standpoint) is Mackinnon's *Chapters in Scottish Church History*. For lecturing or class teaching it is perhaps more immediately serviceable than any volume of recent publication. Its 'chapters' are thirteen in number. Each is the story of a distinctly marked period, and can easily be made the subject of a separate lecture or class lesson. Its facts are reliable, and its attitude is thoroughly, wholesomely evangelical.

The announcement of a new and cheaper issue gives the opportunity of thus directing attention to the book. The publisher, Mr. R. W. Hunter, of Edinburgh, is prepared to communicate with preachers or Bible-class leaders, and will supply

single copies direct at half the original price (the new edition is issued at half a crown through the booksellers), and to arrange for the supply of a small number of copies for class distribution at a still cheaper rate.

Under the editorship of the Rev. J. H. Burn, B.D., Messrs. Ellis and Keene announce a new series, to be entitled *The Churchman's Library*. The first volume, which we believe is almost ready, is an account of the coming of St. Augustine, by Professor W. E. Collins, of King's College. It will be followed by others of more pronounced theological colouring, some of them highly promising and all attractive.

THE BOOKS OF THE MONTH.

THE MOHAMMEDAN CONTROVERSY. BY SIR WILLIAM MUIR, K.C.S.I. (*T. & T. Clark*. 8vo, pp. 220. 7s. 6d.)

'Mohammedanism is perhaps the only undisguised and formidable antagonist of Christianity. From all the varieties of heathen religions, Christianity has nothing to fear, for they are but the passive exhibitions of gross darkness which must vanish before the light of the Gospel. But in Islam we have an active and powerful enemy; a subtle usurper, who has climbed into the throne under pretence of legitimate succession, and seized upon the forces of the crown to supplant its authority. It is just because Mohammedanism acknowledges the divine original, and has borrowed so many of the weapons of Christianity, that it is so dangerous an adversary. The length, too, of its reign, the rapidity of its early conquests, and the iron grasp with which it has retained and extended them, the wonderful tenacity and permanent character of its creed,—all combine to add strength to its claims, and authority to its arguments.'

With those words, Sir William Muir opens the first of the five essays which fill this volume. That first essay gives its title to the whole. It is a survey, masterly and lucid, of the age-long

controversy between Mohammedanism and Christianity. The other articles are these: 'Biographies of Mohammed;' 'Sprenger on Original Sources of Tradition;' 'The Indian Liturgy;' and 'The Psalter.' Thus, except the last, they are all in the line of the first, all in the line upon which Sir William Muir is an authority. The last essay is an appeal for 'the freer and more varied use of the Psalms in our churches.' If it were permissible to select the psalms for the day, then it were possible to omit the Imprecatory Psalms, and that were a consummation devoutly to be wished.

With the exception of the last, the essays have all appeared in the *Calcutta Review*. They are Indian, and were written for Indians, now they appeal to a wider audience. And assuredly they contain matter of wide and present-day interest, while they are expressed in a dignified and powerful English style.

THE LORD'S PRAYER: A PRACTICAL MEDITATION. BY NEWMAN HALL, LL.B., D.D. (*T. & T. Clark*. Crown 8vo, Third Edition, pp. xii, 336. 4s. 6d.)

It is not easy for a volume on the Lord's Prayer to lift its head above the crowd. For the crowd

of volumes on the Lord's Prayer is great, and some of the volumes are notable. Dr. Newman Hall's volume has reached a third edition, and that is distinction enough to make it move through many editions more. It is the work which preachers ought to use. There is the temptation to use it too freely; but that overcome, how impossible would it be for an ordinary preacher to fail in a course of sermons on the Lord's Prayer if he had this volume in his hands.

I NOSTRIPROT ESTANTI. PARTE PRIMA. *Avanti la Riforma*, 1896. Prezzo L. 3. 50. PARTE SECONDA. *Durante la Riforma*, 1897. Pp. 700. Prezzo L. 5. Firenze, Libreria Claudiana.

Most of our readers are probably much more familiar with German or French than with Italian. And those who can make their way through a book written in the mellifluous *Lingua Romana* look to such a source for works on themes very different from theology or religion. Others may be disposed to ask, Can any good thing in such a line come out of the Italian Nazareth? and we would reply, come and see. In Dr. Comba, who is Professor of Church History in the Waldensian College of Florence, they will find a writer who combines no little vivacity and graphic force with massive and first-hand learning. In compiling the second of the above volumes he has searched the archives of the Inquisition in Venice, and he gives gruesome extracts from the minutes of the human fiends who conducted the examination of the 'heretics' who fell into their clutches. In producing such works for the enlightenment of his countrymen Dr. Comba well deserves the encouragement of his fellow 'Protestanti' in this country; and on their own merits the above, as well as other productions of his pen, are worthy of the highest commendation.

BURNET'S HISTORY OF MY OWN TIME. PART I. THE REIGN OF CHARLES THE SECOND. EDITED BY OSMUND AIRY, M.A. (Oxford: *At the Clarendon Press*. 8vo, Vol. i, pp. xxxv, 608. 12s. 6d.)

If the Delegates of the Clarendon Press would undertake a new edition of all the great English classics, one after another, would find scholars to edit them as competent as this, and would issue them as cheaply and as handsomely, what a service they would render to English literature. And large as the order is, it is not too large for the

Clarendon Press. This volume is so temptingly perfect that it encourages us to hope for the very greatest things.

The new edition of Burnet is based on that of Dr. M. J. Routh. Mr. Osmund Airy has undertaken the reign of Charles II. He has retained such notes of Dr. Routh's edition as still seem worth retaining; he has let the rest go. In particular, he has retained the most of the notes by Onslow, Dartmouth, and Dr. Routh himself; and, in particular, he has let go the most impertinent of the contemptuous snarls of Swift. And he has added notes of his own, which seem as impartial, and certainly as sympathetic, as any that went before, as truly scientific and informing.

It is interesting to find that after impartial and most capable verification, Mr. Airy believes heartily in Burnet. It is remarkable, he says, how free from wilful misrepresentation and even from serious mistakes Burnet is—most remarkable in a man writing of his own day and such a day. Yet 'I am satisfied that as regards the age of Charles II., with which alone I am concerned, he is, with but few exceptions, both as to events and persons, conspicuously and honourably fair in tone, even though frequently inaccurate in detail; especially—and here I speak with still more confidence—is this the case when Scotland and Scotsmen are his theme.' And as to the inaccuracies in detail, Mr. Airy's marvel is that, depending so largely upon hearsay, as of course he had to do, Burnet escaped as he did. The controversy over Burnet's historical accuracy is an old and bitter one. This emphatic and capable judgment ought to settle it now.

THE LIFE AND WORK OF ST. PAUL. By F. W. FARRAR, D.D., F.R.S. (*Cassell*. Crown 8vo, pp. 781. 3s. 6d.)

This is a cheap edition of Farrar's great work on St. Paul. It is one of the cheapest books ever published. A well-printed volume of 781 pages, with sixteen full-page illustrations, is published at three shillings and sixpence—surely it is the low-water mark at last.

THE EMPHASISED BIBLE. By J. B. ROTHERHAM. (*Allenson*. 4to, Part i, pp. 64. 2s.)

It is impossible to describe this work. The author's own description, which must have cost him something, is: 'A new translation, designed to set forth the exact meaning, the proper terminol-

ogy, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis,—also to enable the student readily to distinguish the several Divine names; and emphasised throughout, after the idioms of the Hebrew and Greek tongues.' Let us add that it is beautifully printed and marvellously accurate, and let us encourage every Bible lover to buy this part and see.

SYRIAN STONE-LORE. BY LIEUT.-COL. C. R. CONDER, LL.D., M.R.A.S., R.E. (*Palestine Exploration Fund*. Crown 8vo, pp. xvi, 484. With Maps and Illustrations. 7s. 6d.)

The important feature of the new edition is a series of notes at the end of the book. The text is unaltered beyond the correction of misprints or the like. But in these notes there is reference made to the 'finds' that the last ten years have produced, and to the voluminous literature upon them. Thus, as Colonel Conder says, it is in our power by comparing the book with the notes and references to trace the growth of knowledge due to exploration in the East.

WORDS OF COUNSEL. BY J. B. PEARSON, LL.D., D.D. (*Elliot Stock*. Crown 8vo, pp. xx, 101.)

Dr. J. B. Pearson, sometime Bishop of Newcastle, N.S.W., and lately Vicar of Leck, in Lancashire, kept a commonplace book. When he died his widow published the book, swelling its volume and adding to its worth by a selection of the happiest things which Dr. Pearson himself had said in his sermons. This is the book. The extracts are brief, every extract has a title, and there are useful indexes of authors and subjects.

The Bishop of Manchester writes an introduction to the volume. He says he cannot do so with any enthusiasm, for 'short extracts even from the best books bring me little either of profit or interest.' But if people will read books of the kind, the Bishop of Manchester thinks they had better read this than many another. - And after a careful search—and we have no more love for the 'snippet' than Dr. Moorhouse has—we agree with him wholly.

THE TENDENCIES OF MODERN THEOLOGY. BY THE REV. JOHN S. BANKS. (*Kelly*. Crown 8vo, pp. vi, 269. 3s. 6d.)

If we cannot have both a religion and a theology, we may let the theology go. But the

man who is thoroughly furnished to every good work has both. And Professor Banks, as a typical Wesleyan, not only has the faith, but is always ready to give an account of it.

Here are twelve essays. They are all theological. And the theology is living and modern. For Professor Banks, again the typical Wesleyan, is no speculative mediæval theologian, but thinks because he believes. It is what one might call an apologetic theology. It is set for the defence of the gospel. If there were not a glorious gospel to defend, Professor Banks would have no interest in theology.

According to these essays the 'tendencies of modern theology' are mostly the wrong way. They are in two directions, to be marked by the two names Ritschl and Pfleiderer. Apart as these names and their 'tendencies' may be (they are not so far apart as they seem), they are equally offensive to Professor Banks. For they carry away the gospel. Pfleiderer frankly and unreservedly, Ritschl subtly and perhaps unconsciously, yet both carry away the gospel. And every modification of Ritschlianism, as every movement of Pfleiderer, has still that characteristic—it carries away the gospel.

The essays are mainly reviews, and have all appeared elsewhere. Yet they are a system. And it would be hard to find a volume which gave so clear or so convincing an account of the way these modern theologies would lead us astray if we were foolish enough to follow them.

A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS. BY T. C. EDWARDS, M.A., D.D. (*Hodder & Stoughton*. 8vo, pp. xxxix, 491. 10s. 6d.)

Next to the Epistle to the Hebrews, it is First Corinthians that has chiefly received the attention of our modern English scholars. Some men have done their best work upon it. Dr. Edwards has scarcely done any other work. This has been enough to give him a lasting reputation. The new issue, which is described as the third edition, is a reprint of the second. The only difference we can discover is the omission of the preface to the second edition, so that now the preface to the first edition stands alone. In that second preface Dr. Edwards regretted the omission from his introduction of the names of Dr. Hodge and Dean Stanley. Has he now regretted his regret? Other-

wise all stands as before. Mr. Beet is still Mr. Beet, Canon Farrar is still Canon Farrar. But the price is less. And that to some of us is a leading consideration.

ARNOLD OF RUGBY: HIS SCHOOL LIFE AND CONTRIBUTIONS TO EDUCATION. EDITED BY J. J. FINDLAY, M.A. (Cambridge: *At the University Press*. Crown, 8vo, pp. xxiv, 263. 5s.)

Here is Arnold the Great. For after all he is going to outlive his famous son. Here is Arnold the schoolmaster, not the school inspector, and it is as the schoolmaster he is here. There are sermons, it is true, but they are the sermons of a schoolmaster, and they deal with education. For Mr. Findlay's interests are educational. In short, this is an educational manual, with Arnold as hero and interest. The story is well told. Stanley's *Life*, the letters, the sermons, the essays—all are skilfully made use of. And always there is the modern and more scientific spirit manifest. How would these Rugby ways be reckoned now? is the perpetual query you feel if you do not hear. Then the volume ends with an analytical index and most useful bibliographies: Arnold's own works and works on Arnold; works on the Great Schools, works by the great schoolmasters, and works on education generally.

A SONG OF ISSACHAR. By GEORGE EAYRS. (*Burroughs*. Crown 8vo, pp. 236.)

It is 'a story of the times of Wesley and Kilham.' It is the great heartburning which issued in the Methodist New Connexion seen at work in private. It is touching enough, even tragic here and there. But it made men and women.

THE PLACE OF DEATH IN EVOLUTION. By NEWMAN SMYTH. (*Fisher Unwin*. Crown 8vo, pp. xiii, 227. 5s.)

Newman Smyth is a most accomplished theologian. In the *International Theological Library* he has been accepted as fit to stand beside Bruce and Driver. He is a modern theologian. He knows the old theology, and he knows that it will not do to-day. Not that it was wrong, or is wrong now. Newman Smyth never says that; but that it is inadequate now, unimpressive, unvitalising now.

Newman Smyth holds that we are on the eve of a reconstruction of theology. Darwin has made it necessary. And so the new theology will consider Darwin. Now Darwin means natural life. The new theology will take account of the things which physical science has gathered, especially it will reach out its hand to the modern science of biology.

Newman Smyth hopes to reconstruct and write the new theology himself. This is preliminary to it. This is but a little run before the race, to feel his fitness for it, perhaps also to feel your temper a little, since you are to be the judge. It is not final, therefore, this little work, but it is most charmingly fresh and thoughtful.

CREATION WITH DEVELOPMENT OR EVOLUTION. By J. DUDLEY R. HEWITT. (*Kegan Paul*. Crown, 8vo, pp. xiv, 197.)

Mr. Hewitt, who is a retired captain of the Royal Navy, believes in creation with development, and other things, especially in religious education. He proves the necessity of giving our children a religious education by describing the process of the creation of the world. For the creation of the world was on this wise: 'God's spirit working in the inner coil, stirring up the heart (the soft iron coil) or soul, and stimulating the body (the outer coil) into action.' And in the process there were some interesting situations. 'What rollicking fun wind and water must have had together, as they careered round and round the great ballroom of an unbroken earth's surface. . . . Was not this the wedding of wind and water—the bridegroom wind, and water the bride? But we have claimed for air that it assisted earth to bring forth. Has he two wives? Surely he is a Jacob, with the loved sea for his Rachel and earth for his Leah. Or have we maligned him? And is the sea his only wife—a Rebecca who brings forth twins: the one beloved of his father, air, a hairy man; the other smooth and slippery, beloved of his mother?' After finding gravity sticking to nearly everything, Mr. Hewitt says: 'The question will be raised, Who was the serpent?' and after several likely suggestions, he comes to the conclusion satisfactorily, that he was an African snake worshipper crawling into the presence of his chief, and will crawl as long as they hold that belief.

SMALLER BOOKS.

1. THE CHRIST OF THE HIGHER CRITICS. BY THE REV. WILLIAM SPIERS, M.A., F.G.S. (*Kelly*. 1s.)

2. THE PRESENT STATE OF BIBLICAL CRITICISM AS REGARDS THE NEW TESTAMENT. BY A. H. CHARTERIS, D.D. (Edinburgh: *Thin*.)

3. THE ANCIENT BRITISH CHURCHES. BY THE REV. W. M. SINCLAIR, D.D. (*Elliot Stock*. 1s.)

4. THE CHRISTIAN DOCTRINE OF SACERDOTIUM. BY THE REV. N. DIMOCK, M.A. (*Elliot Stock*. 1s. 6d.)

5. THE RIVAL POLICIES. BY THE REV. W. MUIR, B.D., B.L. (Leith: *Nimmo*.)

6. ESCHATOLOGY. BY THE REV. R. F. GARBETT. (New Zealand: *Christchurch Press*.)

7. JUDAS, ANCIENT AND MODERN. BY R. M'LEAN. (Glasgow: *Westbank Place*. 2d.)

8. SEVENTEEN HUNDRED AND NINETY-SEVEN. BY THE REV. DAVID HEATH. (*Burroughs*. 2d.)

Professor Hommel on the Evidential Value of Hebrew Proper Names.

By G. BUCHANAN GRAY, M.A., MANSFIELD COLLEGE, OXFORD.

THE attention of readers of THE EXPOSITORY TIMES was directed a few months since¹ to a then forthcoming volume of Professor Hommel's, and to my own recently published work, *Studies in Hebrew Proper Names*. It was clear even then that Professor Hommel and myself were at variance with regard to the historical character of the names in the Priestly Code. In the interval Professor Hommel's work has appeared, and in the preface to the English edition he claims that, although it was written without knowledge of my work, the investigations contained in it, 'based as they are on material obtained from inscriptions, furnish a sufficient reply to Gray's contention.' External evidence 'must be the banner under which all students of Old Testament literature are to range themselves in the future.' Professor Hommel's book is likely to come into the hands of many readers of THE EXPOSITORY TIMES, and I therefore gladly avail myself of the opportunity offered me to indicate the grounds on which I consider the claim of Professor Hommel's preface unjustified, and many of the conclusions drawn in the volume itself insecure. For a fuller vindication of my own position and more detailed criticism of some of Professor Hommel's suggestions, I may refer those who are interested in the subject to an article in a forthcoming number of the *Expositor*.

In the first place, I must explain that the

¹ In the April number, pp. 329 f.

implication in Professor Hommel's preface, as cited above, that my book has neglected the inscriptions, is unfounded. My investigations were carried out with constant reference to the inscriptions; and, with one or two exceptions to which I will refer, the whole of the names from the inscriptions mentioned by Professor Hommel were known and weighed by me when writing, and many of them are actually mentioned in the book. Then, again, Professor Hommel uses 'external evidence' in a curious way. To regard the Hebrew scriptures as a source of secondary importance in studying Hebrew names is extraordinary; nor, of course, does Professor Hommel actually do this; but that being so, his sentence, so far as it has reference to myself, becomes meaningless. I feel it necessary to draw attention to these facts to check the inference which is suggested by Professor Hommel's preface, that his book is based on new and superior material unknown to and unused by myself. This is not the case. Relevant Hebrew inscriptions do not exist. The inscriptions used by Professor Hommel are mainly Assyrian and South Arabian; these contain most valuable indirect evidence with regard to the history of Hebrew proper names; but they contain no direct evidence as to the names in use among the Hebrews of the Mosaic period. The cause of the difference between Professor Hommel and myself lies not in the use of different material,

but in the different inferences drawn from the same material. For all the additional significance which Professor Hommel's long and wide acquaintance with the inscriptions has enabled him to detect in this class of evidence, I am much indebted to him. I hope that in turn he will in future discussions give due attention to the more thorough analysis of the history of the Hebrew names which my book contains. We are agreed on many points which had been previously established—e.g. that compounds with *ab*, *ah*, etc., are ancient. But I have further attempted an analysis of the chronological relations of the various different formations of compounds, especially those compounded with *-yah* and *-el*. It is likely enough that this may require some modification; but I cannot think that ultimate agreement on the historical character of the names in P (or Chronicles) will be reached till due weight has been given to the facts to which I have called attention.

The most important piece of new inscriptional evidence in Professor Hommel's book is contained in Appendix (b), pp. 319 ff., and relates to the use of *tsûr* as a divine name. This unquestionably has a bearing on the antiquity and on the real or artificial character of the four names compounded with *tsûr* contained in P (Num. 15. 6, 10, 35). My own conclusion, based on my analysis of the usage of *tsûr* in Hebrew literature (pp. 195 f.), was that there 'was no ground for supposing that it was an ancient name or epithet which could be used absolutely and undefined for God, nor that at an early date it was frequent even in comparisons.' I was, of course, referring here to Hebrew names only. Still I should have worded my conclusion somewhat differently had the facts now brought forward by Professor Hommel been known to me. He does not indeed produce from the inscriptions any Hebrew name compounded with *tsûr*, nor any name at all so compounded of the Mosaic period. But he cites from a South Arabian inscription belonging to the eighth century B.C. at latest, and probably to a somewhat earlier period, the name of a female slave—*Tsuri-'addana*. This, of course, proves once for all that compounds with *tsûr* were a real Semitic formation; and that is all that is *decisively* proved. A certain amount further follows, with more or less probability, inferentially. From the name *Bir-tsur*

(or *Bar-tsur*—ברצור), in the Zinjerli inscriptions, Professor Hommel infers that *tsûr* was also in use as a divine appellation in N. Syria in the eighth century. In this he is probably enough right whether he correctly interprets the name, 'the god Bir is a rock,' or whether, following the suggestion of D. H. Müller's transliteration, *Bar-Jsûr* and the analogy of the name *Bar-Rekûb* in the same inscription, we interpret 'son of *Tsûr*'; instances of a divine name following the term 'son' in Semitic proper names are not uncommon (see *Studies in Hebrew Proper Names*, p. 68). Now, combining these two facts, the use of *tsûr* as a divine appellation both in Sam'al and in South Arabia in the eighth century, and with a conclusion reached in an earlier work, Professor Hommel infers that *tsûr* must have been introduced into Midian some centuries earlier. This inference, which he terms a fact, he then proceeds to describe as being 'of decisive importance in determining the antiquity of Hebrew names compounded with *tsûr*.' I think it will be clear that the proof is still far from certain. Briefly, Professor Hommel appears to me to have diminished the probability of the compounds with *tsûr* being artificial (i.e. nowhere current as actual personal names), but to have fallen far short of proving or even rendering it particularly likely that such names were current (far less frequent, as the lists of P would suggest) among the Hebrew contemporaries of Moses.

The fresh argument brought forward by Professor Hommel in favour of the genuineness of compounds with *Shaddai* is much less direct. It depends on a different interpretation of the now familiar name of one of the kings of the Khammu-rabi dynasty, namely, *Ammi-satana*. It is now generally admitted that most (or, as Professor Hommel holds, all) of the names of this dynasty are of non-Babylonian, Western Semitic origin. Professor Hommel considers them definitely Arabic in origin. The final syllable of *Ammi-satana* he considers to be the 1st plural suffix, and the name as a whole to mean, 'My uncle is our mountain'; further, *sata*=the *Shadd* of *Shaddai*. In other words, the problematical *Shaddai* (= (God) Almighty) is at last explained, and means 'My mountain,' and *Ammi-satana*, the name of a Babylonian king of about the year 2000 B.C., is virtually the same as *Ammi-shaddai*, one of the tribal princes mentioned in Numbers i., the only difference being that in the one

case the suffix is plural, in the other singular. These suggestions of Professor Hommel's are full of interest, but far too hypothetical to be safely made the *basis* of an argument. Granting that *satana* is the correct transliteration of the second element in the Babylonian name, the possibility of its being a verbal and not a substantival form still remains; and finally, it remains to be seen whether the explanation of Shaddai thus offered gains general acceptance. But if the equivalence of Ammi-shaddai and Ammi-satana ultimately commends itself, I should consider the suspicion of the artificial character of the names compounded with Tsûr or Shaddai removed; and further, the antiquity of Ammi-shaddai in particular established. I should still remain very doubtful whether Pedahtsûr was an early Hebrew name.

I will not pursue in detail Professor Hommel's arguments in favour of the antiquity of particular names. What I wish rather to do is to remind the readers of THE EXPOSITORY TIMES that in my judgment a serious question would remain even if every separate name in the Priestly Code could be shown to have been in use among the Hebrews or some other Semitic people before 1300 or 1400 B.C., *i.e.* if the utmost that Professor Hommel attempts to prove had been proved. It is this: Does such a list as we meet with in Numbers i. possess, *as a whole*, an ancient complexion? Have we there not only ancient names, but the same variety of ancient names as exist in other early records? Are the various classes represented in approximately the same proportions as other ancient lists would lead us to expect? The analyses contained in my book supply a negative answer to each of these questions. I have also indicated that in some respects certain lists in P show a striking resemblance to very late lists of angelic names. Until Professor Hommel has taken account of these facts he cannot claim that he has supplied an answer to my contention; nor do I think that anyone will be wise in using the lists in question as typical illustrations of the nomenclature of the Mosaic period.

In conclusion, I cannot but express my regret that Professor Hommel has been somewhat misrepresented by the English translation. In a number of cases neutral expressions of disagreement with or disapproval of certain scholars and their conclusions are heightened and coloured into disparaging and offensive remarks; and in some

cases remarks of Professor Hommel which were presumably displeasing to the S.P.C.K. are suppressed or modified. I will refer to but a few. 'Die Aufstellungen der sog. modernen Pentateuchkritik' (*i.e.* the assertions, or positions, of the so-called modern criticism of the Pentateuch) is rendered 'the cobweb theories of the so-called higher critics' (p. xii). 'Higher critics,' by the bye, appears to be the regular but quite unwarrantable rendering of the German 'modern criticism.' Professor Hommel appears to use his term with particular reference to a special section of critics, and certainly had not in view such a 'higher critic' as Dillmann (cf. the reference on p. 21); and several of the best known English critics are excluded if we may judge by the inapplicability of what Professor Hommel says to their standpoint. A 'higher critic,' too, it must be remembered, is Professor Hommel himself; he definitely refuses, for instance, to abandon one of the results most generally connected in the popular mind with criticism—the analysis into sources (see pp. 12 f., 18 f.). The difference of view between Professor Hommel and his translator is again indicated by the insertion of the word 'sources' in inverted commas (p. 12). The suggestion of the inverted commas is obvious; but it is Mr. M'Clure's and not Professor Hommel's. Similarly, Bericht (account, narrative) is rendered wrongly and senselessly 'passage' (p. 271). Again, on p. 202, the word 'absurdity,' which is twice used, is unjustifiable; Professor Hommel uses the term 'Unmöglichkeit' of a theory which he considers *impossibly* correct. On p. 290 the following sentence is *omitted* without any note to that effect:—'The popular tradition in contrast to the priestly often represents a coarsening (Vergröberung), and has a tendency to the romantic and to legendary adornment.' This description of one of the sources of the Pentateuch was no doubt displeasing to the translator; its omission is a fresh piece of clear evidence that his standpoint and Professor Hommel's are not identical.

This unnecessary infusion of terms of disparagement and offence does not favour the advance of knowledge; and recognising that, widely as we differ on some points, Professor Hommel and myself have this common end in view, I have thought it desirable to point out that many of these expressions which hamper discussion have not sprung from Professor Hommel. Nor can we observe without deep regret that a Society which

exists for the promotion of Christian knowledge should resort in its translations to the practice of suppression or alteration of important sentences, and the insertion of expressions which tend to obscure the clear atmosphere in which Truth is best discerned.

The foregoing criticism of Professor Hommel's

argument from Proper Names reached the Editor just too late for insertion in the August number. The postponement, however, enables me to express the pleasure with which I have read Professor Margoliouth's searching criticism of Professor Hommel's general line of argument, with one part of which alone my own note is concerned.

G. B. G.

Recent Foreign Theology.

An Exposure.

THE literary supplement to the *Münchener Allgemeine Zeitung* of 14th June contains a witty exposure by Professor D. Kaufmann of a pamphlet published anonymously at Crefeld, bearing the title *Das 104 Blatt aus dem Register des Thorschreibers von Jerusalem*, and professing to be an edition of a papyrus leaf of the year 27 A.D. which belonged originally to the visitors' book of the gatekeeper at Jerusalem, and contains, among other important records, a notice of a visit of 'Jesus the man of God,' whom the anonymous editor very naturally identifies with our Lord. The original document is offered for sale in the dealer's list, which occupies the inside of the cover, and only 20,000 marks, or £1000, demanded for it; and if the editor were accurate in his description of its contents, this price could not be called 'sehr teuer,' a phrase which the dealer substitutes for figures in pricing some of his articles. Unfortunately, it is as clear as daylight that the editor has made a mistake of a thousand years in the date of his document; that the leaf belongs not to Jerusalem, but to Cairo; and that the notion that it came from a visitors' book is only due to the editor's absolute ignorance of Arabic, the language in which the leaf is written; so that for the notices 'came,' 'went,' and 'dwelt' we should substitute 'bushels,' 'halves,' and 'quarters.' Professor Kaufmann apologises for calling attention to this pamphlet, on the ground that it is apparently only the first of a series, and that such publications tend to cast discredit on the restoration of ancient literature, in which English workers especially have been so successful. What surprises us most is that the anonymous editor

hints that he consulted Euting, who pointed out one fact about the document as 'bedenklich.'

D. S. MARGOLIOUTH.

Oxford.

Among the Periodicals.

The Date of the Fourth Gospel.

READERS OF THE EXPOSITORY TIMES will perhaps recall the attempt of Mr. Halcombe to upset the current opinion as to the relative dates of the Synoptics and the Fourth Gospel. A similar position has been recently maintained in Germany by Lic. Wuttig, whose work is reviewed in the *Theol. Literaturzeitung* of 10th July last by no less an authority than Professor HOLTZMANN. By the way, it is rather singular that neither the author nor his reviewer appear to have heard of Halcombe's *Historical Relation of the Gospels*. The thesis maintained by Wuttig is that the Fourth Gospel was written not after, but before, the Synoptics, that it was the work of John the son of Zebedee, who composed it about A.D. 62 or 63, when he was about sixty years of age, and before he settled at Ephesus. The work was undertaken as the result of an understanding with a large body of apostles and witnesses, hence the plural in John i. 14 and 1 John i. 1-3. The latter passage, according to Wuttig, was originally intended to form the introduction to the Gospel, but was afterwards expanded into the First Epistle, which along with John xxi. 1-23 served as a 'Begleitschreiben' to the Gospel. This last chapter of the Fourth Gospel he holds to have been written shortly after the martyr death of St. Peter (c. 64 or 65 A.D.), and possibly after the composition of the Synoptics. At a still later

date, in addition to the interpolations (John v. 4, vii. 53-viii. 11; 1 John v. 7), there was introduced the certificate of genuineness (John xxi. 24), and then, latest of all, the remark in xxi. 25 (whose characteristic is the sing. οἶμαι).

Holtzmann criticises very adversely the arguments of Wuttig from the testimony of early writers, showing how many expressions of the latter need to be rejected as unauthentic or explained away, if an early date for the Fourth Gospel is to be conserved. Equally devoid of force does he find his argument based upon the relation of this Gospel to the Pastoral Epistles, while his exegesis stands on the same level. As a proof that it was not John that meant to supplement the synoptists, but they him, Wuttig actually cites Luke i. 1-4, finding in the αὐτόπται καὶ ὑπηρέται τοῦ λόγου a reference to John i. 1-14, and founds upon the words πεπληροφορημένα πράγματα an argument which is impossible from the point of view alike of grammar, history, and logic. And what is to be thought of the argument that the words 'in this book' of John xx. 31 imply the non-existence of any other Gospel literature? Most people would draw the opposite inference. In taking leave of this bizarre production, Holtzmann enters a warm protest against the methods and conceptions of the theological school to which Wuttig belongs. Its adherents, while incapable of grappling with historical problems, yet imagine themselves possessed of a kind of supernatural knowledge, in virtue of which they can reach the goal at a bound, while 'negative criticism' (an expression they take a silly pleasure in using) fails with all its skill to reach it.

Budde's 'Job.'

Professor Budde recently published as one of Nowack's *Handkommentar* series a work on Job, of which he himself gave an account in THE EXPOSITORY TIMES (Dec. 1896, p. 111 f.). The book is reviewed in the *Theol. Literaturzeitung* of 24th July last by Professor SIEGFRIED, who contributes the volume on *Job* to Haupt's *Sacred Books of the Old Testament*. The reviewer opens with a warm eulogy on Budde's treatment of the language and the text. Even when one does not feel inclined to accept of all his emendations of the latter, these are always stimulating and suggestive. Special weight is also naturally ascribed to the

decisions on metrical questions by one who is so universally recognised as a (if not *the*) leading authority on Hebrew poetry, and to whose investigations we owe our knowledge of the structure of the *Kinah* measure. It will be remembered that Budde rejects all attempts that have been made to restore the text of Job upon the basis of a metrical theory.

When we come, however, to the important question of the aim of the poet, Siegfried cannot assent to Budde's conception of this. The latter finds in the original 'popular' book (contained in the Prologue and Epilogue) simply a testing of Job which issued in the complete vindication of the latter and the victory of God over the Satan. While the poet retained this framework, he emphasises the *sin* of Job, his pride and self-righteousness, which, latent before, come out in his argument with his friends. These had been detected by God, who sent suffering upon the patriarch to purify him from them. This comes out in the Elihu-speeches, which it is one of the leading characteristics of Budde's commentary to defend as an original, nay, as the most essential, part of the poet's work. To all this Siegfried objects that, if the poet's aim was that stated above, he has done his best to conceal it from his readers. Why did he retain the framework of the 'popular' book whose conceptions were so different from his own? How could he allow God in 1⁸ and 2⁸ to pronounce Job perfectly upright, when he himself is about to exhibit him as more guilty than the Satan had alleged? Moreover, upon Budde's theory of the aim of the poet, the three friends of Job were right, and did not deserve the censure pronounced upon them in 42⁷, so far at least as Job was concerned. Siegfried maintains, further, that Budde's conception of the person of Job is out of harmony, not only with the poem, but with the whole spirit of the Old Testament. Job's language, although to us it may savour of self-righteousness, reflects exactly the stage of spiritual development we find in the post-exilic writings (e.g. Ezek. 18⁵⁻⁹). There was a definite enough understanding of what was the whole duty of a pious Israelite, and, when this duty had been fulfilled, one was not slow to claim his reward, and even to reproach God if it were not bestowed (e.g. Ps. 7⁸, 44^{17B}, etc.). It is by this standard that Job must be tried, and, when we apply it, all his language in

chap. 31 finds its vindication. No doubt he defends himself here, as throughout the poem, with passion, but the language of passion, like the language of poetry, must have due allowance made for it. According to Siegfried, then, 'the Elihu-speeches remain a wedge which splits up the whole poem; and to seek in these for the solution of the problem, appears to lead to the destruction of the whole creation of the poet.'

Miracles.

In the July number of the *Revue de Théologie*, M. Bois handles the notion of miracle from the point of view of the theory of knowledge. With all their respect for Kant, it is well known that neo-Kantians like Bois have no hesitation in rejecting a good deal of the teaching of the great philosopher of Königsberg. In particular, the doctrine of the latter concerning the noumenon, or thing in itself, is pronounced to be a tissue of contradictions and impossibilities. Kant's theory of the determinism of phenomena is held to be as false as his conception of noumenal liberty is chimerical and incapable of defence. It appears that recently a work was published by Albert Schinz, in which, upon Kantian principles, the impossibility of miracle was triumphantly demonstrated. This work is subjected by Bois to a good-natured but none the less destructive criticism. For Schinz the word miracle is capable of three applications: (1) the miracle in itself, occurring in the world of noumena, of which no account need be taken, since this world is unknown and inaccessible; (2) the miracle for us (*i.e.* for all men, and, above all, for God), occurring in the world of phenomena, which is impossible owing to the determinism of natural law, which has exclusive sway in this world; (3) the illusory miracle, which the individual imagines he discovers, but which has no existence for his fellow-men or for God.

Bois rejects the miracle in itself more decidedly even than Schinz, holding as he does that the noumenon is not only unknowable, but non-existent. But as he does not believe in the absolute determinism of phenomena, he has no reason for refusing to admit the possibility of the phenomenal miracle—the miracle not only for us, but for God. With all his flourish of trumpets and parade of logic, Schinz is, according to Bois, chargeable with several logical fallacies. For instance, he argues that a miracle is, or is not, a

violation of physical laws. If it is, it is impossible; if it is not, it ceases to be a miracle! But there are surely intermediary positions between a scientific law in the sense of Descartes, and absolute disorder and chaos. It is possible to distinguish between such a law and the ordinary course of phenomena which unfolds itself to the eyes of all men, learned and unlearned alike. Or, again, we may conceive of a fatalistic chain of phenomena due to the spontaneous action of laws without the intervention of liberty, human or divine. A phenomenon may violate the course of events supposed by either of these last two positions, without violating the laws of nature. For another reason, it is a vicious argument to say that every phenomenon must be in conformity with or contrary to the laws of nature, and that if it is in conformity with these it is no miracle, while if it is contrary to them, it is a miracle, but an absurdity. An effect due to the intervention of man's will is not contrary to the laws of nature, yet the latter would not have produced that effect but for that intervention. All that we have to postulate in the case of a miracle is a similar *Divine* intervention. This brings us to the last fallacy in Schinz' arguments. It is easy enough to demonstrate the impossibility of miracle when the latter is viewed simply in relation to nature, and without taking into account the personality and the free will of God. Schinz, in fact, denies free will to man as well, and with such a postulate his task is made easy enough. But Bois and those who occupy his standpoint find it difficult to take seriously a writer whose work is full of gratuitous assertions and defective reasoning, and which with all its subtlety is only a *telum imbellè sine ictu*.

Ante-Nicene Christian Library.

The numerous important discoveries, within the last few years, of early Christian works, have necessitated the issue by Messrs. T. & T. Clark of an additional volume to the series of Ante-Nicene works (twenty-four volumes), published by them some twenty-five years ago. Such works as the Gospel of Peter, the Diatessaron of Tatian, the Apocalypse of Peter, etc., are thus easily accessible to the theological student. The volume forms the subject of a most appreciative notice in the *Theol. Literaturzeitung* of 10th July, by Professor Krüger of Giessen, who laments the fact that for some of the work done in this volume

the necessary encouragement has to be sought in England or America, but cannot be found in Germany. Special commendation is bestowed upon Hogg's translation of and introduction to the Diatessaron. The only real want Krüger finds in the publication is its omission of the *Didache*. The latter was indeed contained in the American reprint of the Ante-Nicene Library (1886), but possessors of the English edition were not helped by that circumstance. It would have been better to choose the less of two evils, and offer the *Didache* twice over to the American public. In the event of a second edition, Krüger hopes that Messrs. Clark will act upon this hint.

Hebrew Proper Names.

Mr. G. Buchanan Gray's recent work on this subject is reviewed in the July number of the *Theol. Tijdschrift*, by Professor OORT, who praises warmly the thoroughness of the author's methods, and does full justice to the importance of his conclusions. Although Mr. Gray modestly entitles the book '*Studies in Hebrew Proper Names*,' his work is a notable contribution to the final solution of many of the knotty problems that abound in this obscure field. Oort indicates one direction in which he thinks these *Studies* might be continued with advantage. In the Hebrew Bible we have proper names according to the Massoretic pronunciation, which we know to be in some instances wrong, as in the case of יהוה, and which there is often reason to suspect does not represent the original pronunciation. The Septuagint, as is well known, frequently exhibits a divergent form, and this is sometimes likely enough to be correct, or more nearly so than the Massoretic form. Take, for instance, the name of the first king of the northern kingdom—יבעם. This appears to be a compound with the imperfect of a root רב, 'strive,' or with a noun with *yod* preformative derived from the same root. Hence the meaning of the name would be 'the people strives' or 'the people's warrior,' parallel with ירבעל = ירבעל, 'Baal's warrior,' 'God's warrior,' or, according to the derivation adopted in Judges vi. 31, 'Let Baal plead,' or 'Baal shall plead.' But, according to the Septuagint, the name of Israel's king was pronounced Ἰεροβοάμ. Are we to conclude that 'jerobo' was the old pronunciation of the imperfect of רב, or of a noun derived from it, or does

another conception altogether of the meaning of the name underlie the Septuagint form? The same questions arise in connexion with the name רחבעם, Ῥοβοάμ, whose meaning, according to Gray, was probably 'The people is enlarged.' Again, what conception underlies the Massoretic ירמיהו (Jeremiah)? The Greek pronunciation Ἰερεμία is intelligible, the Hebrew is not. A fruitful field thus remains, Oort thinks, to be reaped. Redpath's Concordance to the Proper Names of the Septuagint should be of great service in the work. Meanwhile, our best thanks are due to Mr. Gray for the aid and the impulse he has given to such studies.

Historical Theology.

The *Theologischer Jahresbericht* (C. A. Schwetschke & Sohn) is always welcome. The second part for the present year has just been issued, containing catalogue and notice of works in Historical Theology that appeared during the year 1896. The editors commence with the remark that since 1893, when the high-water mark seems to have been reached, an ebb has set in, and still runs strongly in this department of theology. It is, they are convinced, a real ebb, and not an apparent one due (mark the passing hit) to the ill-advised niggardliness of publishers who fail to send books for review. All the same, we observe that the present part, which extends to 321 pages, is nearly 100 pages longer than the corresponding one last year. If there are fewer books noticed, the notices are fuller, and some of these notices are extremely valuable. The material is distributed as follows:—(1) The Ante-Nicene Period, by Professor Lüdemann of Bern. (2) From the Council of Nicæa to the Middle Ages, by Professor Krüger of Giessen. (3) The Middle Ages (excluding the Byzantine literature), by Dr. Ficker of Halle. (4) From the beginning of the Reformation to 1648, by Professor Loesche of Vienna. (5) From 1648 onwards, by Professor Hegler of Tübingen. Then come two supplements—one on Interconfessional Theology, by Dr. Kohlschmidt of Magdeburg, and the other on the History of Religions, by Professor Furrer of Zürich. The whole work, like its predecessors, is an invaluable mine for reference.

J. A. SELBIE.

Maryculter.

Contributions and Comments.

The Hebrew Name Josiah.

IN my recent book, *Ancient Hebrew Tradition*, I rested, in opposition to the school of Wellhausen, the main weight of my argument upon the Hebrew Proper Names. Various lists of names found in the Book of Numbers (in the so-called Priests' Code) have been pronounced by Wellhausen to be artificial creations of the post-exilic period. I, on the other hand, have proved, by the evidence of parallel names in the Inscriptions, that the whole system of names found amongst the Hebrews was already established amongst the West Semites between the time of Abraham and Moses. Such names as 'Ammî-shaddai, 'Ammî-el, Zûri-shaddai, Zûri-el, Abi-râm, Ja'kob-el, etc. etc., are, as *personal* names, extremely ancient. In view of all this, it strikes me as very strange that Professor Margoliouth, confessedly one 'of those who have been convinced by the reasoning of Kuenen and Wellhausen,' practically leaves untouched¹ this main point in my argument, in his review of my book in THE EXPOSITORY TIMES (August, pp. 499 ff.). The above names, for which I cite authority from the Inscriptions, are and remain 'facts,' from which, no doubt, a number of very important and, for Wellhausen's 'reconstruction of the religious history of Israel,' very awkward 'inferences' follow. It is not correct, then, for Professor Margoliouth to sum up his review of my book in the words, 'Professor Hommel does not deal so much with facts as with inferences.'

Every fresh discovery in the Inscriptions of a parallel to a hitherto unexplained Hebrew proper name ought to be welcome. Now, I am able to

¹ The name *Abû Ruhm*, an apparent, but only apparent, parallel to אַבְרָהָם (Abraham) is all that he adduces in connexion with the argument from Proper Names. But *Abû Ruhm* has nothing to do with such a formation as אַבְרָהָם. It is the by-name (the so-called *kunya*) of an Arab of the Abasside period; *Ruhm*, originally the name of a tribe (cf. *Hudhailiten-Divân*, ed. Kosegarten, No. 53, l. 3), was employed also as a female name (*Lisan el-'Arab*), and in the instance cited by Professor Margoliouth (*Aghani*, xii. 66) it is the name of the daughter from whom the Arab in question receives the designation *Abû-Ruhm* as her father. In אַבְרָהָם, on the contrary, אַב is the title of a god, and the second part of the name, רֹחַם, is the predicate to it, after the analogy of all such Hebrew Proper Names.

adduce such a parallel to the name יֹאשִׁיָּהוּ (Josiah), and perhaps the same explanation will serve for the similarly sounding name יְהוֹאָשׁ (Jehoash). Mr. G. Buchanan Gray, in his excellent work, *Studies in Hebrew Proper Names*, traces with Nöldeke the אִשׁ in יְהוֹאָשׁ to the Arab. *âsa*, *ya'ûsu*, 'help,' so that the name would mean 'Jahweh has helped,' and we should have to compare it with such South Arabian names as *Yû'awwis-ilu*, 'God makes His help felt!' As to יֹאשִׁיָּהוּ, Mr. Gray simply places it in his appendix-list, without attempting to explain it. For myself, I am convinced, first of all, that the two names are not to be separated, the same verb entering into the composition both of יְהוֹאָשׁ and of יֹאשִׁיָּהוּ. This leads me, however, to conclude in favour of a verb אָשָׁה rather than אָשׁ, so that in יְהוֹאָשׁ we should have an instance of such shortening as is not uncommon in Proper Names. If, however, the derivation from אִשׁ (perf. אָשׁ, imperf. יֹאשׁ) is to be retained, then we should have to view (which too seems to be not impossible) יֹאשִׁיָּהוּ as a contraction from יֹאשִׁי-יָהוּ.

But now we have an Aramæan tribal name from the Assyrian kingly period, which leads us back to an ancient personal name as that of the founder of this tribe—the name *Yâshi-ilu*. It is found in Sennacherib's Annals, with the Assyrian pronunciation, *Yas-ilu* (written *Ya-as-ilu*; see *Taylor-Prisma*, col. 5, l. 32); and in a letter, K. 10, published by Mr. Pinches in *Texts*, p. 6, with the Babylonian pronunciation, *Yâshi-ilu*, written *Ya-a-shi-ilu*. Professor Delitzsch (*Sprache der Kossäer*, p. 46) had already seen these two forms to be identical, but he read them incorrectly *Yas-an* and *Yâshi-an*. It is evident that the first element in this name is identical with the first element of יֹאשִׁיָּהוּ, but this favours the derivation from a verb אָשָׁה ('support,' 'help') much more than one from אָשׁ.

Almost weightier still is the bearing upon history of this occurrence of the name *Yâshi-ilu* in the cuneiform Inscriptions. The above-cited tablet, K. 10, informs us that the tribe *Yâshi-ilu* had in Assurbanipal's time a prince (*Nasiku*) named *Amma-lâdin*. This last, however, is an Arabic

name borne, also in the time of Assurbanipal, by a sheikh of Kedar (*Ammu-ladin*, variant *Ammu-ladi*). A relation of this Amma-ladin of Yâshi-ilu was a certain *Dalâ-ilu*, son of *Abu-yadi'a* (אבירע), K. 10, *Obv.* 15 f. And, most remarkable of all, the settlements of this whole tribe then extended to the immediate vicinity of the Elamite capital, Susa.

Let one now recall what I have said in chap. vi. of my *Ancient Hebrew Tradition* regarding the settlements of the Chaldæan and Aramæan nomad tribes of Babylonia. Amongst the Aramæan tribes of the land of Kir, there described, the eastern outshoot, whose territory extended as far as Susa, was the above-named tribe, *Yâshi-ilu*. The language of all these Babylono-Elamite Aramæans was at first scarcely different from that of the Arabs, and, what is still more important, their method of forming names was exactly the same as that of the Arabs and the earliest Hebrews. This I proved in my book by various examples, and fresh confirmation is supplied by the proper names, *Yâshi-ilu* (cf. יאִשִּׁיִּלּוּ), *Ammaladin*, *Dalâ-ilu*, and, above all, *Abu-yadi'a*.

In conclusion, I may refer to another Arabic proper name which has been recently identified in the cuneiform Inscriptions. Hugo Winckler, in his *Altorient. Forsch.* (pp. 465f.), gives the transcription of Texts K. 1265 and R.M. 77. There, in the reign of Sargon, we meet with four Arabs, *Ya-ra-pa-a*, *Kha-tar-a-nu*, *Ga-na-bu*, and *Tam-ra-a-nu*; and in the reign of Assurbanipal we hear of another, named *Am-mi-li-i-ti*, son of *A-me-ri*. *Ganâb* (Djanâb) and *Amir* are still found as common Arabian personal names as late as the time of Mohammed; *Ammi-li-ti* is shown by its first element *Ammi* to be an Arabian name. *Ya-rapâ*, again, I would explain as = *Ya-rap'a* (יִרְפָּא or יִרְפָּא); compare the South Arabian *Ilî-rap'a* and the Hebrew רָפָא and רָפָאֵל.

FRITZ HOMMEL.

Munich.

Dalmanutha.

MARK viii. 10.

As no such place is at present definitely identified, it is probably a transliteration of the Syriac word דַּלְמִינֻתָּה, the emphatic form of דַּלְמִינָה, which is of frequent occurrence in the Talmud; and the

evangelist must have originally meant to say that our Lord arrived in the busy and widely-known bay or harbour, on the shore of which stood Magdala (cf. Matt. xv. 39). For it is of importance to notice that St. Mark nowhere uses *μέρη* to designate the neighbourhood of a place; here it describes that particular part of the sea which was used as a harbour. We often meet with such phrases in both Talmuds: as, 'He arrived in the harbour of Joppa' or 'Cæsarea.' Such a detail, moreover, is just what one might expect of the evangelist whose Gospel is founded on the preaching of Peter the fisherman. It may be that Christ never entered the town of Magdala, and St. Mark chose to omit the name of a place which was notorious for licentiousness, if the statement in the Jerusalem Talmud be accepted as historical. Between Minyeh and Tel Hûm, about two and a half miles apart, are five springs called Et Tâbghah, with ruined mills, and a reservoir whence they were fed. This appears to be the 'Dyer's Tower,' מְגֻרֵי דְיָנָה, of the Talmud. But as such water-towers also exist at the Magdala, near the town of Tiberias, the latter must have had dyeing-works too. From the fact that the Rabbins sometimes use Magdala without the word which means *dyeing-works*, one might infer that Magdalas generally were places where this particular art was practised. In the passage just alluded to, Talm. Jer. Taanith iv. 5, צַבְעִיָּה is three times used with Magdala, but in the Midrash Lamentations, where the identical narrative occurs, it is omitted. 'From three towns the tribute was conveyed up to Jerusalem in a cart: Kabul, Shihin, and Migdal Tseboia. But why were they laid in ruins? (Answer) Kabul because it was addicted to quarrelling, Shihin because of witchcraft, and Migdal Tseboia because of fornication' (Kabul, Shihin. See *Survey West. Palest.* i. 151, 192, 271, 308). It is possible that Gregory the Great, who is the first to mention the identity of Mary Magdalene with the woman 'which was a sinner,' based his assumption on this fact or rumour.

N. HERZ.

Hackney, N.E.

2 Timothy iii. 15, 16.

Ἀπὸ βρέφους ἱερὰ γράμματα οἶδας.

Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος.

ARE we to understand both *ἱερὰ γράμματα* and *γραφὴ θεόπνευστος*, the second as well as the first,

as relating to Scripture in the special and hallowed sense of the word? I think not. It was not St. Paul's way, when continuing a subject, to change the terms in which it had been introduced. If he had continued the same subject here, I am convinced that the 16th verse would have commenced, *Τὰτα δὲ γράμματα καὶ ὠφέλιμα*.

I render and connect parenthetically the two selected clauses thus: 'From infancy thou hast known the sacred Scriptures.'¹ (Continue to make them thy chief study, for they 'are able to make thee wise unto salvation through faith which is in Christ Jesus'; but do not confine your reading to them; for) 'every kind² of theopneustic writing is also useful.'

Θεόπνευστος is a word which originated with St. Paul. It does not occur elsewhere in the New Testament, is not found in the Septuagint, and is unknown to classical Greek. In a poem entitled *Ποίημα νουθετικόν*, ascribed to Phocylides, who flourished *circa* B.C. 540, we find, indeed, the line—

Τῆς δὲ θεοπνεύστου σοφίας λόγος ἔστιν ἄριστος,

but as this poem is now, *nem. con.*, regarded as a forgery, belonging perhaps to the 4th century of the Christian era, it cannot be taken into account. It is, however, so far useful as evidence that, in the age in which it appeared, no higher or more special sense was attached to the word *θεοπνεύστος* than we attach to the expression 'inspiration³ of the Almighty,' in Job xxxii. 8.

Much nearer St. Paul's days than the pseudo-Phocylides, Clement of Alexandria says: 'Into all men whatever, especially those who are occupied with intellectual pursuits, a certain divine influence has been instilled' (Clark's Ante-Nicene Library, *Clement*, i. 70). Referring to this very passage in 2 Timothy, Tertullian says: 'Legimus omnem scripturam ædificationi habilem divinitus inspirari' (*De cultua feminarum*, i. 3). By *γραφὴ θεόπνευστος*, Tertullian, therefore, did not understand Holy Scripture, but any writing which, in so far as it set forth truth, was, to that extent, an emanation from God, the sole source of truth.

¹ There is beautiful propriety in *γράμματα* here, instead of the usual *τὴν γραφήν*. The Septuagint had been little Timothy's spelling-book.

² *πᾶσα*, 'every kind.' See Matt. iv. 23, *πᾶσαν νόσον*, 'every kind of disease.' Acts x. 12, *πάντα τὰ τετράποδα*, 'every kind of four-footed beasts.'

³ 'Inspiration,' Heb., *נְשָׁף*; Sept., *πνοή*; both signifying 'breath.'

In reminding Timothy that every kind of theopneustic writing was useful, Paul might have quoted himself as one who found and made good use of it.

As 'useful for doctrine,' in preaching to the Athenians, he took his text: *Τοῦ γὰρ καὶ γένος ἐσμέν*—from Aratus, a poet of his own native Cilicia. As 'useful for reproof' to the Cretans (so proverbial for untruthfulness, that *κρητίζειν*, 'to act like a Cretan,' meant 'to lie'), he gave Titus as a text a hexameter verse, supposed to be from a lost poem of the revered Cretan poet Epimenides, *Κρήτες αἰὲ ψεύδονται, κακὰ θηρία, γαστέρες ἀργαί*, not hesitating to call the man, who had the faithfulness to pen this sharp reproof, 'a prophet of their own' (Tit. i. 12.)

Of Bezaleel, the son of Uri, we read that God said: 'I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning work' (Ex. xxxi. 1). Did the Spirit of God (and if He did He does) give skill to a mechanic? Can we believe, then, that His influence was ever wholly withheld from any whose aim was to attain spiritual truth themselves and to communicate it for the edification of others?

We do not disparage that *βεβαιότερον τὸν προφητικὸν λόγον*, which it is our privilege to possess in the sacred Scriptures, in acknowledging in philosophy and in poetry utterances which betoken the presence of the 'breath' of God.

R. M. SPENCE.

Manse of Arbuthnott.

P.S.—I subjoin this note. It is unnecessary so much as to allude to the rendering in the Authorized Version ('All Scripture is given by inspiration of God'), now happily superseded, and a stumbling-block to the faith of many thereby removed. But I beg to ask whether the Revised Version is not chargeable with a solecism in translation in the *order* given to the words in rendering *Πᾶσα γραφὴ θεόπνευστος*, 'Every scripture inspired of God'?

I have been at the pains to look up every other passage in the N.T. in which *πᾶς* and another adjective stand in connexion with the same substantive. The following will, I think, be found a complete list:—Matt. vii. 17, xii. 36; Acts xxiii. 1; 2 Cor. ix. 8; Eph. i. 3, iv. 29; Col. i. 10; 2 Thess. ii. 17; 2 Tim. ii. 21, iii. 17, iv. 18; Tit. i. 16, ii.

10, iii. 1; Heb. iv. 12; Jas. i. 17, iii. 16; Rev. viii. 7, xviii. 2, 12, xxi. 19.

In every instance I find the order to be—

In the Greek—1, *πᾶς*; 2, substantive; 3, adjective.

In the English—1, 'All' or 'every'; 2, adjective; 3, substantive.

Why should the rendering of 2 Tim. iii. 16 present a solitary exception? R. M. S.

The Star in the East.

THIS star was explained by Kepler as a new star, which appeared at the same time with a conjunction of Jupiter and Saturn shortly before the birth of our Lord. Mr. J. F. Bethune-Baker states this in *THE EXPOSITORY TIMES* for May. I note that Grotius says the star would probably appear in that part of the sky which by astrologers was assigned to Judæa. 'This I say, not because I desire to support superstitious predictions, but because I think that God so arranged matters that what among men may be regarded rightly or wrongly of great moment, may sometimes amount to a truthful testimony.' Grotius was twelve years younger than Kepler, and died at 62 years of age, while Kepler died in A.D. 1630 at 59 years of age. Grotius would therefore derive his view from Kepler, and it would be from him that he would learn that to the astrologer every country has its constellation. It is so in China. The Chinese astrologers rearranged the stars for the kingdoms into which China was anciently divided. They gave great attention to this subject about B.C. 800, under the Emperor Siuen Wang. The place of Jupiter in the zodiac formed a criterion. This we know, but it is not quite clear in China how Jupiter became the criterion for assigning constellations to particular countries.

If Mr. Bethune-Baker would look at Kepler again, and inform us in China, through *THE EXPOSITORY TIMES*, how this was done by mediæval astrologers, I should be very grateful. The residence of Jupiter for about one year in each of the twelve signs is one element. It would be well to know which constellation was that of Judæa.

Serpentarius, in which Kepler saw the new star, A.D. 1604, 1605, contains fourteen stars or small groups. Kepler also wrote on a new star in

Cassiopeia. He must have seen more than one new and bright star.

I will give an example of the application of zodiacal signs to countries in China carrying with it the belief that a remarkable change in that sign can be explained as a prediction of political change about to take place in that country. The original home of the Chow dynasty was in Shensi, two degrees west of the great bend in the Yellow River, where the Wei River enters it. The astrological constellations Lieu, Sing, and Chang (all in our constellation Hydra) belong to Chow. Lieu is the Red Bird, the kitchen of the heavenly monarchy; food is prepared there for heavenly banquets. Brightness is a portent of prosperity. Dimness is a portent of calamity. When Venus and Mars are there it is a portent of war.

We would like to know more about what Kepler thought. He was a devout believer in God, and Grotius was an able commentator. How far did Kepler believe that Chaldeans could predict the birth of Christ by astrology?

Alford, in his *Commentary*, and Kitto, in his *Daily Bible Illustrations*, both say that the star in the east was a conjunction of Jupiter and Saturn. They say nothing of the new star. These works have had a very wide circulation. Mr. Bethune-Baker has done well to point out that Kepler's view was that there was a new bright star which appeared at the same time as that conjunction. To this star Jupiter and Saturn would point. The sky region where the star appeared would be that assigned to Judæa in Babylonian astrology. Which region was that? JOSEPH EDKINS.

Shanghai.

2 Sam. xxiii. 7.

I HAVE lately been reading 2 Sam. xxiii., where I met with that difficult passage (ver. 7): 'They shall be utterly burnt with fire in the *same* place,' or, as the R.V. has it, 'in *their* place.' The Hebrew word *בִּשְׁבָּתָם* seems so little to fit here that translators have devised the most curious renderings to escape the difficulty. Thus, besides the English rendering, which gives little meaning, there is also the rendering: 'in their dwelling'; others read, 'when they are at rest'; others *בִּשְׁבָּתָם*

on the Sabbath; others, 'so as to make them cease (or destroy them).'

Now, it occurred to me that this particular form *בִּשְׁבַּת*, or *בִּשְׁבַּת* in *pausa*, is to be met nowhere else in the Old Testament—only here, and, most curiously, in the following verse. May we not assume that this word has by mistake been introduced here from the following verse (ver. 8), where it may have been somewhat indistinctly written, and again put on the top of it (see diagram), and that the transcriber thought it belonged to the upper and wrote it down?

I should be thankful if some critical Bible students would give their opinion whether my surmise is a likely one. G. H. HÄNDLER.

Balham, S. W.

יהלא ברזל יעץ חת ונאש שרוף שרופ
אגלה שמות הגנים אשר לחדל יושב בשרב
תהנח

On the Rendering of the Aorist.

THE notice of the Bishop of Durham's new book in the July number of THE EXPOSITORY TIMES (pp. 438-440) concludes with the words, 'That is the way, and to much more purpose and wealth than that, in which Bishop Westcott writes his "Pilgrim's Progress." He follows the mere Greek tense. He only translates it accurately.'

It is only fair, however, to inform, or remind, your readers that the accuracy here asserted is far from being undisputed. Many English and American scholars, including some of the most eminent, are of opinion that in very numerous passages A.V. is *more* accurate than R.V. as to the English rendering of the tense in question—the Aorist.

It is with reference to this and cognate details that Dr. Rutherford writes: 'To anyone who loves idiom it is painful to have to listen to the traditional mode of turning Latin or Greek into English, a specimen of which is in the hands of all in the Revisers' translation of the New Testament.' The late Professor J. S. Blackie, writing to me on the same subject, declares his judgment 'that the authors of the Revised Version, from a pedantic adherence to certain grammatical distinctions, have allowed themselves to be led away into bad English.' Blackie preferred to be guided 'entirely by the context, and by the

instinct of a well-trained English ear.' Very similar language has been held by Professor A. S. Wilkins.

But the careful investigation of the relative values of the Greek and English past tenses of the verb will perhaps be found fuller than elsewhere in my pamphlet (Nutt, Strand) *On the Rendering into English of the Greek Aorist and Perfect*. Without any pretence of exhaustive treatment of the subject of the Aorist, the contention here is, however startling it may seem, that the *normal* equivalent of that tense in English is not the simple past, but the perfect with *have*, this being the *true α-όριστος*—the *true* past indefinite (just as in French the *Prétérit Indéfini* is not the simple, but the compound tense). The arguments employed cannot be reproduced here: suffice it to say—though it is not a little distasteful to an author so to chant his own praises even through other men's lips—that those arguments were regarded as 'unanswerable' by the late Dr. Hubert Holden; that the same epithet has been applied to them by Mr. McClellan; that they have met the approval of Dr. J. B. Mayor, of Dr. Sandys (the Public Orator of Cambridge), of Dr. Sanday and Professor Headlam, of Mr. Bell (master of Marlborough College), and of *numerous* other scholars whose university position, in various universities, is such as to give their judgment a claim to respectful consideration. These views, moreover, have of course the hearty concurrence of Professor Platt and of Dr. Agar Beet, both of whom have for many years held and industriously taught (in the main) the same opinions.

Many also of the leading American scholars concur. Professor Goodwin of Harvard (whose valuable work on the *Greek Moods and Tenses* is so highly and widely esteemed, and most justly), Dr. Thayer of the same university (editor of the *Grimm-Wilke's New Testament Greek-English Lexicon*), Professor George Stevens of Yale Divinity School, Professor G. R. Hovey of the Richmond Theological Seminary, Dr. C. M. Mead of Andover, and others. Most, perhaps all, of these would agree with Dr. Hovey that 'Dr. Weymouth's pamphlet has conclusively proved at least as much as this; that, except in narrative, there is no ground whatever for a presumption in favour of translating a Greek Aorist into the English simple past rather than the perfect [*with have*].'

Considering that the learned and truly excellent prelate's opinion is so far from enjoying a unanimous acceptance, the strong and strenuous opposition ought not in fairness to be absolutely ignored.

R. F. WEYMOUTH.

Brentwood, Essex.

St. John viii. 25.

I AM glad to find that Mr. Bury agrees with me in the cardinal points of my interpretation of this verse. Indeed he also arrives at the same ultimate meaning as I do, though by a slightly different route at the end of the journey. I am still, however, inclined to follow the same path right through as before, for reasons which appear to me sufficient. I cannot agree with Mr. Bury that the ellipse, which my rendering assumes, is harsh, inasmuch as it does not really assume any ellipse at all. In English we are forced to supply some such words as 'the question is,' but in Greek these words are contained not only implicitly, but actually, in the contrast in juxtaposition of *τίς* and *ὁ τί*, although the matter of the question may be altered. *ὁ τί* is the exact correlative (if I may say so) of *τίς*, and at once converts a direct question into an indirect question—'Who art thou? (direct). First of all, what do I speak to you? (indirect).' It is merely the exigencies of the English language which compel us to supply words here, not the obscurity of the Greek.

I think also that Mr. Bury's rendering lays a stress on the *εἰμί* in *τότε γνώσετε ὁ τί εἰμί*, to which it is scarcely equal. *ὁ τί εἰμί*, if in opposition to *ὁ τί καὶ λαλῶ ὑμῖν*, as in my rendering, would naturally mean 'what I really am,' as opposed to 'what I am speaking to you'; but if it be taken in opposition to another *εἰμί*, supplied before *ὁ τί καὶ λαλῶ ὑμῖν*, as in Mr. Bury's rendering, I think we shall find it difficult to place the sense of 'what I really am' upon it. The first *εἰμί* weakens the stress which it is possible to lay upon the second.

For the rest, I fancy that the sense of our two interpretations is practically the same, and I am grateful for Mr. Bury's apt allusion to St. John. i. 19 ff.

G. S. ROBERTSON.

New College, Oxford.

A Misused Scripture Text.

'As in Adam all die, even so in Christ shall all be made alive.'—I COR. XV. 22.

THIS is a favourite quotation with those who advocate the doctrine known as Universalism, which affirms that all men will be saved at the last. Here again, however, a closer consideration of the text in the midst of its context will show how entirely inapplicable it is for such a purpose. Let me cite a few verses:—

'Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at His coming; then cometh the end.'

It is a fair question whether in this passage St. Paul is contemplating the resurrection of all men, or limiting his view to that of Christ's own people. But in neither case can it have the bearing mentioned above; in either it is resurrection, not salvation, which is predicated. If the latter alternative be chosen, the 'all' who are made alive in Christ are those subsequently described as *His*, who at His coming shall be the harvest of which He was the first-fruit. The sense will then be—as through fellowship with Adam all die who die, so is it through Christ that all shall be quickened who rise from that death. (This is the view maintained by the late Professor Milligan—*multis ille bonis flebilis!*—in his posthumous treatise.) If, on the other hand, the general resurrection of all mankind is in view, we have only to listen to our Lord's own solemn words to learn that this does not necessarily imply salvation: 'The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.' There is no need to adhere to the over-strong rendering of the last word in the Authorized Version to emphasise the difference.

I can understand an ordinary reader of the Bible remembering this text in its isolation, and misunderstanding and misapplying it in the way I have mentioned. But I marvel that a scholar like Dean Farrar should have allowed himself in

such carelessness, and should over and over again in his book, *Eternal Hope*, cite 'in Christ shall all be made alive' as making for universal salvation.

M. D.

'Could Jesus Err?'

THE mistake which was corrected by Mr. Clark last month, we wish to say, was not due to the author of the article. It was noticed at once, but left alone, being so obvious a slip that most readers would correct it for themselves. None the less, we are obliged to Mr. Clark for his communication.

EDITOR.

Provisional Restoration of the 'Sayings of the Lord.'

(See Article on p. 544 ff.¹)

[Λέγει Ἰησοῦς Ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου], καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

Λέγει Ἰησοῦς Ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εἵρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἂν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα.

Λέγει Ἰησοῦς Ἐ[σ]τήν ἐν μέσῳ τοῦ κόσμου καὶ ἐν σαρκὶ ὥφθην αὐτοῖς, καὶ εἶρον πάντας μεθύοντας καὶ οὐδένα εἶρον διαψώντα ἐν αὐτοῖς· καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶ[ν] καὶ [οὐ] βλέ[πουσιν] οὐδὲ γινώσκουσιν ἑαυτῶν τ[ὴν] πτωχίαν.

[Λέγ]ει [Ἰησοῦς Ὁπ]ου ἂν ᾤσιν [πάντ]ε[ς] μισό] θεοι[,] καὶ [πι]σ[τὸς] εἷς] ἐστιν μόνος[, ἰδοὺ] ἐγὼ εἰμι μετ' αὐτοῦ· ἔγει[ρ]ον τὸν λίθον, κακεῖ ἐρήσεις με, σχίσον τὸ ξύλον, καὶ γὰρ ἐκεῖ εἰμι.

Λέγει Ἰησοῦς Οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἱατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.

Λέγει Ἰησοῦς Πόλις οἰκοδομημένη ἐπ' ἄκρον [ῥ]ους ὑψηλοῦ καὶ ἐστηριγμένη, οὔτε πε[σ]εῖν δύναται οὔτε κρυ[β]ῆναι.

Λέγει Ἰησοῦς Ἀκούεις [ε]ἰς τὸ ἐ[ν] ὅτιόν σου[,] τὸ [δὲ ἕτερον] συνέκλεισας.]

[Jesus saith: 'Cast forth first the beam out of thine eye], and then thou shalt see clearly to cast forth the mote that is in thy brother's eye.'

Jesus saith: 'Except ye fast the world [long fast], ye shall not find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father.'

Jesus saith: 'I stood in the midst of the world, and in the flesh I appeared unto them, and I found all drunken, and none found I athirst among them; and My soul grieveth over the sons of men, because they are blind in their heart and s[ee] not, neither know they their own] poverty.'

[Jesus saith: 'Wh]ere [all] are [haters] of God, and there is [one believer] only, [lo], I am with him: raise the stone, and there thou shalt find Me; cleave the wood, and I am there.'

Jesus saith: 'A prophet is not acceptable in his own country, nor doth a physician work cures for his acquaintances.'

Jesus saith: 'A city built on the top of a high mountain, and established, can neither fall nor be hidden.'

Jesus saith: 'Thou hearest in o[ne] of thine ears, but the [other thou hast closed].'

Cambridge.

H. B. SWETE.

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¹ Words or letters enclosed in square brackets are conjectural and tentative.

